

الترجمة النصية
للقرآن المجيد
The Textual
Translation For
The Quran
The Supreme

By ترجمة
عبدالعزیز بن فهد المبارك
Abdulaziz F. AlMubarak



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الترجمة النصية للقرآن المجيد

(برواية حفص عن عاصم)

ترجمة

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التقيح: 5.0

Textual* Translation
For The
The Qur'an The Supreme
(By narration of Hafss through Aa'ssim)
By
Abdulaziz F. AlMubarak

Revision 5.0

* Textual is *neither replicative nor literal* but *conforming to the exact text*, i.e. *without* any addition, deletion or alteration to it! See Sections 6A and 10 of the *Introduction* to this *Translation*. Hence, this *Translation* is: *original, unmatched, and closest* to the actual text of *The Qur'an*; and praise be for *Allah, Lord of the worlds*.

حقوق الطبع محفوظة

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قف وتدبر

Stop and ponder

الله يأمر بآية أمره

ورسوله يدعو بحديث حاض

Allah commands by a commanding Ayah,
and His Messenger calls by an urging *Hadeeth*.

﴿وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا﴾ [الحشر: ٧]

"And whatever the messenger gave you^b so let-you^z take it;^x and whatever [he] forbade you^b a'n (regarding) it^x so let-you^z cease (doing it)." (S59:7)

«نصّر الله امرأً سمع مقالتي، فوعاها ثم نقلها كما سمعها، لربما ناقل فقه لمن هو أفقه منه»

(حديث صحيح)

“Brightened Allah an *emra'an*¹ (mature/perfect manliness possessor), [he] heard my statement, then [he] cognized/retained² it;^w afterwards [he] conveyed it^w as [he] heard it;^{w3} [surely] perhaps a conveyor of a *Feq'hen*⁴ for whom he (is) *afqaho* (having more *Feq'hen*) than him.” True *Hadeeth*.

Also there is *Hadeeth* for sleeping, which the Prophet (SAWS) taught it to one of his companions. Partly such a *Hadeeth* says: "...and Your Prophet which You had sent." When the companion repeated the *Hadeeth* to ensure its memorization, he said: "...and Your Messenger which You had sent." Here (SAWS) *interrupted and corrected* him, by saying: "...and Your Prophet which You had sent."

Al-Bokahary under No.247.

Allah *clearly commands*; why are knowing Muslims *disregard*? Verily that surely is puzzling, wondering, in fact perplexing. Ayah36of: سورة الأحزاب says:

وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَىٰ اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ ﴿٣٦﴾
And neither [was] for a [he]-believer and nor a [she]-believer, if judged Allah and His Messenger a matter, to to be for them the [choice-she^v]⁵ of their matter;

نقل أو توصيل الحديث أو النص القرآني الكريم، لا بد أن يكون كما سمع من الرسول ﷺ وليس

كما ترجم/فسر/أول شخص أو آخر. فلا زيادة ولا نقص ولا تحوير لأي جزئية من ذلكم كله.

Conveying the *Hadeeth* parlance or The Qur'anic diction, it is *absolutely necessary to be verbatim*, as *HEARD* from Allah's Messenger, *NOT as interpreted/ explained-/interpreted by any one*. No addition, no deletion, and alteration of any part thereof.

¹ See the *Lexicon* attached to this *Translation* for the word “امرأ” and the differences between: “المراء”، “المرء”، “الرجل”، and “الشخص”. Although in English tongue the word “one” may stand for an acceptable approximation for “المرء”، the *Lexicon* explains why we cannot use this apparently such acceptable approximation! As “المرء” = “المروءة هي كمال الرجولة” = “المراء”، see اللسان. So “المرء” = mature/ perfect manliness-possessor.

² The word “وعى” has a double meaning: (1) cognized and (2) retained! In this context both apply!

³ That is *verbatim*.

⁴ *Feqh* is an Arabic word that does not have English equivalent. It means (1) the understanding of the *Sharey'ah* Laws, and the capacity to discover and derive newer meanings and applications beyond the apparent textual meaning/meanings; (2) intensive and extensive knowledge of Islam.

⁵ The word is “خيرة” translated as “choice-she^v” feminized! Clearly “choice” in English is *neutral*, and in Arabic could be *masculine* or *feminine*, as such femininity is “مجازي” = *figurative*. However, the word “خيرة” is “مصدر” = “infinitive noun,” used for strengthening the idea that a Muslim must/ should not choose other than what Allah or His Messenger chose for him/ her.

﴿وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا﴾

[الأحزاب: ٧١]

"... and whoever [*he*] obeys Allah and His Messenger then"...
qad (already and affirmatively) [he] won a great win." (S33:71)

﴿وَمَنْ يَعِصِ اللَّهَ وَرَسُولَهُ فَإِنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا أَبَدًا﴾

[الجن: ٢٣]

"...then and whoever [*he*] disobeys Allah and His messenger, verily
for him (*is*) Hell's^w fire,^w immortals they^z (*are*) in it^w ever." (S72:23).

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

"تنبيه"

اعلم أيها القارئ العزيز أن نص القرآن وصيغته هما في منتهى البلاغة ودقة البيان، فلا زيادة ولا نقص ولا مترادف في القرآن، وكل مفردة في القرآن لذاتها مقصودة لتؤدي صورة معينة ومنشودة، وفي نص القرآن وصيغته يكمن كنزه الأكبر ومعجزته العظمى والدائمة؛ وبهذا فلنصّه وصيغته قدسية فريدة، وهو لكل البشرية، وعليه لا بدّ من ترجمته ترجمةً دقيقة النص والصيغة، وخالية الدنيّة^(١)، لمنع النقص والزيادة والتحويل - الآفات الملازمة حتمًا لـ "الترجمة بالمعنى" - كما هو الحال بالنسبة لجميع "التراجم" المتداولة بين الناس منذ أمد طويل، والمعروفة بـ "ترجمة معاني القرآن"، هذا مع اجتهد أصحابها، جزاهم الله خيرًا وأثابهم بالحسنى. تلکم "التراجم" لم تتقيد بنص القرآن وصيغته، وبذلك أفقدته كنزه الأكبر ومعجزته العظمى والدائمة، إذاً هي لا تصلح البتة - جملة وتفصيلاً -، إذ يكاد يصعب إيجاد جملة من كلمتين في أيّ منها: تطابق النص الكريم، هذا فوق كثرة الأخطاء القاتلة التي تعمّها كلّها.

إنّ في نص القرآن وصيغته يكمن العجب العجائب، حيث فيه البلاغة والبيان والكناية والمجاز، والإعجاز اللغوي المنقطع النظير في كل زمان، والإعجاز العلمي في مختلف المجالات ولكل التطوّرات، وفيه المعجزات التي تظهر مع تطوّر العلوم وتقدم العصور، وهو حمّال للمعاني المتعددة والمرامي الظاهرة والخفية. فهو محكم البنيان^(٢) (لا البناء، كما قد يبدو للبعض) في إجماله ودقيق الدلالات في تفصيله، فيه التقديم والتأخير، الذي بدّوره يؤدي الى اختلاف المعاني والرامي، المستوحاة من ذوي الأبواب. مثلاً: ﴿لَا يَقْدِرُونَ عَلَى شَيْءٍ مِّمَّا كَسَبُوا﴾ [البقرة: ٢٦٤] و﴿لَا يَقْدِرُونَ مِمَّا كَسَبُوا عَلَى شَيْءٍ﴾ [إبراهيم: ١٨]. أو ﴿مَوَآخِرَ فِيهِ﴾ [التحل: ١٤] و﴿فِيهِ مَوَآخِرَ﴾ [فاطر: ١٢]. من كلماته تؤخذ العقائد وتبنى الأحكام. نظمه يدر بالمعاني والمزيد. ترجمته بـ "المعنى" مخلة بنصه المحفوظ ﴿وَإِنَّا لَهُ لَحَافِظُونَ﴾ [الحجر: ٩]. ومفسدة لمعانيه الدقيقة ومراميّه المنشودة. فترجمته بـ "المعنى" ليست لا تصلح فقط بل ينبغي أن لا تكون أبداً.

المتراجم / تم بفضل الله وهدايته / فالحمد والشكر له.

*** ** *

(١) أي الخصلة المذمومة، من كلمة قالها الفاروق عمر بن الخطاب: "علام نعطي الدنيّة في ديننا"، حديث الحديبية. راجع لسان العرب.

(٢) البنيان هو ما كمل بناءه فهو لا يتبدل، (مثل "البيان المخصوص"). أما البناء هو الذي يبنى، أي: في مراحل التطور، مثل: "السماء بناءً"، فالسماء في توسّع دائم.



By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The Multitudinous Mercy Giver*)
Annotation.

Dear reader: let it be known to you that the diction of The Qur'an is phrased in *ultimate precision and exactitude*. Each word in it is *intended* for *itself* to convey a *specific-message*. It does *not* have word-deficits or word-surpluses *nor* does it have synonyms. It is sacred and unique. It is for the *entire humanity*. So its translation is a *must* and must be *verbatim or transliteration, in order to be taintless*.

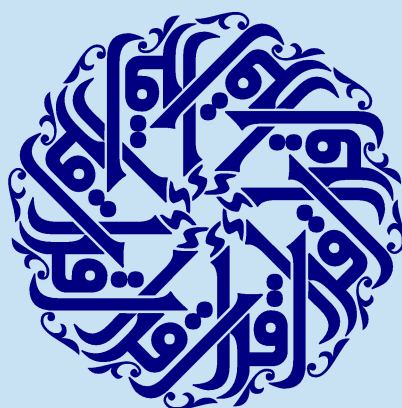
All "translations" in circulation since a long time ago, known as "Translation of The Meanings of The Qur'an," with due respect to their authors, are *absolutely unfit* to convey its *precision and exactitude*, in whole or in details. It is *difficult*, if not impossible, to find a sentence of *two words* in *any* of them *exactly corresponding* to the text of The Qur'an. This is in addition to unfortunately very, very many *fatal flaws ubiquitous* in all of them.

All that, because such "translations" have *not abided* by its *verbatim* text, and so had *deprived* it of its *biggest treasure* and *greatest mother of marvels*. In its *verbatim* or *transliteration* are: eloquence and elucidation, metonymy and figuration, and above all *linguistic inimitability*, as it is *unmatchable* in all places and at all times. Also in its *verbatim* or *transliteration* latently-lie the *prodigious marvels* which emerge over-time, depending on the progress of the sciences and the advancement of epochal-eras vis.a.vis maturity of mankind. In it too is the wondrous scientific-nature in various disciplines and for all developments. It is a *multitudinous-carrier* of *direct meanings* and uttermost *implications*, i.e. the obvious as well as the latent. It is *perfect* in its construction as a whole and *meticulously precise* in its details. In it are the *precedences* and the *deferments*, which in turn give *different* immediate meanings and *ultimate* denotative implications, expected from the intellects. From its words *sacrosanct* faiths are taken and the *religious* rules are derived. Its diction is *abundant* with meanings and the *augmentations* thereof. So its translation by "meaning" *detracts from* its text and *corrupts* its intended implications. Hence, its translation by "meaning" is not only *unfit* but *should never be*.

The Translator/by Allah's munificence & divine-guidance, praises & thanks to Allah.



نداء



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نداء إلى جميع المسلمين - خصوصاً العرب - منهم

الحمد لله والصلاة والسلام على رسوله المصطفى وعلى آله وصحبه وسلّم تسليماً كثيراً وبعد:

١- هذا نداء إلى جميع المسلمين، خصوصاً العرب منهم، أن هبوا وتعاونوا لخدمة كتاب الله، بترجمته إلى اللغات الحية، وعلى رأسها اللغة الإنكليزية، حيث أن جميع ما هو متداول ومعروف بـ "ترجمة معاني القرآن الكريم" لا يصلح، إذ يصعب إن لم يكن من المستحيل إيجاد جملة من كلمتين فأكثر في أيّ من تلكم "التراجم" تطابق النصّ الكريم، إذ أن فيها جميعاً، بغير عمد من مترجمي تلكم "التراجم"، ما لم يقله القرآن، وحذف ما يقوله القرآن. بل الأدهى والأمر أن فيها ما يناقض القرآن في القول والمعنى. (انظر الفقرات ١٥، ١٦، ١٧، ١٨ فيما يلي لتبيان هذا القول).

٢- القرآن وصيغته تبيان لكل شيء في الوجود وصفته؛ علم ذلك من علمه وجهله من جهله. يقول الحق سبحانه وتعالى:

﴿وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ﴾ [النحل: ٨٩].

قف وتدبر: ﴿الكتاب تبياناً لكل شيء﴾ من قل إيمانه ووهن استنباطه قد لا يستوعب، بل لربما يستغرب ويعرض بالنسبة لنص هذه الآية الكريمة، كما تبين لي من بعض المسلمين. نعم؛ العرب والمسلمون حينما أخلصوا إيمانهم، واقتدوا بالقرآن المجيد والسنة المطهرة، وتبيانهما في مختلف المجالات العلمية والعملية، كانت لهم الريادة في اكتشاف العلوم وسرائر الوجود وقيادة الحضارة الإنسانية. وعليه لا بد من إخلاص الإيمان بالقرآن المجيد والسنة المطهرة، والإهتمام بهما لاكتشاف الوجود وسرائره وللعودة لصدارة الحضارة الإنسانية.

القرآن هو الوثيقة الوحيدة على وجه الأرض المستعصية على الإفساد بجميع أوجهه، لأنه محفوظ، وحافظه هو منزله سبحانه وتعالى، حيث يقول جلّ من قال:

﴿وَإِنَّا لَهُ لَحَافِظُونَ﴾ [الحجر: ٩].

فالقرآن بمعطياته الجليلة وعطااته المدرارة على مر العصور وتطور العلوم، هو المرتكز الرئيس للتعامل مع كل ما في الوجود لخير الدنيا والآخرة معاً ولكل الناس، بل لكل ما في الوجود من جماد وحيوان وأقوال وأفعال، القرآن هو الكتاب الوحيد الذي لا تنقضي عجائبه، في مختلف المجالات، إلى أبد الدهر.

في القسم الثاني من المجلد الثاني من كتابي: **The Future World Order**، الموجه للعقلية الغربية ومن منطلقاتها، أوردت عشرات الأدلة العلمية المخبرية من القرآن المجيد في مختلف العلوم والمجالات تبرهن أن القرآن فعلاً كلام الله، ويستحيل أن يكون من صنع البشر. ودراسات الإعجاز العلمي في القرآن فيها ما يشفي الغليل، من حيث أن القرآن هو: ﴿تَبَيَّنَا لِكُلِّ شَيْءٍ﴾ وصدق الله العظيم، ومن أصدق منه قِيلاً. فهل يرعوي من قل إيمانهم فاستغربوا وأعرضوا، لريب في نفوسهم، عمّا في الآية الكريمة [النحل: ٨٩]، من أن القرآن هو حقاً:

﴿تَبَيَّنَا لِكُلِّ شَيْءٍ﴾

فيا ترى، كتاب هذا شأنه ألا يجب أن يترجم بأقصى درجات الدقة والإنقان، أي بنصوصه وبصيغته، إذ أن تلكم النصوص والصيغ مقصودة بذاتها ولذاتها. إنها لأبلغ بيان من خير بنيان أنزله العزيز الرحمن. (انظر الفقرات: ٣-١١ فيما يلي).

٣- وأيضاً يقول الحق سبحانه وتعالى:

﴿قُلْ يَأَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا﴾ [الأعراف: ١٥٨].

واضح من الآية الكريمة التي تخاطب الرسول صلى الله عليه وعلى آله وصحبه وسلم تسليماً كثيراً، أن هذا الرسول هو لجميع الناس. وطبعاً جميع الناس لهم لغات مختلفة. والمسؤولية لإيصال رسالته ﷺ إلى جميع الناس، تقع عليه وعلى العرب المؤمنين؛ امتناناً واستجابة لقوله سبحانه وتعالى:

﴿وَإِنَّهُ لَذِكْرٌ لَّكَ وَلِقَوْمِكَ وَسَوْفَ تُسْأَلُونَ﴾ [الزخرف: ٤٤].

هذه الآية الكريمة تقر حقيقتين واضحتين كالشمس الساطعة: (أ) تأكيد صريح أن القرآن هو "ذكر" أي شرف وصيت وعزة للرسول ﷺ ولقومه، (ب) "وسوف تسألون"، أي قد أنيطت بكم مسؤولية كبرى، جسيمة وعظيمة. (ج) أنه ﷺ وقومه سوف يسألون. فهو ﷺ بلا أي شك قد أدى الأمانة وبلغ الرسالة على أفضل وجه. أمّا قومه، في العصور الحديثة، فهذا شأن فيه قول بل أقوال.

٤- كذلك فإن الحق سبحانه وتعالى يأمر المسلمين مباشرة، الأمر الذي لا لبس فيه، إذ يقول عزّ

من قال:

﴿وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً مِّنَ رَبِّكَ﴾ (الحشر: ٧)

ذلك لأن أقوال وأفعال الرسول صلى الله عليه وآله وسلم تسليماً كثيراً هما الاستكمال والتفسير للقرآن ورسالته.

٥ - وعليه فلا بد من الاهتداء بالقرآن، لاكتشاف الوجود وسرائره، ولصدارة الحضارة للناس، الذين لهم لغات مختلفة، كما أسلفنا، ولا بد من ترجمة نصية دقيقة ومتقنة للقرآن المجيد، ليتسنى لكل من يهّمه الأمر معرفة ماذا يقول القرآن في كل ما يقوله القرآن بالضبط وبمنتهى الدقة والبيان. والقرآن متقن الدقة وثابت النص والصيغة ومقتضياتهما، وحّمّال للمعاني التراكمية والمتجددة لكل الأزمنة والعصور وتطوّر العلوم. وتلكم الصفات من إعجاز القرآن والبرهان أنّه حقاً كلام الله.

٦ - الترجمة لغة هي: (أ) تفسير لكلام؛ (ب) أو نقل دقيق وأمين لكلام من لغة إلى أخرى؛ (ج) أو تدوين لسيرة ذاتية. فالترجمة ك الصلاة. "الصلاة" لغة تعني الدعاء، أو مكان الصلاة (لهدّمت صلوات، أي أماكن العبادة = الكنائس)؛ بينما شرعاً تعني الوضوء أو الاغتسال ثم الدخول فيها بـ "الله أكبر" فأداء أركانها وواجباتها، ثم الخروج منها بـ "السلام عليكم ورحمة الله". فحديثاً الترجمة ينبغي انصرافها لـ ٦ (ب)، كما تتصرف الصلاة غالباً للمعنى الشرعي.

٧ - أيضاً هنالك الحديث الشريف الصحيح الذي يقول:

«نصّر الله امرءاً سمع مقالتي فوعاها، ثم نقلها كما سمعها، لربما ناقل فقه لمن هو أفقه منه». «فوعاها ثم نقلها كما سمعها...» أي فهمها واستوعبها أي: حفظها في وعيه أي عقله؛ «ثم نقلها كما سمعها»، أي بلا زيادة ولا إنقاص ولا تحوير [أي: تغيير] لنصها وصيغتها. في هذا الصدد جدير بنا أن نتذكّر حديث النوم الذي علمه المصطفى ﷺ لأحد الصحابة والذي فيه: «...ونبيّك الذي أرسلت»؛ ولما أعاد الصحابي الحديث للتأكد من صيغته وحفظه، قال: «...ورسولك الذي أرسلت»؛ فصحه المصطفى ﷺ بأن قال للصحابي: «...ونبيّك الذي أرسلت». وهذا حديث صحيح في البخاري برقم: (٢٤٧). الشاهد هنا: أن النص والصيغة هما من الأهمية الكبرى بالنسبة للحديث، وهما للقرآن أهم وأكبر. فلا بد من أن نرعوي ونعود للحق والصواب، أي: نلتزم بالصيغة والنص كما وردا.

٨ - فإذا كان النص والصيغة بالنسبة للحديث هما بتلك المنزلة المهمّة والمكانة العليّة، وذلك حقّ كله، فكلام الله أحق وأولى. أي: لا بد من نقل كلام الله الى الآخرين بلا زيادة ولا إنقاص ولا تحوير لنصوصه وصيغته. ذلك أنّ تلكم النصوص والصيغ للقرآن مقصودة لذاتها وبذاتها، وعليه فلا بد من نقلها الى الآخرين بأقصى درجات الدقة والإتقان، قدر الإمكان، وإلا، - لا سمح الله - أننا لا نمثّل للحديث أعلاه، (٧-).

٩ - فمن هذا المنطلق، وبعد عمل دؤوب وابتكارات جديدة، وتجربة أصيلة، وفقني الله لتحقيق أول ترجمة فريدة، من حيث نصية العرض وأمانة النقل ودقّة الترجمة وكلّ ما يترتب

عليها، توافقاً لنصوص القرآن وصيغته، دون زيادة ولا إنقاص ولا تحوير لأي جزئية من القرآن المجيد. أحمد الله وأشكره على ذلك. (راجع الملاحظة ٦ في نهاية هذا المقال).

١٠- ذاك من جهة، ومن أخرى فكتابُ ذلك شأنه من المكانة العلية، وحفظه بالمشيئة الربانية، والشاهد من حرص المصطفى ﷺ، على النص وصيغته، ونقلهما كما هما، وبمنتهى الدقة والإتقان، ألا يفرض ذلك على كل مسلم أن يأتصر ويرعوي بتطبيق كل ما جاء في ٧ أعلاه؟ حيث غير ذلك حتماً إنقاص غير مقصود من شأن أعظم وأقدس وأصح كتاب على وجه الأرض لصالح الدنيا والآخرة للبشرية بل لكل ما في الكون وشأنه، عملاً وتقويماً عند اللزوم.

١١- بعد أحداث الحادي عشر من سبتمبر (٢٠٠١م) وفُورَ اكتشافه، الذي حقاً أذهلني آنذاك، والذي مفاده أنه لا توجد ترجمة نصية ودقيقة للقرآن المجيد في اللغة الإنكليزية ولا في أي لغة أخرى البتة. وبعد تردد وتفكير عميق، قررت مستعيناً بالله ومعتمداً عليه سبحانه أولاً، وملتمساً العون ممن يستطيع بنفسه أو بمعرفته لغيره أن يعينني أو يتعاون معي في إيجاد الترجمة المنشودة، أي: الدقيقة نصاً وصيغةً لكتاب الله باللغة الإنكليزية، لعل وعسى أن تكون تلك الترجمة المرجع والأساس لترجمات آخر تتوالى تترى، إن شاء الله، في جميع اللغات، خصوصاً الحية منها.

١٢- خلال الثلاثة القرون الماضية صارت اللغة الإنكليزية أكثر لغات العالم تداولاً في جميع القارات، وعليه كان على المسلمين، والعرب منهم خاصة، المبادرة بترجمة القرآن والحديث الصحيح /الحسن إلى الإنكليزية ترجمة دقيقة النص والصيغة، أي: بلا زيادة ولا إنقاص ولا تحوير (أي تغيير) لنصوص وصيغ القرآن والحديث الصحيح/الحسن. وبما أن نصوص القرآن وصيغته مقصودة بذاتها ولذاتها وهي في منتهى البلاغة ودقة البيان والإتقان، خصوصاً فيما يتعلق في التعبير بما قل ودل، وبرسم الصورة والمعنى نصاً أو ضمناً أو تلميحاً أو كناية. وكذلك بالنسبة للحديث الصحيح/الحسن. أي: لا بد من ترجمتهما ترجمة دقيقة وأمانة نصاً وصيغة، لإيصال المأمور / المرجو بهما ومنهما.

١٣- إن من يتشرف بترجمة القرآن المجيد أو الحديث الشريف لا يحق له، كائناً من كان، أن يزيد أو ينقص أو يحور أي جزئية منهما. الأمر المشين أنه لا توجد ترجمة نصية، دقيقة وأمانة للقرآن المجيد، حتى الآن؛ أنظر الفقرة ١٥ فيما يلي. ويا للأسف الشديد كذلك لا توجد ترجمة نصية، دقيقة وأمانة للأحاديث الصحيحة/الحسنة.

١٤- أ- يعلم جميع العارفين أن "الترجمات" الإنكليزية المتداولة، المعروفة بـ "ترجمة معاني القرآن" جميعها، مع اجتهاد أصحابها، جزاهم الله خيراً وأثابهم بالحسنى، لا تصلح، جملة وتفصيلاً. لماذا؟ سألين فيما يلي بعد قليل إن شاء الله.

في العصر الحديث ، ترجمة القرآن لابد أن تكون: نقل كلام القرآن نصاً وصيغةً بدقة وأمانة إلى إى لغة أخرى. الدقة والأمانة، أي: التقيد والالتزام بالنص وصيغته من العربية إلى اللغة المنقول إليها، وذلك أمانة للترجمة ولخطر ما يترتب عليها، خصوصاً بالنسبة للقرآن والحديث الصحيح/الحسن؛ إذ عليهما تبنى العقائد والأحكام. وحيث أنّ تلکم "الترجمات" لم تتقيد بالنص الكريم وصيغته كما يجب، وحتماً لازم ذلك تعويضاً بحذف كلمة وكلمات مما جاء في القرآن وإضافة كلمة وكلمات بما لم يرد فيه، وتحوير كلمة وكلمات بما لا يتلائم معه، بل أبعد من ذلك؛ أتت بنقيض ما يقوله القرآن. مثلاً عندما استبدلت (كلها جميعاً) كلمة "نعم" في محل كلمة "بلى"، أينما وجدت كلمة "بلى" في القرآن. وبذلك طبعاً دون قصد أفسدوا بل نقضوا المعنى المراد. مثلاً: في الآية ١٧٢ من الأعراف: ﴿أَلَسْتُ بِرَبِّكُمْ﴾، قَالُوا بَلَىٰ ۖ تَكُنْ ۚ. "الترجمات" تقول: "ألست بربكم، قالوا نعم". (نستغفرالله عن ذلك الكفر غير المقصود). حيث أن "بلى" و"نعم" ليستا بنفس المعنى، ولا هما من المترادفات. علماً أنني من الذين يجزمون أن ليس في القرآن مترادف البتة. وكل كلمة في القرآن لها ذاتية خاصة ولا بديل لها، لرسم الصورة وإجلال المعنى المراد.

ب- ومثلاً آخر: ترجموا كلمة "آية" بـ "verse". إنّ كلمة "آية" تعني: الجملة من القرآن، أو المعجزة، أو الشيء المبهر الذي لا يكاد له نظير، أو البرهان، أو العلامة المبيّنة. وكلمة "verse" تعني جملة من "الكتاب المقدس"، أو بيتاً من الشعر أو شطراً منه. فكيف يتأتى لعربي مسلم يعلم علم اليقين أنّ الآية لا تمت لـ "الكتاب المقدس" بشيء، لا من قريب ولا من بعيد. وكذلك "الآية" ليست بشعر ولا بشر من. فكيف به ينحرف مع التّيار ويقول بكلمة "verse" قاصداً "آية"، تا ركاً بذلك تلکم المعاني الجميلة السّامية والمرامي العليّة والموحية لكلمة "آية"؟ إنّ ذلك فعلاً لعجب عجاب ممن ينطقون العربية وافترض العلم بها وتطبيقها كما يلزم.

ج- أمّا التقيد بنصوص الأفعال والأسماء والأحرف والصفات في تلکم "الترجمات" كلها فحدث ولا حرج. إنّ استعمال القرآن الكريم للأحرف بالذّات، له دقة حاسمة ودلالات جازمة. و"ترجماتهم" شيء يؤسف له حقاً. فمثلاً: "إلى شياطينهم" ترجمت: "مع شياطينهم" والبون شاسع بين هذه وتلك. وقس على ذلك الكثير، الكثير، بل الكل تقريباً. بما أنّ تلکم "الترجمات" لم تتقيد بالنصوص ولا بصيغها، إذّا هي ليست بالترجمات الحقة، بل هي أقرب ما تكون إلى التفاسير الميسورة، وليس الميسرة. لأنها الموجودة فقط، والتي تشينها شوائب كثيرة من الأخطاء الفظيعة بل المفسدة. لا شك أن الذين قاموا بتلکم "الترجمات" اجتهدوا ما وسّعهم اجتهادهم، جزاهم الله خيراً وأثابهم بالحسنى. وعلينا الدعاء لهم لاجتهادهم وحسن نواياهم. لكن الحق لابد أن يحق، أي: لابد من تصويب العمل لأجل العقيدة ولأقدس وأعظم وأصح كتاب على وجه الأرض إطلاقاً: (القرآن المجيد).

١٥- أنك تكاد لا تجد في أي من تلكم "الترجمات" جملة واحدة من كلمتين فأكثر تطابق ترجمتها النص القرآني المجيد، من حيث: صيغة النّص، الفعل (المبني للمجهول/ للمعلوم/ المتعدي/ اللازم)، الاسم، الحرف، الصفة، بل حتى المعنى، حيث تجد نقیض المعنى، كما في ١٤ أعلاه، وقس على ذلك الكثير والكثير، فلا حول ولا قوة إلا بالله.

١٦- وهذا الواقع المؤسف حقاً حدث لأن جُلّ إن لم يكن كل أصحاب تلكم "الترجمات" ليسوا من ذوی اللسان العربي ونهجو نهجاً خاطئاً إن لم يكن فاسداً. والقلة، القلة منهم من ذوی اللسان العربي لم يوفق لأحسن من سواهم لأنهم نهجو نهج من سبقهم. لذلك تجد "ترجماتهم" ليست بناقصة الدقة فحسب بل إنها كثيراً ما تحيد عن النص الكريم؛ وذلك (طبعاً) بغير عمد من المترجم؛ إذ لا يمكن أن يتصور أن يتعمد الخطأ من يتشرف بترجمة القرآن المجيد، مثلاً أن يقول: "كتاب لا شك فيه" بدلاً من "كتاب لا ريب فيه" أو أن يقول: "ربنا إقبل منا" بدلاً من: "ربنا تقبل منا" أو أن يقول: "يذبحون أبناءكم" بدلاً من: "يذبحون أبناءكم" أو أن يترجم "وأنتم الأعلون"، بـ "ينبغي أن تكسبوا السيادة عليهم". أو "وجعلنا بينهما زرعاً" بـ "وأجلسنا بينهم حرثاً"، لاحظ التعابير: "أجلسنا"، "بينهم"، "حرثاً". بل أدهى من ذلك "وضعنا بينهم حقول ذرة"، كما هو في بعض تلكم "الترجمات". والكل لم يوفق لأحسن مما ذكر. عفا الله عنا عنهم وأثابنا وإياهم بالحسنى، على اجتهداهم.

١٧- أ- أنه حقاً لمن المؤسف للإنسان، وصدقاً لمن المخجل للمسلم، وقطعاً لمن المعيب، إن لم يكن الأثيم، للعربي المسلم أن يعيش هذه الحقبة الزمنية التي نحن فيها، وخلال الثلاثة القرون الماضية حيث اللغة الإنكليزية هي لغة التخاطب بين أكثر أهل المعمورة، وإنك لا تجد ترجمة دقيقة النص والصيغة لكتاب الله المجيد بين "الترجمات" المتداولة عند الناس حتى الآن، انظر الفقرة ٨ أعلاه.

ب- نعم مؤسف للإنسان أن يغيب عنه أضخم كنز فيه خير الدنيا والآخرة، لكل الناس، ومخجل للمسلم أنه يعلم عن هذا الكنز وقد توانى في إظهاره ومشاركة غير المسلمين بما فيه من الخير؛ ومعيب كل العيب، إن لم يكن الإثم كل الإثم، كما أسلفنا، للعربي المسلم الذي يقرأ في هذا الكتاب العظيم، خطاباً له وأمثاله:

﴿لَقَدْ أَنْزَلْنَا إِلَيْكُمْ كِتَابًا فِيهِ ذِكْرُكُمْ أَفَلَا تَعْقِلُونَ﴾ [الأنبياء: ١٠].

أي: فيه عزكم، وشرفكم، ومقامكم بين الأمم. وجملة "أفلا تعقلون" إنكار توبيخي، كما يقول الإمام الألوسي رحمته الله، لحثهم على تدبر القرآن ومقتضيات هذا التدبر. أي: كيف بكم أيها العرب الذين آمنوا بالإسلام لا تهتّبون نشاطاً في نشر كتاب الله لغير العرب بلغاتهم وإفهامهم بكنوزه وخيراته وبما هم يعقلون ويثمنون؟ كيف وألف كيف يا مسلمي العرب؟

١٨- وهنا يبرز العديد من الأسئلة، منها: أين المسلمون في جميع أقطار الأرض من ترجمة دقيقة النص والصيغة لكتاب الله وأحاديث رسوله ﷺ؟ بل أخص من ذلك، أين العرب المؤمنون من قول الحق سبحانه:

﴿وَأَنَّهُ لَذِكْرُكَ وَلِقَوْمِكَ ۖ وَسَوْفَ تُسْأَلُونَ﴾ [الزخرف: ٤٤] ؟

هذا وعد ووعد من الحق سبحانه وتعالى لهؤلاء المخاطبين. نعم وعد مكرر التأكيد منه سبحانه، ومن أصدق منه قيلاً، وكذلك هو وعيد ينبغي أن يصبك ناصية كل مخاطب ويهز فرائضه، ذلك لأن مخاطبه هو خالقه، ومُساّله. كيف به لم يهبّ مسارعاً لجعل القرآن نصاً وصيغة ودون دنيّة^(١) وبمنتهى الدقة والأمانة بين يدي مختلف الشعوب وبلغاتهم؟ وبما أن اللغة الإنكليزية هي أكثر اللغات تداولاً بين الناس خلال الثلاثة القرون الماضية، والحال كذلك بالنسبة للمستقبل القريب المنظور، فقد كان جدير بالمخاطبين أن يبادروا بتلك الترجمة للقرآن المجيد منذ أمد طويل، ولكنهم لم يفعلوا حتى الآن، الآن فقط أصبحت هكذا ترجمة في متناول الجميع، بإذن الله، انظر الفقرة ٨ أعلاه.

١٩- قبل أحداث سبتمبر (٢٠٠١م) كنت منغمساً في موضوع كتابي:

(The Future World Order)

الذي يبحث في الفلسفة والعلم والدين من منطلقات ومصادر العقلية الغربية أساساً. وبعد تلكم الأحداث، واكتشافي، كما ذكرت آنفاً، الذي حقاً أذهلني وخيب أمني وهو أنه لا توجد ترجمة نصيّة ودقيقة لكتاب الله في أي لغة وبالأذات الإنكليزية. من هنا توكلت على الله وعكفت على ترجمة دقيقة النص والصيغة، وخالية الدنيّة، إن شاء الله، لكتاب الله. والحمد لله على الفلاح. انظر الفقرة ٨ أعلاه.

٢٠- أ- عند ما شرعت في مشروع "الترجمة النصيّة" لكتاب الله، شعرت بأهمية هذه المهمة الكبرى والمسؤولية العظمى والفريدة الهولة. وعليه طبعاً بحثت جاداً، كما ذكرت آنفاً، ملتصماً بالعون من الله أولاً ثم ممّن يستطيع هو بنفسه أو بغيره، الإسهام في هذا المشروع الجليل. وقد نشرت ذلك في الإنترنت، وغيرها، وعليه ظننت أنني سأعمر بسيل من "المساهمات" من الكثيرين، بالغت والسمين. واحتياطاً نوهت لمن أراد المساهمة أن يطلع على مقالة وجيزة وضعتها في الإنترنت، حيث قلت في تلك المقالة الآتي، "أخي المشارك/المشاركة إن كنت/كنتِ تميّز/تميّزين الفرق بين الآتي من الأقوال:

(١) أي: الخصلة المذمومة، من كلمة قالها الفاروق عمر بن الخطّاب: "علام نعطي الدنيّة في ديننا"، حديث الحديبية.

راجع لسان العرب.

(٢٠-أ-١) الأب والوالد والأم والوالدة والإبن والولد وَيَذْبَحُونَ وَيُذَبِّحُونَ ويقبل ويتقبل .
(٢٠-أ-٢) ﴿إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا﴾ . (٢٠-أ-٣) ﴿وَهَذَا لِسَانٌ عَرَبِيٌّ﴾ . (٢٠-أ-٤) ﴿وَكَذَلِكَ أَنْزَلْنَاهُ حُكْمًا عَرَبِيًّا﴾ .

(٢٠-أ-٥) وطبعاً هنالك المعنى الشرعى للكلمة في القرآن المجيد، انظر الفقرة ٢٣- د فيما يلي:
ب- فإن كنت/ كنتِ تميّز/ تميّرين الفروقات الدقيقة فيما ذكر أعلاه، فلا تبخل/تبخلي علينا بعلمك وفضلك .

إن كلّ واحد من (٢٠-أ-١) و(٢٠-أ-٢) و(٢٠-أ-٣) و(٢٠-أ-٤) و(٢٠-أ-٥) يشكل مبدءاً بذاته لترجمة كتاب الله . فكل كلمة أو جملة في كتاب الله يجب أن تترجم في ضوء هذا المبدء أو ذاك، أي هل الكلمة أو الجملة ينبغي أن تفهم على أنها: أولاً "قرآناً عربياً"، أو ثانياً "لسان عربي" أم ثالثاً "حكماً عربياً" أو رابعاً هناك حكم شرعي يحتم فهماً معيناً لتلك الكلمة أو ذلك التعبير . والحكم الشرعي هو الأساس وعليه المدار .

ج- وطبعاً للوصول إلى الحكم الصحيح في كل ما ذكر، لابدّ من الرجوع إلى كتب اللغة: الصرف والنحو، قواميس العربية المختلفة، معاجم التراكيب والأمثال، إعراب القرآن، وطبعاً كتب تفاسير القرآن العديدة، كل واحد منها فيه تفسير من زاوية أو زوايا معينة، والقرآن الكريم يمد الكلّ غذاقاً معيناً . والكل يغترف منه على حسب طاقته وبما آتاه الله من الفهم وقوة الاستنباط وطاقته البيان .

٢١- أ- إذاً الترجمة الدقيقة للنص والصيغة، تحتم التقيد بما ذكر أعلاه، تقيداً صارماً . كيف لا، ونحن بصدد كتاب الله، الذي لا يأتيه الباطل من بين يديه ولا من خلفه، والذي حفظه منزله، وفيه الأمر والنهي لشؤون الدنيا والآخرة على أسس علمية سليمة ومنطقية حكيمة، وفوق هذا وذاك، إنّه لشرعية ربّانية من لدن العزيز الحكيم . فلا يجوز الإنقاص ولا الزيادة ولا التحوير في نصوصه وصيغه، ولا حتى بالقليل . ولأنّ كل مفرداته وصيغه مقصودة بذاتها ولذاتها، فلا محيص من الالتزام كل الالتزام بذلك، أمانة للنقل، وحفاظاً على عظم المسؤولية، وبغية الحصول على معانيه ومرامي، التي هي دوماً متجددة لمن يتدبّر ويرعوي . ذلك لأننا بصدد كلام رب العالمين، ثابت النص والصيغة والحّمّال لمختلف المعاني لكل العصور وتطور العلوم إلى يوم الدين .

ب- ولتحقيق ما ذكر أعلاه، هناك أربعة مبادئ رئيسة وفروع ثلاثة لها، هي بمثابة نتائج طبيعية ومنطقية لتلك المبادئ، أيضاً لا بد من التقيد بتلك الفروع لترجمة القرآن المجيد أو الحديث الصحيح/الحسن .

ج- فالمبادئ الأربعة هي:

(١). مبدأ ﴿إِنَّا جَعَلْنَاهُ قُرْءَانًا عَرَبِيًّا﴾ [الزخرف: ٣] أي: أن كل كلمة في القرآن الكريم لها مفهوم معين بالنسبة للعرب. فعند اللزوم ينبغي الرجوع إلى قواميس اللغة العربية للبت في هذه الكلمة أو تلك.

(٢). مبدأ ﴿وَهَذَا لِسَانٌ عَرَبِيٌّ﴾ [النحل: ١٠٣] "اللسان العربي" هو: أن تضع كلمة عربية مع أخرى عربية والمعنى يكون ليس هذه ولا تلك. فمثلاً: "إين السبيل". فإين السبيل ليس بإين وليس بالسبيل. "إين السبيل" هو: المسافر. ومثلاً آخرًا: "يأكل لحم أخيه ميتاً" يعني: يغتابه. فليس هناك أكل ولا لحم لأخ ميت، بالمعنى الحرفي/المعجمي/القاموسي لكل كلمة. وهنا يرجع إلى معاجم التراكيب والعبارات والإصطلاحات. القرآن المجيد فيه الكثير والكثير من اللسان العربي.

(٣). مبدأ ﴿وَكَذَلِكَ أَنْزَلْنَاهُ حُكْمًا عَرَبِيًّا﴾^(١) [الرعد: ٣٧] "حكماً عربياً" أي: أن نظم القرآن وسياقه يتطابق مع قوانين الصرف والنحو للغة العرب. فمثلاً: ﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾ [الذاريات: ٥٦]، ﴿تِلْكَ أَلُسُلُ﴾ [البقرة: ٢٥٣]، ﴿لَعَلَّ السَّاعَةَ قَرِيبٌ﴾ [الشورى: ١٧]. فبالنسبة لـ "يعبدون"، أين ضمير المتحدّث، وهو الـ "ي"؟ الجواب هو: الـ "ن" في "يعبدون" تسمى نون الوقاية أو العماد، حيث لا يُستغنى عنها، ووجودها يعني حذف الـ "ي" كضمير للمتكلم. أمّا "تلك الرسل" فكلمة "تلك" هي إشارة للمؤنث، وكلمة "الرسل" مذكر، فكيف بكلمة "تلك" يشار بها إلى المذكر؟ الجواب: نعم، لأنّ كلمة "الرسل" هي جمع تكسير، فيشار للرسل بـ "تلك". أمّا بالنسبة لـ "لعل الساعة قريب" بدلاً من "لعل الساعة قريبة" ذلك لأن المرمى المقصود هو: البعث أو وقت الساعة أو وقوع الساعة. وكل من البعث والوقت والوقوع مذكر. ولمعرفة كل ما ذكر في هذا الصدد ينبغي الرجوع إلى كتب إعراب القرآن وأمثاله، كـ "الدّر المصون" لـ: الحلبي، مثلاً.

(٤). مبدأ المعنى الشرعي للكلمة، هذا هو المرتكز الرئيس، إذ عليه المدار والتكريس؛ وعليه بُنيت العقيدة والأحكام في الإسلام؛ ومنه انبثقت المفاهيم الإسلامية لهدي الناس أجمعين لعبادة رب العالمين، من منبعيها العلّيين، القرآن المجيد والسنة المطهّرة. ذلك لأنّ المصطفى ﷺ، قال: «أوتيت القرآن ومثله معه» (انظر: مشكات المصابيح، تحقيق الشيخ الألباني، حديث رقم: ١٦٣). فهو الصادق الأمين حتى ما قبل النبوة، وبعدها، فالحق سبحانه وتعالى يقول بأنّه: ﴿لَا يَنْطِقُ عَنِ الْهَوَىٰ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ﴾ [النجم: ٣-٤]. فمثلاً: الصلاة لغة تعني الدعاء أو مكان الصلاة، أما شرعاً فهي الاغتسال أو الوضوء والدخول فيها بتكبيرة الإحرام، فأداء واجباتها وأركانها، ثم الخروج منها بـ: "السلام عليكم ورحمة الله"

(١) انظر إلى القاموس الملحق بهذه الترجمة التّصية للقرآن المجيد لمزيد من التوضيح لمعنى "حكماً عربياً".

ومثلاً آخرًا، الحديث الشريف: «انصر أخاك ظالمًا أو مظلومًا» من الواضح جداً نصرة الأخ مظلومًا، أمّا كيف بنصرته ظالمًا فغير واضح من الوهلة الأولى. غير أنّ الأمر يتضح جلياً عند العلم أنّ الحديث الشريف قد قعد لمفاهيم جديدة وكرّس لمبادئ إسلامية قيّمة. فمن المفاهيم الجديدة: أولاً: أنّ "الأخ" هو كل من شهد أنّ لا إله إلا الله وأنّ محمداً رسول الله. وثانياً: تنصر "أخاك ظالمًا" أي: أن تمنعه من أن يظلم بداية، كما أفصح بذلك المصطفى ﷺ.

يا الله، سبحان من علّم الإنسان ما لم يعلم، هنا تتجلى العناية الربّانية في السمو به المفردات والعبارات الشرعية إلى المراتب العلية وإلضفاء عليها بتلك المعاني الرائعة، المؤثرة والجليلة.

يا لجلال وعظمة تلك المفاهيم الجديدة وترسيخ الحق والعدل والمساواة، أسس لحياة وعيش كريمين، من منبع ربّاني مجيد أو حديث شريف صحيح. إنّ الأساس لكل ما في القرآن هو المعنى الشرعي أولاً، حيث أنّه الأساس والمرتكز الرئيس، لكل الأحكام ورسالة الإسلام، التي عرّفها القرآن تبياناً، وفصلتها السّنة بلاغاً. وفي وجيز من القول: هي السّلم والتّسالم والعيش والتّعايش، والعون والتعاون والرحمة والتراحم والسّماحة والتّسامح، والأخوة والتّأخي، والعفو والغفران والفهم والتفاهم بين البشر وكل ما في الوجود، وسمو الأخلاق وإكرام الضيف وحماية الجار، والصدق والأمانة، والوفاء بالعقود وبحقوق الوالدين والأقربين، و"لا إكراه في الدين"، "ولكم دينكم ولي دين"، حيث ضمان مطلق للحرية الشخصية التي لا تقيدوها إلّا قيود الأوامر والنواهي الربّانية من لدن العزيز الحكيم. كل ذلك على ضوء المنطق السليم والرّؤية السّوية.

والقول الفصل: أنّ كل ما في القرآن هو الإسلام وتعاليمه، أمراً أو نهياً أو سكوتاً في غير نسيان، بل فسحة لما يتعارف عليه النّاس بلا ضرر ولا ضرار. والكلام عن عظمة القرآن لهدي العباد فعلاً لعجب عجاب. فهو ﴿تَبَيَّنَّا لِكُلِّ شَيْءٍ﴾ [النحل: ٨٩]، وهو ﴿هُدًى لِّلَّتِي هِيَ أَقْوَمُ﴾ [الإسراء: ٩]، وهو الذي «لا تنقضي عجائبه إلى يوم الدين»، كما جاء في بعض أقوال السلف الصالح. فالحمد لله الذي هدانا لهذا الدين وقرّأه وسنّته وما كنا لنهتدي لولا أنّ هدانا الله. فالحمد والشكر له أولاً وأخيراً.

ول الفهم الشرعي الصحيح لا بد من الرجوع إلى كتب الحديث الصحيح/الحسن وجمع من التفاسير المعتمدة، كل يفسّر من وجهة معينة، ولا ضير، إذ كل يفسّر في عصره بقدر ما آتاه الله من الفهم والعلم والتجربة وقوة الاستنباط والبيان. الشرط الالتزام بما جاء في القرآن المجيد والسّنة الصحيحة. وكل منهما معين لا ينضب، يمد المستمد غداً.

٢٢- أمّا الفروع الثلاثة، التي لا تنفك عن تلكم المبادئ، حيث هي نتائج طبيعية ومنطقية لها، فهي الآتي:

(٢٢-أ) أكلنزة الكلمة. اللغة العربية بطبيعتها بنائية منطقية، أي أنّك في الأغلب تبني الكلمة ومشتقاتها على أساس منطقي حكيم، على خلاف اللغة الإنكليزية، التي في غالبها صماء،

أي بلا جذور قابلة للتصريف واشتقاق الفعل المناسب والإسم المطلوب. ففي الإنكليزية من الصعب إيجاد إسم الفاعل ومن الأصعب جداً إيجاد إسم المفعول. أمّا في العربية فيسهل اشتقاق إسم المفعول به والمفعول فيه والمفعول معه والمفعول لأجله وقس على ذلك. كذلك فإن اللغة العربية غنية جداً بالمفردات الدقيقة، التي تصور المقصود بدقة متناهية، خصوصاً بالنسبة لمفردات القرآن، التي غير اللبيب يرى بعضها من المترادف وليس الأمر كذلك، إذ لا مترادف في القرآن. فعند الترجمة، كثيراً ما يواجه المترجم صعوبة، إن لم تكن إستحالة إيجاد المفردة المناسبة في الإنكليزية لما يقابلها في العربية. ففي حالة الإستحالة لا بد من أكلنزة الكلمة، أي أن تكتب الكلمة العربية بالأحرف الإنكليزية معكوفة وبين قوسين يشرح المقصود. مثلاً كلمة "بعل". لا توجد في الإنكليزية كلمة مقابلة. فإذا أردت أن تترجم: ﴿وَهَذَا بَعْلِي﴾. تقول:

This (is) my ba'al (master/owner/husband)^(١)

وكلمة "is" غير موجودة في النص القرآني، فمن أين جئنا بها؟ جئنا بها لأن الصيغة السوية للجملة الإنكليزية لا تستقيم إلّا بها. وعليه فكلمة (is) وضعت بين قوسين وبأحرف معكوفة لتبيان أنّ كلّ ما هو معكوف وبين قوسين هو ليس بالضبط من النص القرآني، ولكن اقتضته سلامة النص في اللغة الإنكليزية (نحوياً) لنقل المعنى بسليم القول فحسب.

(٢٢- ب) تذكير وتأنيث الكلمة. في العربية كل إسم/فعل إمّا مذكر أو مؤنث. أمّا في الإنكليزية فالمفردة حيادية، أي لا مذكر ولا مؤنث، إلّا ما ندر بالنسبة لحفنة من الضمائر. فلتذكير وتأنيث الكلمة في الإنكليزية كي تحاكي مقابلها في العربية لا بد من ترميز الكلمة الإنكليزية. مثلاً: الشجرة=tree^w، والقلم=pen^x. فكل كلمة إنكليزية عليها رمز "^w" تكون لتأنيث الكلمة المعنية، وتذكير الكلمة يتم برمز "^x" عليها. وهذا مهم عند ترجمة، مثلاً: ﴿لَعَلَّ السَّاعَةَ قَرِيبٌ﴾ [الشورى: ١٧] بدلاً من: لعل الساعة قريبة، كما قد يتبادر للذهن.

(٢٢- ج) تحديد الضمائر. كما ذكرنا آنفاً، في الإنكليزية المفردات حيادية. مثلاً كلمة: you، تصلح لأنت، وأنتم، وأنت، وأنتن. والمفردة في القرآن، الضمير وغيره، محدد وبمنتهى الدقة، أي: لا يمكن اللبس فيه. فمن أجل ذلك رمّزت الضمائر لتحديد هويتها من أول نظرة. فمثلاً: you^s=أنت، وyou^f=أنتم، you^y=أنت، you^g=ضمير المخاطب المتصل، كأن تقول مثلاً: إنك=verily you^g، أو الضمير المستتر، كما في: قل=[you^s]let-say. وهكذا دواليك^(٢) لمجموعة أخرى (٢٠) من مختلف الكلمات المرمّزة كفت لاكتناف كل ما يحتاج إليه لكامل ترجمة القرآن الكريم. وبما أنّ هذه الرموز تتكرر على صفحات هذه الترجمة فسرعان ما

(١) "نطلق على صنم كانت العرب تعبده في الجاهلية ba al و أحياناً كلمة "بعل".

(٢) انظر صفحة الكلمات المرمّزة الملحقة بهذه الترجمة للإحاطة بجميع تلك الكلمات المرمّزة

يألفها، بل ويستحسنها القارىء، إن شاء الله، لجميل وظيفتها التي تزيل الالتباس وتحدد بوضوح ومن أول وهلة الأمر المعني. فالحمد لله على هذا الابتكار الذي سوى نقصاً في اللغة الإنكليزية، لتلائم وتحاكي النصوص القرآنية الكريمة. وهو أول قاموس من نوعه، فيما أعلم، يعنني بترميز الجنس والضمائر، وذلك من فضل الله سبحانه وتعالى، فالحمد لله والشكر له سبحانه وتعالى.

٢٣- أ- من المعروف بالبداهة والتجربة أنه لو نقل عن أحد ما قولاً بالمعنى، لربما أقام الدنيا هذا الأحد ولم يقعدھا، إذ أنه لم يقل هذه الكلمة أوتلك بالذات. فكيف بنا أن نترجم كلام الله بـ "المعنى" ونقبل به؟ إنَّ تعبير: "ترجمة معاني القرآن" فيه نظر. فكأن للقرآن معان عدة، وهذه ترجمة لها كلها. نعم للقرآن من المعاني ما لا يُحصى، حيث أنها دوماً تتراكم، ولكن هل تلك "الترجمة" أو ما يماثلها ترجمة لتلك المعاني؟ الجواب كالشمس الساطعة. إذ كيف يكون لها ذلك، وأساساً هي لم تنقيد بنصوص القرآن وصيغته، وزادت فيه وأنقصت منه وحوّرتة، بل أدهى وأمر، دون قصد، جاءت بنقيض ما يقوله القرآن؟ (انظر الفقرة ١٥ أعلاه).

ب. الترجمة بالمعنى، لو افترضنا جدلاً صوابها، فإنّها تضل عالية النقص والدنيّة. ذلك أنّ نصّ وصيغة القرآن، كما ذكرنا آنفاً، حمّالان لمختلف المعاني على مرّ العصور وتطور العلوم إلى أبد الدهر. والترجمة بالمعنى تنقل واحداً من المعاني (على افتراض محالفة التوفيق) بالنسبة للزمن والتطور العلمي حين اكتملت تلك الترجمة بالمعنى. علماً أنّ افتراض التوفيق بعيد المنال في واقع الأمر في أي وقت من الأوقات. هذا أولاً، وثانياً أين بقية المعاني المحتملة، بل الأكيدة لما يأتي من العصور والعلوم؟ وثالثاً أين هذا ممّا جاء في حديث الرسول ﷺ، في ٧ أعلاه؟ رابعاً أجدر بـ "الترجمة بالمعنى" أن تسمّى باسم آخر، مثلاً تفسير لبعض معاني القرآن، أو أي تعبير آخر غير "ترجمة" (انظره ج آنفاً) إذ أنّ هكذا ترجمة ليست حقاً الترجمة التي ينبغي أن تكون، وحتى لو "صدفة" (كما يقولون، ولست ممن يؤمن بـ "الصدفة"، إذ الكل بقدر) إنطبقت صحة تلك "الترجمة" بالنسبة ليسير اليسير من القرآن.

ج. الترجمة بالمعنى، كما ذكرنا آنفاً، لم تنقيد بالنص الكريم بعينه ولا بصيغته وهذا أمر مغلّ ولا يصلح. إنّ النصّ والصيغة في القرآن فيهما البلاغة والبيان والكناية والمجاز. فيهما الإعجاز اللغوي المنقطع النظير في كل زمان. وفيهما الإعجاز العلمي في مختلف المجالات ولكل التطوّرات. وهما حمّالان للمعاني المتعددة والمرامي الظاهرة والخفية على مرّ العصور وتطور العلوم. فالقرآن محكم البنيان في إجماله ودقيق الدلالات في تفصيله. وفيه التقديم والتأخير، الذي بدوره يؤدي الى اختلاف المعاني والمرامي، المستوخاة من ذوي الأبواب. مثلاً: ﴿لَا يَقْدِرُونَ عَلَىٰ شَيْءٍ مِّمَّا كَسَبُوا﴾ [البقرة: ٢٦٤] و﴿لَا يَقْدِرُونَ مِمَّا كَسَبُوا عَلَىٰ شَيْءٍ﴾ [إبراهيم: ١٨]. أو ﴿مَوَاحِرَ فِيهِ﴾ [التحل: ١٤] و﴿فِيهِ مَوَاحِرُ﴾ [فاطر: ١٢]. من كلماته تؤخذ العقائد وتبنى الأحكام.

نظمه فريد يدر بالمعاني والمزيد. ترجمته بـ "المعنى" مخلة بنصه المحفوظ ﴿وَإِنَّا لَهُ لَحَافِظُونَ﴾ [الحجر: ٩]؛ ومعانيه المطلوبة ولمراميه المنشودة. وعليه ترجمته بـ "المعنى" ليست فقط لا تصلح بل ينبغي أن لا تكون أبداً.

٢٤- الآن وبعد عمل دؤوب وابتكارات جديدة، وتجربة أصيلة، وفقني الله لتحقيق: "الترجمة النصية للقرآن المجيد"، أحمده وأشكره على ذلك، استغرق كل ذلك حوالي سبعاً من السنين؛ تخلل ذلك اتصالات شخصية بالهاتف وبغيره لجمع غفير من الأساتذة "المتخصصين" في أماكن عدة من هذا البلد والعالم، بما في ذلك الكثير من المراكز الإسلامية في الولايات المتحدة الأمريكية وأوروبا؛ تبين لي أن ذاك الاحتياط الآنف الذكر (٢١ أ- ب) لرّبما كان هو أحد الموانع، إن لم يكن هو المانع الرئيس، في عدم مساهمة أي إنسان البتّة، إلّا أحد أصدقائي، كان معي منذ البداية، إلى أول شروعي بالتنقيح الأول، جزاه الله خيراً. ومؤخراً أحد الأصدقاء، جزاه الله كل خير، أبدى بعض الملاحظات، التي كان لها طيّب الأثر والإثراء على جزيئة هنا أو هناك من هذه الترجمة.

٢٥- بالإنكليزية لا تستطيع أن تقول مباشرة: صدق أو أحسن أو صبر أو استغفر، فلا بد من المداورة. المداورة أن تقول: الذي قال الصدق، أو الذي أحسن، أو الذي مارس الصبر، أو الذي طلب الغفران. وأيضاً فإنّ اللغة الإنكليزية فقيرة جداً في مفرداتها، بالنسبة للعربية، وعليه فدقة التصوير بالكلمة يكون في غاية الصعوبة، وهذا على نقيض العربية التي تتفاهم مفرداتها وتتعاظم معاني تلكم المفردات، وعليه دقة التصوير بالكلمة يكون سهل المنال، خصوصاً عند من آتاه الله قوة البيان.

٢٦- الكلمة (أو الحرف) بالنسبة للعربية، علماً أنها كثيراً ما تشارك أخواتها في المعاني العديدة، لكنّها هي وحدها ولا سواها التي ترسم وتؤدي المعنى والمرمى لما يراد. فمثلاً:

- أ. غاب = لم ير بالعين السويّة لأي سبب.
- ب. إختفى = لم ير بالعين السويّة من حيث أنّه لا يعرف مكانه.
- ج. توارى = غاب الى الخلف عن حياء أو خجل.
- د. خنس = غاب عن ذلّة وهوان.
- هـ. غرّب = غاب في مكان بعيد.
- و. استتر = غاب وراء حجاب خوفاً أو خجلاً.
- ز. وقب = دخل قليلاً قليلاً حتى حجب الرؤية بالظلام.
- ح. أفلّ = غاب لمعانه أو غابت شهرته أو شأنه.

٢٧- وعليه فالكلمات (أو الأحرف) من الجملة هي بمثابة عناصر اللوحة الفنية العجيبة المُعجبة في إطار جميل. فلو استبدلت كلمة أو حرفاً بـ "مرادف" فلاحدثت خدشاً بليغاً في أحسن الأحوال، والحقيقة أنك لربما غيّرت المبنى وطبعاً المعنى والمرمى لما يراد. فالحذر الحذر في هذا الصدد. لذلك فإن ترجمة القرآن بـ "المعنى" مرة أخرى أقول: لا تصلح بل ينبغي أن لا تكون أبداً.

٢٨. إنّ هذه الترجمة (بأحدث تنقيحاتها 5.0) تحافظ على نصوص وصيغ القرآن السرمدية الصحة وتحاكيها أمانة ودقة، توافقاً وحيطة. فلا زيادة ولا إنقاص ولا تحوير لأي كلمة أو جملة في القرآن المجيد، فالحمد لله على ذلك. نعم هذه الترجمة الجديدة للقرآن المجيد إلى اللغة الإنكليزية هي حقاً، قطعاً وبلا جدال، تاريخية، وفريدة من نوعها، إذ لم يسبق لها مثيل أبداً، حيث أنها تختلف عن سواها جملة وتفصيلاً.

٢٩. وبهذا فإنني، مرة أخرى أجدد مطلبي لكل من لديه العلم والمقدرة بنفسه أو بغيره، أن يهب لمراجعة هذه الترجمة لإثرائها صحة ودقة، قدر الإمكان، وأنا على أتم الاستعداد بأن أدعو له بخالص الدعاء وبتعويض جهده ووقته بجزيل من المال حسبما يرى هو، إلى حد عشرة آلاف دولار أمريكي (سبعة وثلاثين ألف وخمسمئة من الريالات السعودية) للساعة الواحدة من وقته، شريطة أن عمله حقاً يثري هذه الترجمة صحة ودقة، على أسس وبراهين علمية، وليس من باب وجهات النظر.

٣٠. لقد آن أوان هذه الترجمة منذ أمد بعيد، لكن شاء الله أن لا تتم حتى الآن، ولكنها تمت والحمد لله وله الشكر والمِنَّة، للنشر والانتشار بإذنه سبحانه وتعالى. وحيث أنّ القرآن الكريم انبثق أولاً من بلد مهبط الوحي، فإنني أرجو إن شاء الله أن يتم نشر وانتشار هذه الترجمة أولاً من بلد مهبط الوحي والقرآن وفي أقرب وقت. وحيث أنّ هذه الترجمة فريدة والأولى من نوعها ومن عمل رجل وفقه الله وأتمّها من بلد مهبط الوحي والقرآن ولغته لغة القرآن، فإنني أدعو الله أن يتقبلها ويسر لها القبول والاستحسان عند أكثر الناس، وينفع بها الإسلام والمسلمين، بل الناس أجمعين، إن شاء الله، ويحقق كل الأرجية بخصوصها، بما في ذلك نشر وانتشارها بأحدث تنقيحاتها (التنقيح 5.0) أيضاً من بلد مهبط الوحي والقرآن، وعلى الله التكلان، إنه سميع مجيب.

٣١. وأخيراً أرجو من الله ثم ممن يستطيع أن يساهم بشكل أو بآخر في نشر وتوزيع هذه الترجمة خدمة لكتاب الله وخدمة للإسلام والمسلمين بل العالمين أجمعين، أن يسارع مساهماً في هذا الخير، بإذنه تعالى. والساعي في الخير كفاعله، كما هو معلوم لدى الجميع. فهبوا أيها الناس هبوا للسعي في هذا العمل المجيد لعلكم تفلحون.

وفقنا الله جميعاً لما فيه خير الإسلام والمسلمين، بل العالمين أجمعين، وإعلاء كلمة الحق،
وعلى رأس ذلك نشر وانتشار كتابه المجيد بكل اللغات وبترجمات نصية، دقيقة وصحيحة،
والسلام عليكم ورحمة الله وبركاته. وآخر دعوانا أن الحمد لله رب العالمين.

حرر في: ٢٩/٠٨/١٤٣٠هـ والموافق ٢٠/٠٨/٢٠٠٩م

المترجم

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تم بفضل الله وهدايته/فالحمد والشكر له

تم هذا التنقيح يوم الخميس:

٢٥/٠٧/١٤٣٦هـ الموافق لـ: ١٤/٠٥/٢٠١٥م



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تہذیب

Preface

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

تمهيد

لقد وفقني الله، أحمده وأشكره على ذلك، أن كتبت أكثر من ثلاثين مقالة/بحثاً كلها بصدد: الترجمة النصّية للقرآن المجيد وجل إن لم تكن كل تلكم المقالات/البحوث موجودة في الموقع الإلكتروني المذكور في الملاحظة رقم (٢) أدناه.

* الملاحظة (١):

عند البعض يوجد خلط أو سوء فهم أو كلاهما معاً بين نصوص وصيغ القرآن وبين ما هو أسلوب إعجازي، فريد، وقصري على القرآن المجيد ولا سواه. فشتان بين هذا وذاك. مغبة التلييك أو التخليط لهذين البينين المتميّزين؛ برز هذا الزعم الذي لا سند له من قرآن أو سنة أو قياس عليهما، والذي مفاده أنه من المستحيل ترجمة القرآن المجيد. والحق سبحانه وتعالى يقول:

﴿قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ﴾ [البقرة: ١١١].

(أ). بكل تأكيد أن ترجمة القرآن المجيد مهمة جليّة وهائلة، ومحفوفة بعوائق منيعة تكاد تستعصي على الحل. ولكن بالصبر والمثابرة والابتكار جميع العوائق مهما عظمت ممكن التغلب عليها. هذا بالنسبة لنصوص وصيغ الآيات بالأمر والنهي. كذلك بالنسبة لسرد الأنباء والقصص، جليّ وواضح كوضوح النصوص والصيغ.

تلكم النصوص والصيغ هي: عالية المقام وواضحة البيان وجليّة الإرشاد. نعم وضوحها كوضوح الشمس وسط الظهيرة في الجو الصافي. وهي جليّة (حقائقها يقينية) أيضاً. هذا من جهة النصوص والصيغ في القرآن المجيد. ولا جدال في ذلك البتة.

(ب). ومن جهة أخرى فإن أسلوب القرآن المجيد، بالإضافة إلى وضوح التعبير لنصوصه وصيغه ورسائل الأمر والنهي، وسرد الأنباء والقصص طبعاً أسلوب إعجازي، مميز، وفريد؛ أي: لا يحاكي ولا يماثل من كل وجه، خصوصاً بالنسبة للبلاغة والبيان والقافية والمغايرة، والأناقة والوقار والوقع في النفس، وطلاوة السرد. فهو أسلوب عجيب ومعجب، خلّاب، يأسر الألباب بالنسبة لأذن ولب من يجيد العربية. فمن المستحيل توريد هذا الأسلوب إلى أي لغة، وحتى إلى اللغة العربية ذاتها. لو كائناً من كان حاول توريد هذا الأسلوب إلى العربية لما أفلح.

فأسلوب القرآن المجيد: ربّاني، إعجازي، مميّز، فريد، وقصري على القرآن المجيد، ولا سواه البتة. وهنا أيضاً لا جدال في ذلك البتة.

(ج). إذا من المسلم به بداية أنه من المستحيل لأي ترجمة أن تتعرّض لما في (٢) أعلاه. ذلك أن جميع ما في (٢) هو ربّاني، أي: أسلوب لا يحاكي ومماثلته مستحيلة.

والترجمة هي كَلِيَّة لما في (١) وليس لما في (٢). ذلك لأن الترجمة تنقل بدقة وأمانة كل ما في (١) من العربية إلى اللغة المنقول إليها، ولا تتعرض لما في (٢)، حيث استحالة ذلك. ولنضرب مثلاً بسيطاً:

إنه لعجب عجاب، إذ فيه منتهى الحكمة وفصل الخطاب.

الترجمة النصية:

**Verily it^x is surely a wonder, a prodigy; as in it^x
(is) ultimate wisdom and a conclusive precept.**

(The superscript^x on it indicates that the it refers to a masculine gender in Arabic).

يا للبون الشاسع لمن يتقن العربية أو لديه حس بجمال فصاحتها وطلاوة بيانها وبين ما في ترجمة لجملها. وطبعاً الكلام بالنسبة للقرآن المجيد وطلاوته ووقعه على السمع والنفس فشيء آخر جملة وتفصيلاً، فلا يقاس عليه البتة.

✽ الملاحظة (٢):

الرجاء الذهاب إلى الرابطة الإلكترونية التالية: www.qurantranslation.org والتي تربط الموقع مع ما يلزم.

من أهم الأمور في صدد الترجمة المذكرة أعلاه، قراءة "النداء"، لمن يحسن العربية أوالمقدمة = The Introduction والتوطئة = The Prelude، إذ بدون ذلك فإن قراءة هذه الترجمة مباشرة، سيكون القارئ غير مهياً التهيئة الضرورية، وإنه سيئته، أي لابد من تلك القراءة أولاً.

في ال Prelude يوجد قاموس ترميز الجنس والضمائر، الفريد من نوعه، والضروري، ضرورة لابد منها لترجمة القرآن المجيد. حيث هذا الترميز يحدد ويضبط ويزيل كل لبس محتمل للجنس والضمائر.

✽ الملاحظة (٣):

يقول تعالى: ﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَى﴾ مرة أخرى فإنني أكرر رجائي لمن يستطيع بنفسه أو بمعرفته لغيره أن يساهم لإثراء هذه الترجمة دقة وصحة أن لا يخل علينا بعلمه وفضله؛ وأقل ما يستطيعه كل من يتصفح هذا ال "نداء" أن يشجع غيره للعلم به أو يحيطه علماً بذلك. ولكل من يساهم في إثراء هذه الترجمة دقة وصحة على أسس علمية وليس من باب وجهات النظر، فإنني سأدعو له من كل قلبي، وأنا على أتم الاستعداد لتعويض وقته بما يراه هو مناسباً حتى عشرة آلاف دولار أمريكي (\$10,000.00) للساعة الواحدة من وقته. والأساس هوالتنقيح:5.0. أكرر شكري الجزيل لكل من تفضل بتصفح هذا ال "نداء" ودل عليه، ما استطاع على ذلك سبيلاً.

* الملاحظة (٤):

من الواضح جداً أن جميع "الترجمات" المتداولة أهملت النص القرآني المجيد وصيغته، وهي أقرب ما تكون إلى "التفسير" المبنية على المفهوم الشخصي للمترجم لـ النص القرآني المجيد. ومن هنا فإنك تكاد لا تجد جملة واحدة من كلمتين أو أكثر تطابق النص القرآني المجيد في أي منها. من هنا القول الصحيح والمؤلم والمخجل إن لم يكن الآثم (بالنسبة للعرب المسلمين، انظر الفقرة ٢ أعلاه).

* الملاحظة (٥):

هناك من شياطين الإنس أو المعاندين أو الملحدين (خصوصاً في الإنترنت) من يدعي بالباطل والبهتان أن في القرآن "أكثر من ألف من التناقضات". وطبعاً لا يقدمون دليلاً صحيحاً واحداً، حيث أنهم لا يستطيعون. وأقوالهم إن دلت على شيء فإنما تدل على قلة فهم بل عدم الفهم السليم من قبلهم. وكتاب الله من البداية يقول:

﴿هَآؤُا بُرْهَنَكُمْ إِن كُنْتُمْ صَادِقِينَ﴾ [البقرة: ١١١].

* الملاحظة (٦):

(أ) يقول البعض أنه لا يمكن ترجمة القرآن، بل لا يجوز ذلك. وهذا قول لا يستند على أي دليل من القرآن ولا من السنة ولا من قياس عليهما. والأصل في الإسلام الحلال ما لم يرد التحريم/المنع بالقرآن أو بالسنة أو بالقياس عليهما. زد على ذلك أن كل "حرام" داخل في باب المفصل، يقول عز من قال في كتابه الحكيم:

﴿وَقَدْ فَصَّلَ لَكُمْ مَا حَرَّمَ عَلَيْكُمْ﴾ [الأنعام: ١١٩].

وبهذا الصدد لا تحريم ولا تفصيل، وعليه فهذا قول دحضت حجته، بداية.

(ب) وأخيراً ينبغي أن نذكر، إذ إن "الذكرى تنفع المؤمنين"، بأن أي ترجمة للقرآن ليست بقرآن، فمثلاً لا يصلح التعبد بقراءة الترجمة. ذلك أن التعبد بقراءة القرآن لابد وأن يكون بالعربية بل والنص السماوي. كذلك لا تكون الحسنة بعشر أمثالها لكل حرف من القرآن إلا بأحرف العربية، وبالنص الأصلي.

الحقيقة أنه لو "ترجم" القرآن إلى اللغة العربية ذاتها لما كانت تلك "الترجمة" بقرآن، بأي حال من الأحوال. القرآن والتعبد به ونيل الأجر بتلاوته لابد أن يكون بنصه السماوي، كما نزل به الوحي على محمد ﷺ. والسلام عليكم ورحمة الله وبركاته.

المترجم

عبد العزيز بن فهد المبارك

*** ** *

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar- Rahman¹ Ar-Raheem (The multitudinous mercy Giver)*

Preface

The praise is for Allah; and the prayer and the peace are upon Mohammad, son of Abdullah, who is a *mercy gifted* by Allah to all humanity. The Qur'an is Allah's *message(s)* and Mohammad's (SAWS) *permanent miracle in fact miracles, in its facile but inimitable language*.

The Qur'an *sums up* the *purpose* of creation in a nutshell by saying:

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾ [الجن: ٥٦]

“And not I created the Jinn and the humans except to worship [Me]²”. (S51:56)

The above *Ayah*³ (S51:56) by and large is *self-explanatory*. It is as clear as sunshine in a clear summer day. By this *Ayah* Allah (SWT)⁴ says that He created the Jinn and the humans for nothing else *except to worship Him*. Worshipping Him means: (1) *acknowledging* His existence; (2) *submitting to (i.e. obeying)* His *Criteria of prescription and proscription*, as embodied in *The Qur'an*, Allah's *true and unaltered Word*, and the *Hadeeth*.⁵ The *Hadeeth* and *The Qur'an* are as *inseparable* as a *living body and its soul*. Each *complements* the other, when *The Qur'an generalizes the Hadeeth specifies*, and the vice versa. Allah says:

¹ *Ar-Rahman*= “الرَّحْمَنُ.” The word “الرَّحْمَنُ” is an *exclusive proper* name of Allah. It is also *one* of the most beautiful other *attributive* names of Allah. Various Qur'an-commentators have a *lot* to say about this *proper* name, the *sum* and *essence* of it *all* is as follows: as a *proper* name of Allah. The *Ayah* (S17:110) says: “Let-say [you]: you ^z call Allah or let-call you ^z *Ar-Rahman*, whomever that call you ^z so for Him (are) the names *al-husna* (the-most-all-around-beautiful).” *Ar-Rahman* indicates *favor* and *help*, *clemency* and *generosity*, *goodwill* and *mercy* to *all* Allah's creatures (including even the *atheists*) in *this world*. As a *proper* name *Ar-Rahman* is *not* translatable *per se*. However it is used when *exhortation* by *admonition* or *reprimand* are called for. Moreover, associated with and *simultaneous* to such exhortation is a reminder that *Ar-Rahman* implies *hope*, *help*, *favor*, and *goodwill* *mercy* towards the one or ones being exhorted by such admonition. On the other hand the word “*Ar-Raheem*”=“الرَّحِيمُ” can be shared, as in the use to describe *anyone* who is “*multitudinous mercy doer*.” See the *Lexicon* attached to this *Translation*.

² The letter “ن” in “يَعْبُدُونَ,” by Arabic (*linguistic*) Rule, is called “نون الوقاية أو العمداء، حيث لا يُستغنى عنها” = “preventive ن” which when it *precedes* the *speaker's pronoun* “ي” the *speaker's pronoun* “ني” gets *omitted* as in “إعراب القرآن، لمحمود صافي” = “alleviation, lightening” or *Ayat's* end harmony (*rhyme*). See *إعراب القرآن، لمحمود صافي* for “يَعْبُدُونَ” for “التخفيف” = “alleviation, lightening” or *Ayat's* end harmony (*rhyme*).

³ *Ayah*, The word, “*Ayah*,” (plural *Ayat*), has four *distinct* meanings, three of which *share* with the others some *common* features of a *marvel*—i.e. of evoking *great surprise*, *sustained admiration*, and *marked wonderment*. The fourth meaning is the fact that *eventually (in due course of time)* the *Ayat* will *empirically* be shown to be *true and accurate*, for each *successive generation* what it is *appropriate* to it. See the *Lexicon* attached to this *Translation* for a fuller explanation of this *marvelous* and *meaning packed* word

⁴ (SWT) = *Subhanabo Wa Ta'ala*. The word “*subhan*”=“سبحان” has *no* English equivalent *per se*, wherever this word occurs it is *associated* with a *phenomenal work* that *Allah and Allah alone* can do. Thus, we probably can render this idea by saying: *we single Allah as excelling in all good qualities and that He transcends above all shortcomings and that He is unique and works uniquely*. The “*bo*” is a *pronoun* referring to Allah and “*Ta'ala*,” means He is *constantly* in an *elevated status* above and beyond anything *imaginable*.

⁵ *Hadeeth* is the *tradition*, or the *verbatim* statement of the Prophet and Messenger of Islam (SAWS), or *his actions*, or the *statement* or *action* of some one else that the Prophet did approve or did not disapprove.

﴿وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا﴾ [الحشر: ٥٩]

"And whatever the messenger gave you^b so let-you^z take it;^x
and whatever [he] forbade you^b a'n (regarding) it^x so let-you^z cease (*doing it*)."^x (S59:7)

It must be pointed out that it is paramountly important to know that Allah's worship is almost *all* for *the worshippers' own benefit*, as what is in it for Allah is their *obedience* to His command. Allah surely does *not* benefit from their *obedience*, *nor* is He *hurt* by their *disobedience*. He did *not* need them *before* creating them, *nor* does He need them *after* creating them. He is *completely Self-Sufficient*; He is *The Besought by all*; He is exalted in *Loftiness* and *Majesty*. Allah *needs none*, but *all need Him*. His *Singularity* is unquestionable and His *diety* is undeniable by sound minds.

This translator witnessed and lived, both personally and vicariously, the most *unfortunate* and tumultuous consequences of the tragic and criminal events¹ of September 11, 2001 in the U.S.A. Having personally *participated* in various discussions of the aftermath of such events, and vicariously *shared* the many agonies and pains of those others who were *engrossed and entrapped* by those events, I became profoundly *affected* by such events and their consequences. The victims of those events are of different *nationalities* and *various religious* persuasions, including *Muslims* and *Islam*. I am emphatically convinced that all those victims had *nothing* to do with the presumed motives (*good, bad or indifferent*), of the perpetrators, regardless of the nature of those motives. The Qur'an clearly states that whoever kills *a person*, must *not* be for *retaliation* (*i.e. retribution*) *except only after due process of Law by the established authorities*; that *unlawful killing is equivalent to murdering the entire human race*. The Qur'an says:

﴿أَنَّهُ مَن قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ

جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا﴾ [المائدة: ٣٢]

"Verily it^{x2} whoever [he] killed a self^w by other than a self^w
or a corruption in the Earth^w so as if [he] killed the mankind together;
and whoever [he] quickened it^w so as if [he] quickened the mankind together."^x
(S5:32)

¹ I am fully aware that there are some "Muslims" who unfortunately do applaud the occurrence of the events and their likes in varying degrees.

² This "it^x" is for the pronoun "ه" in the "إنه" emphasizing the *truth* of the matter *henceforth*. In Arabic "truth" is a masculine gender, hence it is truth^x.

In another *Ayah* (Qur'anic statement), The Qur'an states in *clear* and *unambiguous* terms that every self^w draws the meed (*fitting recompense/requital*) of its^w own deeds, and *none shall bear the burden of another*.

﴿وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ﴾ [الأنعام: ١٦٤]

“And not ill-burdens a she-ill-burden-bearer another's ill-burden.”¹

(S6:164)

In our judgment The Qur'an is the basis of all cases, as *it embodies and explains the entire creation: its origin, purpose and destiny*,² *balanced cooperative living among the peoples in this world and salvation in the Hereafter*. Sound rationality, scientific progress, and *peace for all* emphatically supported by The Qur'an and its purport, as depicted by the following:

The genesis and bases for this *unique* English translation of The Qur'an The Supreme, as The *Qur'an* is the basis for all cases.

The criminal and unfortunate tragedy of 09/11/2001 *alleged* to be the work of *some* Muslims definitely *violated*, in *letter* and *spirit*, the teachings of The Qur'an. However, clearly it is *not* proven beyond reasonable doubt that such horrible and hideous acts *are* the *work of true and good Muslims*. Such acts are *completely antithetical* to Islam and its *humane, rational*, and simply put *divine teachings*. However, the *majority*, and certainly *not* all, of the American media is *biased*, overflowing with *assertions* and *presumptions* that *some* named Muslims were responsible, when in fact perhaps they were *victimized* and “*framed*” as the culprits by the *arch architects* of such a tragedy. Time will surely tell. The American media is owned and operated by vast vested interests, interests that tirelessly claim to be *objective*, but, by and large, *it is far from that*. That is why in the rest of the world, especially the *Muslim world* and particularly the *Arab world*, the stories are quite different. There are myriads of *irrefutable* and *irreconcilable* facts³ that *contradict* and *invalidate* the American media *allegations*. We sure hope that sooner than later the facts about this criminal tragedy of 09/11/2001 will be *proven*, *exposing* the real perpetrators, for *Allah's sake*, for the *truth* and for *history* so that all will reach the *accurate conclusions* and assign this *hideous crime* to its *real perpetrators*.

¹ The word “وَزَرَ” has *dual* meanings: (1) *heavy burden*, and (2) the *heavy sin*. Translated here as “*ill-burden*” as it is a burden which *heavily* burdens, unless properly handled. The “وَزِيرٌ”=vizier because he carries the *heavy burden* of the King to administer the affairs charged to him. And the vizier's responsibility is so enormous that if he makes a mistake, intended or not, it could be fatal to him and others. Thus, I chose to further *qualify* “*burden*” by the word “*ill*” as such qualification *really and truly best approximate* the seriousness of such a burden in reference. See اللسان.

² In fact The Qur'an contains *myriads* of example after example to prove this case, but even contrary to this fact, if there were no other proofs but the great *Ayah* at the beginning of this *Preface*, it would have been sufficient.

³ Here is not the proper venue to enumerate such facts.

2. The currently in use English translations of The Qur'an are very *inaccurate*, myriadly giving the *opposite* messages/meanings of what The Qur'an says.

One year later, it was *necessary* for me to return to the U.S.A. Again personally and vicariously I had to experience the *consequences* of those events of 9/11. Normally, whenever I travel, I carry with me my personal copy of The Qur'an, in addition to a copy of its English "translation," *assuming that such translation was good*. This time, after having left my home country, and for unknown reason to me, I found myself with a copy of *only* the English¹ "translation" of The Qur'an. It was sufficient for my *werdo*, i.e. *daily regular reading of a portion of The Qur'an*. Since I had to accomplish my *werda*² from this English translation, which contains the Arabic text, I could not help but glance, every now and then, at some translated passages. This experience certainly *startled* me and *alarmed* my mind. On second thought, it was *saddening* in some aspects and *embarrassing* in most others. The translation was *very inaccurate*. Time and again it *states* what The Qur'an does *not* say; also it *omits* what The Qur'an does say, or even worst, as it states the *exact opposite* of what The Qur'an says. Simply stated: the translation was *not acceptable*. It *unintentionally violates the integrity of the Qur'anic text*.

3. Apologizing for the shortcomings of the current translations of The Qur'an.

Currently in the U.S.A. and the Western World Islam and The Qur'an are almost daily topics of discussion. In the course of my discussions of Islam and The Qur'an, it was *inevitable* for me to *point out* the *unintentional shortcomings* in the various English *translations* of The Qur'an and to *apologize* for such an *anomaly*, to put it lightly.

My wife suggested that I should try to translate The Qur'an myself. I was receptive, as that is exactly what I was thinking of doing anyway. But the task is *absolutely monumental* and of *mammoth consequences*, to say the least. But there was no escape from it.

4. *Hadeeth* must be conveyed *verbatim*, so The Qur'an deserves the *same*, if not *preciser*, treatment.

There is a famous *Hadeeth* (*tradition/the verbatim statement of the Prophet and Messenger of Islam/his actions/the statement or action of some one else which the Prophet did approve or did not disapprove*) stated at the beginning of the *Introduction* of this work, that urges us all to convey, transmit, or translate all *Hadeeths verbatim*. I

¹ I always carried this copy *assuming* (admittedly without verifying) that it is the *best* English translation.

² The word "*werdo*" or "*werda*" are *exactly the same* except for their *grammatical* place in Arabic.

have noticed that the various English translators of The Qur'an *overwhelmingly* are *not* Arabs,¹ a fact that instantaneously drove me to think that they did *not* have *sufficient* appreciation of the *exact* meaning the Arabic words of *The Qur'an* and their imports by way of *implications*, *connotations*, and *denotations* in addition to what they impart explicitly. On second thought, I retorted by thinking that those were *noted* scholars who were *sincere* and *bent* on doing the *best possible* to achieve their discourse. May Allah reward them for their works, *whatever* it is? Given their penchant and sincerity why is it that their work of translation of The Qur'an is *inadequate* and *flawed*, i.e. *very imprecise*, to put it very mildly. As to the small minority of *Arab* translators of The Qur'an, I cannot find any good justification for them except an *inexcusable* "follower-ship," i.e. they allowed themselves to fall "preys/victims" to it. That is they found an *existing* "pattern" and *they simply followed it*, only adding their *idiosyncratic* marks². Thereby they allowed themselves to fall into a *trap*. That is a *trap of ease*, as "follower-ship" is a lot easier than *diligence*, *innovation* or *origination*, where they have to *cope* with the *exacting* and *highly precise* language of The Qur'an, which contains *no synonyms*, in its *descriptions* and *conveyance* of *situations*, *messages* and *concepts*.

5. Allah willing, all Qur'an translators are winners.

However, Allah willing, *all* Qur'an translators are *winners* for their efforts, *doubly* when *right* and *singly* when *not* so right, as so stated in the *Hadeeth*. But, the fact remains that those *modern* scholars who had "translated" The Qur'an to English, for one reason or another, unfortunately *suffered from* or were *prone to various significant shortcomings and flaws*. In my judgment all that is clearly *emanating* from the fact that they, for one reason or another, all were *not loyal to the integrity of the translated text*. I say this, because in *all* those "translations" there is *hardly* a *sentence of two words or more* which *reflects the actual text* of The Qur'an. Here is why. The Qur'an uses a *precision and exactitude language* in its diction³. This *language* is embodied in the *most amazing choice of words* and their *seeming synonyms*, when *in fact* there are *no synonyms* in The Qur'an. Similarly,

¹ I am fully cognizant of the fact that during the "golden era" of the Islamic Civilization, roughly corresponding to the "Dark Ages" of modern Europe, as there was *no* globally known America to speak of at that time, the contributions of the *non-Arabs* were and *continue to be salient and rather remarkable*. To this day and forever, such monumental contributions in all disciplines, including the *exacting* ones, like grammar and mathematics, are *illustriously distinguishable*. However, ancient Arabs as well as those that had contemporized the Prophet (SAWS) all spoke *accurate* Arabic (grammatically and otherwise) by *instinct*. The *non-Arabs* deeply studied how to speak *accurate* Arabic. They had *discovered* and so had *established* certain "*laws*" and "*rules*" of discipline and had *philosophized* the *proper* pronunciations and syntaxes. Thus, they were truly *outstanding, far better than most* of present day Arabs.

² As a Muslim I am fully aware of the *Hadeeth* which urges Muslims to try to find an "*excuse*" or a "*justification*" for any shortcoming by others, especially other Muslims, but the *enormity* of the case (as we are dealing with the *word of Allah* and *conveying* it to the best of our abilities) I honestly tried but still could not come up with an acceptable "*excuse*" or "*justification*."

³ That does *not* mean we cannot translate The Qur'an *textually* as what the Arabic proverbs says: "What cannot be achieved in *its full*, it's not to be missed in *its most*."

the verb-usage format: *present, past, passive, active, transitive, intransitive* or their respective *intensifications* all are *very telling*. Of course, the same thing applies as well to the *intensifications* of *adjectives, adverbs, objective/subjective nouns, and prepositions*. Those translators take *no heed of such facts*, and so they do *not* reflect such facts in their “translations.” And to make the situation even worst *interpolation, extrapolations, and even personal interpretation* (which may *not* be right) of The Qur’anic text stands, for the innocent or the unwary reader of such translations, as if it *were the Qur’anic text itself*. Consequently, the reader finds *utter confusion* as there is *total lack of heed* to the aforesaid *facts*. Obviously, no one who sets himself for a great and a noble task (*of translating The Qur’an*) would do so with *less than his best*. But once *intentionally or not one falls* into a “trap,” if not a “folly,” of ignoring the *verbatim* of The Qur’an, it is difficult to get extricated from it. May Allah forgive and amply reward those translators for their efforts, as they did what they did (I think) with the best of intention and sincerest of efforts.¹ They stated that their intention is translating the “meanings” of The Qur’an. Yes, The Qur’an has *multitudes and multitudes of meanings*, but their “translations” were *not true translations, by any stretch of the imagination, of those multitudes of meanings or even a single one of such meanings*. It is simply *not possible*. Because The Qur’an conveys *multitudes and multitudes of meanings that are cumulative and ever-increasing* as time and science progress. Their “translations” are at best, reflections of their personal *understanding-/interpretation* of the text of The Qur’an *at the time they were undertaking their task*. Clearly their personal *understanding/interpretation* of the text of The Qur’an is *flawed and inaccurate time and again*. May Allah forgive them and reward them bounteously for doing their utmost of efforts.

6. Suspending my work and devoting my efforts for translating The Qur’an.

As a result of the aforementioned, I came to the conclusion that if we are to be very *careful, painstaking and loyal to the integrity* of the text with respect to the *Hadeeth*, of course The Qur’an is *more deserving* of a *preciser* treatment. Therefore, I decided to *suspend* my works² at hand, and to *switch* for translating The Qur’an, hopefully, Allah willing, achieving *better/preciser and exacter* English translation of The Qur’an. Translation that, *En-Sha-Allah*, will *adhere to the integrity of the text* of The Qur’an, be *most careful* regarding the *unique meanings* of each word, each phrase and its context, each *prepositional* letter and its *unique meaning* as used in The Qur’an. By *success from Allah*, my *determination for accuracy, and adherence to the integrity of the text*, I hope a *closer to the letter and spirit* of the text of The Qur’an will be *achieved*, and thus an *accurate translation* of The

¹ This prayer of mine for those translators is my way of finding an “excuse” or “justification” for them.

² Thanks to Allah, by now, I have finished, except for the *final* reading of the last few chapters, the third and last volume of my book, *The Future World Order*. I was planning to proceed with my next two books, *Human Rights, Especially Women’s Rights, In Islam*, and *The spread Of Islam By The Sword, A False Concept*.

Qur'an will be *gained*. Hence, I am proceeding, by Allah's leave, speed, and my *unconditional* resolve to *absolutely minimize (if not totally eliminate)* all currently existing *inaccuracies and unintended misrepresentations, due to faulty translations, interpolations or extrapolations* regarding translation of The Qur'an. Thus, *forthwith* I seek Allah's Assistance in my endeavor to divinely-guide me and enable me to make the *best/precisest choice for the most accurate and the best possible* English translation of The Qur'an. I pray for Allah to *accept* my work, *bless* it by His Grace and *favor* it forever, Amen.

7. Need for *transliteration* and *superscribed* words.

To begin, I should mention that the Arabic language is *brief* and *laconic*, especially with respect to The *Qur'an* and the *Hadeeth*. In such regard it is *very precise and exact, elaborative, connotative, denotative, and designative*. It has a *plethoric (encyclopedic)* supply of words *unmatchable* in any other language. Hence, *transliteration (with parenthetical explanation)* is inevitable. Also, *implicit* and *explicit pronouns* for the *singular*, the *double*, and *more than double*, in the *masculine* or the *feminine* formats, all play significant roles. Arabic language is *particular* about the *addressee* in terms of *feminine* or the *masculine*. So the anticipation of all difficulties involved as well as the actual translation of all other translations, I had endeavored and had *formulated and reformulated a table of superscribed words*, to *designate, distinguish* and *fulfill* various needs, such as: you^s = “أنت”, you^f = “أنتم”, you^y = “أنتِ”, for *singular feminine*, you^{ym} = “أنثنى”, for *plural feminine*, etc. Such a table is shown separately and a *must* for *knowing and reading* any part of my translation of The Qur'an The Supreme.

8. Four main categories of this work

Besides this *Preface*, there is an *Introduction* to this work, covering some important remarks about certain facts with respect to the *uniqueness* of the Arabic language, its great multitudes of *words* that are vis-à-vis The Qur'an *not* synonymous, as The Qur'an *has no synonyms*. Also its *prepositional letters (i.e. as used in The Qur'an)* and their *uniqueness, precision, exactitude and specificity* all are explained generally or specifically. And finally there is a *Lexicon* attached to this translation covering some *special* words with *specific meanings* and *elaborated explanation* as used in The Qur'an.

In my work I **relied, for English references, on the Merriam-Webster Unabridged Dictionary** and the **American Heritage Dictionary**. Also various Arabic references as listed separately in the references pages.

We seek Allah's Assistance and blessing to reach everyone *participating* in this work, Amen.

Abdulaziz F. Al Mubarak

تَوَاطُّؤُ

Prelude



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قاموس ترميز الجنس والضمائر

Prelude

Stop Momently

Before proceeding to read this translation of The Qur'an it is *imperative* that you please become fully aware of certain facts relevant to this translation. The facts are:

- A. This translation is *totally new*, i.e. it is *unprecedented* in form, contents, or characteristics;
- B. It is also *unique*, in that it *meticulously adhered* to the fact that words of The Qur'an have *no synonyms* and *each* is used for its own *explicit and/or implicit* characteristics.
- C. It had *relied* after Allah on *myriads* of *linguistic books* (lexicons, describing the *distinctive characteristic* of *each word*, grammar and conjugation, etc.) *numerous* books of *interpretations and explanations* of The Qur'an, *many* books discussing The Qur'an from its *various aspects*, the book of syntactical inflection of The Qur'an, and last but *not* least *utmost efforts* were exerted to *ensure* all the above.
- D. Since The Qur'an is *perfect all-around*, and that it is *unique, sacred and supreme*, therefore surely *no addition, deletion, or alteration of any part* of its text is a fact vitally maintained *throughout*.

Hence, it is *especially important* for any reader to *first* read its *Introduction*, particularly *Sections 35-38*, in order to have a *good understanding* of the *imperative basic principles* and the *prerequisite methodology* of such a *unique* translation, for a *subsequent* good, and perhaps, proficient understanding of The Qur'an. However, *short of such a reading*, the following four-page *synopsis* is a *must* reading.

It is imperative to follow *four fundamentals* of translation *vis-à-vis* translation for The Qur'an.

First: The Qur'an is made Arabic.

"Verily We made it^x Qur'an^x Arabic..."(S43:3). (The superscript "^x" on it says that this "it^x" refers to a *masculine entity*, here *The Qur'an*). Clearly the diction of The Qur'an is Arabic. Each word in The Qur'an carries *specific* meaning, which *it* and *it alone* carries. There are *no synonyms* in The Qur'an. Which means *every* word used in The Qur'an is for *itself*, with all the *implications* and *connotations* it imparts, in addition to its *explicit* import. That is to say, because of the *complete lack of synonymity* in The Qur'an: *no* other word can ever be employed *instead* of the one used in the diction of The Qur'an. Hence the *absolute need* for a *precise and exact textual* translation.

Second: The Qur'an is in Arabic tongue-expression.

"While this (*i.e. the diction of The Qur'an is*) a tongue-Arabic..." (S16:103) Arabic tongue-expression, that is: *idiomatic* Arabic, which means combining one Arabic word with another/others (*Arabic word(s)*) and the result is a meaning which *neither* of the two/others convey. For example: "the path's

son”= “the traveler.” There is no *path*; there is no *son per se*. Another example: “[*he*] eats his dead brother’s flesh”= he *slanders* another person. There is no “*eating*,” there is no “*flesh*,” and there is no “*dead brother*” *per se*. (In Arabic the pronoun “*he*” is *implicit*, that is why it is in *italics* and *bracketed*). The Qur’an contains *myriads upon myriads upon myriads* of such *lofty and sublime, elegant and eloquent* Arabic tongue (*idiomatic*) expressions. So one has to be very familiar with such *idiomatic* expressions to know and translate the exact *meaning* or *meanings* of such expressions which are *rife* in The Qur’an. There are numerous books dealing with such expressions and Arabic *idiomatic renditions*. Clearly, English has “English-tongue” (= *idiomatic* English) expression. Example: *troubleshooter, cakewalk, circle the wagon* and *soapbox*. So, if one is *not* familiar with such expressions he/she *cannot* translate them.

Third: diction of The Qur’an had been descended by Arabic-rules.

“We descended it^x (by) Arabic rule¹. (S13:37).

By Arabic rule, means *following Arabic language rules of grammar and conjugation*, the *morality* and *wisdom* of the Arabs, as *polished* and *improved* by *divine intervention*². Because the diction of The Qur’an is *rather terse* and *very precise*, thorough familiarity with this fundamental is *imperative*, without which The Qur’an would *not be aly understood, let alone be translated*. There are many *specialized* books dealing with such topics, especially books of إعراب القرآن = *desinential-inflection* of The Qur’an, i.e. dealing with *every word* and *its place* in the sentence.

Fourth: The diction of The Qur’an could be by Sha’rey’ah dicta.

The fourth fundamental is the *Sharey’ah imperatives*. Which means there are certain *Sharey’ah requirements by definition*, became known as the *establishmentarians*. That is: terms *religiously defined and are ubiquitously accepted*. For example: *the Prayer*. Linguistically speaking, *prayer*=*invocation* or *place of kowtow*. But by *Sharey’ah definition* the *Prayer* is *universally accepted* as having had *ghusol* or *wodho’a* (*a prescribed bathing or a simple cleansing*), entering into the *Prayer* by *enunciating*: “*Allaho Akbar*,” doing all the *prescribed rituals* and *gestures*, and *exiting* from it by: *enunciating*: “*As-Salamo Alaykum wa Rahmato Alla’he Wa brakatoh*.”

In addition to those *four-fundamentals* stated above, there are *three-corollaries* that follow from those fundamentals. In order to exactly *convey* the *rather terse* and *meticulous text* of The Qur’an, that is *conveying* it in its *Arabic sense* and *flavor*. English words *must be treated likewise*, i.e. at times *transliterated, masculinized, or feminized* as needed. (See below).

The corollaries that follow from the four fundamentals

1. Qur’anic Arabic is *very unique*, i.e. there is *nothing* like it; it is *in a class by itself*. Its words are *very precise, highly descriptive, denotative, connotative, eloquent, and elegant*. Its

¹ See the *Lexicon* attached to the *Textual Translation Of The Qur’an* for an elaboration. The word rule= “حكما” is *adverbial* so it is approximated through the word “by”.

² See the *Lexicon* attached to the *Textual Translation Of The Qur’an* for elaboration on this point.

implicit meanings are almost as exciting as its *explicit* imports. If you were *very fluent* in Arabic and were to read The Qur'an *in Arabic* you will *surely not* fully understand it *except with some help*. Its words are *packed* with *meanings*.

2. Except for about a *dozen* words, and a very *short* list of pronouns, English words, by and large, are *neutral* with respect to the gender. Arabic words are *unlike* English with respect to *gender*, i.e. *every* word is either *masculine* or *feminine* and so, their *referents* and *modifiers* become of *vital importance* in conveying the *intended* message(s).
3. English words *almost all* are *not* conjugative. In fact so many common words do *not* have a simple *past tense*, e.g.: truth, patience, mercy. Also, *not* all verbs have *subjective* nouns, so such nouns are *hard to find*, *objective* nouns are *much harder* to find, if at all they exist.
4. Arabic words are *rational* and *conjugable*, so you can *easily find* or *almost* make any word you desire with a great deal of *precision* for the *intended* meaning. Also *subjective* and *objective* nouns *do exist* with *impressive descriptive precision*.
5. Based on the above I had to make *three innovations* to *accommodate* the *entire* diction of The Qur'an:
 - A. Transliteration of words that have *no* English *equivalent*. Such words are *transliterated* and *parenthetically explained*, for example: *ba'al* (*master/ owner/ husband*), and also a *footnote* is added, as the word: *ba'al*, has *another meaning*= *an idol worshipped* by some Arab tribes *prior* to Islam.
 - B. Superscribing and square bracketing of pronouns. Since Arabic pronouns are *gender sensitive* and that they could be (a) *connected*, (b) *detached*, or (c) *hidden (implied)*, therefore *specifying exactly* the *intended* pronoun is *vitaly important*. So, I have established a list of such pronouns *specifying* the *referent* pronoun so as to *completely remove any ambiguity* as to the *referent*, comporting with the Arabic which does *not* have any such ambiguity to begin with. Consider the following for an *illustration* the pronoun: **you**. Clearly in English this *you*, could stand for *masculine, feminine, singular, or plural*. In Arabic such *neutrality* leading to a *concurrent ambiguity* does *not* exist.

So this *you* is superscribed with an "s"=*you*^s so it is for *masculine, singular addressee, detached and not hidden*.

If it is superscribed with an "f"=*you*^f so it is for *masculine, plural, addressee, connected, and not hidden*.

If it is superscribed with a "g"=*you*^g then it is for *masculine, singular addressee, connected, and explicit* ending-pronoun ك, as in اِنَّكَ = *very you*^g.

If it is superscribed with an "h"=*you*^h then it is for *masculine, singular addressee, connected, and explicit* ending-pronoun. ت, as in حَسِبْتَ = *do you*^h reckon.

If it is superscribed with a "z" and *bracketed and italicized* = [*you*^z] then it is for *masculine, plural addressees, and explicit (not hidden)*; or "y" for *feminine, singular addressee, detached and explicit*, كِ, as in اِنَّكِ = *verily you*^y.

If it is superscribed with an "s"=*you*^s then it is for *feminine, singular addressee, connected, and explicit* ending-pronoun تِ, as in كُنْتَ = *verily you*^s.
 - C. Masculinizing or feminizing certain words as needed. This was done by superscribing a word with ^w for *feminizing* it or ^x for *masculinizing* it, e.g.: tree^w and pen^x.

There are *under* twenty different such superscribed words, that are *repetitive* and so they will be *obvious* and *easily remembered* and *appreciated* (for *eliminating ambiguity*) as one reads on.

D. Transliterated and Superscribed Words

This compendium of *transliterated* and *superscribed* words *was* fairly large, as this compendium had exhausted the entire English alphabet. So, a *newer* approach was *implemented* for *brevity* the *final* revision of this compendium; subsequently many of the superscripts were *spared*. Listed below are those letters, now *not* needed, giving rise to an *apparent discontinuity* in this compendium *vis-à-vis* normal order of alphabetical superscripts. To avoid a restart, which would involve very valuable time and endeavor, it was decided to leave all as is but list the now *defunct*, i.e. *not* used alphabets as well as those left in use. The list includes: The defunct: e, i, j, k, l, and q. the ones left in use are:

- a. See p 4 below.
- b. Used for the *plural, masculine, addressees*, e.g.: لَكُمْ = you^b
- c. Used for the *plural, masculine, addressees*, with الفعل, e.g.: قَمْتُمْ = you^c
- d. Used for the *feminine, singular, addressee*, as جِئْتِ = you^d came/committed....
- f. Used for the *masculine, plural you*, you^f = "أَنْتُمْ".
- g. Used for *individual masculine, addressee pronoun you, connected and apparent*, as in: قَمْتُ\إِنَّكَ = you^g;
- m. Used in combination with y for *plural feminine* such as you^{ym} = أَنْتُنَّ
- n. Used as a *superscript* for *masculine plural mood*, e.g.: yourⁿ.
- o. Used for "مَا" which is equivalent to "حَيْثُ" = whence, "مَا الْمَصْدَرِيَّةُ" = when^o
- p. See below:

The pronoun "who"/"whom" stands for *eight distinct* types of designations:

- (1) As *connective noun* "who^x"/"whom^x" "الَّذِي" = "اسم موصول" or "مَا" = "which^x"
- (2) Who^r/ "whom^r/which^r = "الَّذِينَ", but in *Arabic* some time albeit "اسم موصول"
- (3) But *written* and *enunciated* as "مَنْ", so to *distinguish* such designation "مَنْ", it is *superscripted* with a "p" = who^p or whom^p or which^p. So, who^p/whom^p/which^p all stand for "مَنْ" accordingly.
- (4) As *interrogative noun* = who^a/whom^a/which^a = "مَنْ" = "مَا" = "اسم استفهامي"
- (5) As *conditional noun* = whoever/whomever/whatever = "مَنْ" "أداة شرطية" or "مَا" = inasmuch/so-long as.
- (6) As who^r for a *plural masculine* "who" = "الَّذِينَ."
- (7) As who^u indicates *singular feminine*, as who^u/whom^u/whose^u/which^u = "الَّتِي"
- (8) As who^v superscript^v indicates *plural feminine pronoun*: as who^v = "الَّتِي أَوَّلَاتِي"
- r. See p (6) above.
- s. Used for *separate, apparent, masculine, singular you* = "أَنْتِ" = you^s.
- t. Used for two situations: *singular, masculine, addressees* e.g.: your^t, or for *plural, masculine, addressees* with الفعل, e.g.: قَمْتُمْ = you^c
- u. See p (7) above.
- v. See p (8) above.

w. Used to indicate a *feminine gender/feminine-gender-referent*, e.g.: self,^w village,^w or a *feminine pronoun* it.^w

x. Used for *masculine gender or masculine gender-referent*, example, book,^x or a *masculine pronoun* it.^x

y. Used for a *feminine plural: verb* e.g.: “ate^y” = “أكلت” or *pronouns*: “they^y” “them^y” or “their^y” or for *singular feminine* your^y.

y m. Plural Feminine e.g.: “أكلات^{ym}” = eaters^{ym} as “eaters”.

z. Used for *masculine plural verb*, denoting “و” or “ي” = *augmentation or union* “waw,” you,^z

or they^z for denoting “و” or “م” = *augmentation or union* “waw,” versus you = you,^f أنتم, the *masculine plural pronoun*.

Also, for denoting “ة/ت/تائيت” = the *feminizing-denotative suffix* “ة/ت” for the singular, = She^y e.g.: eater-she^y = “أكلة”, or for the plural, e.g.: “أكلات^{ym}” = eaters^{ym} as “eaters” *per se* could be *masculine* “أكلون” as well. So the *double superscripts* certainly specify the *referent* without any ambiguity; although -she^y = the *feminizing-denotative suffix* is the accurate one, at times such designation becomes a bit *awkward*, so a *superscript* of,^w e.g.: earth,^w as stated above *suffices*.

Exception to the rule of strict adherence to the text of The Qur’an: The suffix pronoun “نا” for the *singular, plural or the speaker’s aggrandizement* in Arabic has *no* English equivalent *per se*. So to avoid being/sounding *too* verbose, pedantic or awkward the word “we” in Arabic = “نحن”, will be used to *approximate* for “نا” as *most appropriate* alternative. For example: “قلنا” = “said we” = strictly speaking = “قال نحن”. But “قال نحن” is *very awkward*, to say the least. However, we will use it to mean: “قلنا” in all *identical or similar* situations.

Annotation: In English there is no way to *exactly* say: “كذَّب” = *he considered and said* that a statement/fact stated by another person is *false/a lie*. So for “كذَّب” I settled to use **denied**. Similarly for “جدد” = *by absolute stubbornness he denied a statement/fact* stated by another person *while he knows full well that it is true*. So for “جدد” I settled to use **rejected**.

تم هذا التنقيح لهذا ال Prelude بالحمد والشكر لله سبحانه وتعالى ، بعد بعض تصحيحات المقدمة ، فالحمد والشكر والثناء لله وحده والصلاة والسلام على سيدنا وحبيبنا محمد المصطفى وعلى آله وصحبه وسلّم تسليماً كثيراً.

الأحد ١٤٣١/٠٧/٠١ الموافق ٢٠١٠/٠٦/١٣ م. وآخر تنقيح: الإثنين ١٤٣٢/١٢/٢٥ هـ
الموهفق ٢٠١١/١١/٢١ م.

المترجم والفقير لرحمته سبحانه وتعالى:

عبد العزيز بن فهد المبارك

مقدمة

Introduction

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's Name *Ar-Rahma'ne*¹ *Ar-Rahee'me* (*The multitudinous mercy Giver*)

Introduction

A MUST READING

For better understanding of the **bases** and **principles** of the **solemn** task of translating The Qur'an, whose *diction* is *absolutely unique, i.e. very rational and all-around comprehensive*, reading of this *Introduction* is a *must*, or at least Sections: 7 and 34-40 thereof. Yes, it may be a bit **long** (37 pages) but *necessary* and surely *not* verbose.

To begin with, we point to the well-known fact that *every* messenger of Allah was *Allah-empowered* by *unique miracles suitable for his time and people*. For example: Moses' era was *magic-mired*, and his rod had *outdone* the *ultimate magic* of that era. In Jesus' time it was "*medicine-prevalent*," and Jesus' Allah's empowered capacity to cure the leprous, the blind and even enliven the dead, all were *testaments* to his miraculous abilities, abilities *unavailable to any other human being*. So during Mohammad's (SAWS) epoch, *Arabic language* reached its *zenith* of *epical maturity* and *display* in terms of *poetry and rhetoric*. And here comes an orphan who lost his father at very early age, Mohammad (SAWS), and who is *analphabet (illiterate)* and surely *not* a *poet*, suddenly *becoming the ultimate master of the Arabic language, unparalleled and unmatchable by anyone else*.

Arabic is the *language* of The Qur'an. And it is The Qur'an that *challenged* the Arabs to match it in any way, form, or shape. They *did not* and *could not* rise to the challenge. So, "*The Qur'an and its unique language*" *remain as the everlasting miracle* for Mohammad (SAWS) *to the end of time*. Modern sciences keep *proving the veracity* of The Qur'an as such sciences *develop* and *reach newer and confirmed heights*.

So based on the above, it is the *language* of The Qur'an that *was, is and will always be the factor* which *matters the most*, as it *veils future miracles*. So, it

¹ The word "الرَّحْمَنُ" = *Ar-Rahma'ne* is an *exclusive proper* name of Allah. So, as a *proper* name it should *not* be translated. Just like *Allah* is *not* translated. *Nothing* in existence called *Ar-Rahman* except *Ar-Rahman*. *All names* should *not* be translated. *Ar-Rahman* is also *one* of the most beautiful *attributive* names of Allah. Various Qur'an-commentators have a *lot* to say about this *proper* name, the *sum* and *essence* of it all is as follows: as a *proper* name of Allah. The *Ayah* (S17:110) says: "let-say [*you*]: let-invoke you² Allah or let-invoke you² *Ar-Rahma'ne*, whomever that you² invoke so for Him (*are*) the names *al-husna* (*the-most-all-around-beautiful*)." *Ar-Rahma'ne* indicates *favor* and *help*, *clemency* and *generosity*, *goodwill* and *mercy* to *all* Allah's creatures (including even the *atheists*) in *this* world. However it is used when *exhortation* by *admonition* or *reprimand* are called for. Moreover, *associated* with and *simultaneous* to such exhortation is a reminder that *Ar-Rahma'ne* implies *hope*, *help*, *favor*, and *goodwill-mercy* towards the *one* or *ones* being exhorting by such admonition. On the other hand the word "*Ar-Rahee'me*" = "الرَّحِيمِ" he who received mercy, or one of Allah's names, or one who is "*multitudinous mercy giver*." See the *Lexicon* attached to this *Translation*.

is *most imperative* to *adhere to the verbatim translation* of The Qur'an in translating The Qur'an.

Hence, this translation is *unique*, in that it is *totally new*. It is *unprecedented* in *form, contents, or characteristics*. For the *first* time in the history of translation of The Qur'an a *strict adherence* to its *verbatim*, i.e. *meticulously observing it*. *All others without exception*, have *remarkably ignored the verbatim* translation of The Qur'an, through *managed editorialization*. Thus they had *effected* to *unintentionally annul* the *greatest and most everlasting value and miracle* of The Qur'an, i.e. *its language*. For it is the *language* of The Qur'an which *bears and constantly manifests* the *multiple miracles in all fields* of human endeavors and knowledge throughout the history of mankind. So *this* translation *fastidiously adhered* to its *diction, even in mood and format*. This translation *relied on Allah's help first* and on *myriads of linguistic books* (lexicons, *distinctive* meaning of each word, *Qur'anic grammar* and *diction*, and *their implications*), *numerous* books of *interpretations and explanations* of The Qur'an, *many* books discussing The Qur'an and its *various aspects*. Also it included volumes of syntactical inflection of The Qur'an. Last but *not* least *utmost efforts* were exerted to ensure that: *since The Qur'an is perfect all-around, and that it is unique, sacred and supreme, so surely no editorialization of any kind was entertained. Hence no addition to, no deletion from, and no alteration of any part of its text is punctiliously maintained*; thereby *safeguarding* its integrity maximally.

The Qur'an is the *only single most: rational, authentic, reliable, credible, error-free, and unaltered* (in any way, form or shape) *divine Book* on the face of the Earth. The *various natural sciences*, each in its field of *factual (versus hypothetical)* endeavors, *overwhelmingly supports* it with every new "discovery," as such sciences progress over time. *All other books, i.e. without exception*, do have *errors, omissions, contradictions, inconsistencies, irreconcilable differences* or *all of the aforesaid*,¹ and clearly *cannot claim* such a *lofty-hallmark* or scientific-support over the millennia. The Qur'an is *the only infallible Book of divine-guidance*. The Qur'an is firmly and cordially suitable for the *entire humanity and its history, i.e. all peoples, all places, and all times*. It contains *vivid descriptions* of *all the principles* of *all the good*, the *bad* in the Earth, and everything it contains as well as "*how*" to *deal with it all, in the most rational and scientific ways*. The Qur'an's *thrust and tenor* may be stated as follows: (1) *generosity and honor* from Allah to *all* of mankind. (2) An *effective and*

¹ In this connection the reader is highly urged to read the *Introduction* to the 1971-Version of the King James Version of the Bible and what thirty-two *Christian scholars* assisted by *fifty* different denominations of Christendom world wide, and who worked for ten years, 1961-1971, and after having spent a budget of *fifty five million U.S. dollars* to "clean" up the language of the Bible and what they finally had to say about their mission. In summary: they left the Bible as is, with all its flaws intact, as nothing that they could do about it.

enforceable plan for *just, peaceful and cooperative living* among all of mankind as a whole. (3) The Qur'an conclusively affirms: *Islam is the religion which should be voluntarily embraced by all peoples, as no other religion would be acceptable to Allah in the hereafter.* The Qur'an clearly states in Ayah 85 of سورة آل عمران :

And whoever *yabtaghey*¹ ([he] earnestly-quests) other than وَمَنْ يَبْتَغِ عِزَّ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ
[the] Islam (as) a religion, so never (to be) accepted from[him], and [he] (is) in the Hereafter^w of the losers.

The Qur'an categorically emphasizes:

No coercion (is) in the religion;

لَا إِكْرَاهَ فِي الدِّينِ

Ayah 256 of سورة البقر

This fact is among its conspicuous hallmarks. In short The Qur'an is a treasure of all treasures for the good and rescue of mankind in this world and for salvation for those who accept The Qur'an in the Hereafter. The praise is for Allah and the thanks are for so many Muslim scholars who had over the millennia, spared no effort to study and explain The Qur'an in multitudes of ways and in the minutest of details, including comprehensively counting its: Aya'te (statements), words and letters.

But all the aforesaid works are in Arabic. And some non-Muslim scholars also had left their remarkable imprints in this sphere. And amazingly Muslim and non-Muslim scholars so far had (I am sorry to say) failed/defaulted to produce a precise textual, i.e. verbatim, translation of The Qur'an in any language. By textual translation I mean a translation devoid of any: addition to/deletion from/alteration of its diction in any way, kind, shape or form, including its word formulation, e.g.: passive, active, intensive, infinitive, adjectives, genders, nouns, etc.

A book as above described, even post September 11, 2001 is **not** available in a **precise verbatim** translation. So that **everyone** will know what its diction **exactly** says in full.

If someone had reported that someone said so and so and if a reporter had paraphrased the speaker, the speaker or his opponents would openly challenge the reporter with respect to the **verbatim** aspect of the speaker's statement. And rightly so. However, in the case of The Qur'an its **sacred diction** had been **paraphrased**, and **rephrased** with significant **additions to, deletions from** and even **alterations of** its diction, including giving **unintentional exact opposite** meaning of what it says. In fact all heretofore known "translations" are **rather inadequate** and **highly flawed**. Cognizant of the fact that such "translations" are not anywhere close to the exact text of The Qur'an, so they called such

¹ The word "ابْتَغَى" = "طلب حثيثاً" meaning: earnestly quested.

translations as: "*Translation of the Meanings of the Quran.*" Such categorization is, sorry to say, **unintentionally rather presumptive**. As strictly speaking "**meanings**" of The Qur'an are *multitudes, cumulative and constantly augmenting*, depending on the *current scientific advancement*. So it is *impossible to comprehensively encompass them in even multiple compendiums*. So any of such "translations" is clearly *not a reflection of any one of those multitudes*. In fact such "translations" are **personal explanations** by the translator, and a very **flawed** explanation, because the translator did **not** really and truly have **deep and sufficient understanding of the Arabic vocabulary** of The Qur'an **nor any clue as to the: "tongue-Arabic" or "rule Arabic,"** as stated in The Qur'an. Also they all have a **confused** understanding between "**Qur'an-Arabic**" and The Qur'an in "**tongue-Arabic.**" As to the **conventional** meanings of certain words, as defined by Allah's great Messenger, Mohammad (SAWS) they all had no choice but to abide by it. After all is said, anyone would be hard pressed to find **one** sentence of two words or more in **any** of those "translations" which **precisely** corresponds to the **exact** text of The Qur'an. This is rather striking and most astounding, yet not heeded by most. But I am sure eventually truth shall prevail.

May Allah reward all of those translators who had endeavored to their best to produce their works, however *flawed* and *inadequate* those works surely are. Nevertheless that was their best possible. **So they should be thanked.** But their works *must be corrected*, as we are dealing with *Allah's Speech* for the good of *this world, its contents and salvation in the Hereafter*.

Currently The Qur'an is available in *inadequate/flawed interpretive* translations which clearly *unintentionally* do to The Qur'an *multitudes of injustices* and are *amiss, vis-à-vis* its real *text*.¹ This simply is **not** acceptable, given such an **enormously vital and great Book**.

The present work I am pursuing, Allah willing, will **remedy** the aforesaid **major** and **long-standing** shortcomings. *May Allah provide His divine-guidance for this translator of this enormous task regarding this great, in fact the greatest Book ever, Amen.*

To begin, let me dispose of, or I should say *dismiss* once and for all, a long standing *myth* at worst or a *misunderstanding* at best, among a good number of Muslims and even *highly educated non-Muslims* who dealt with The Qur'an one way or another and apparently never bothered to **verify** such a *myth/misunderstanding*. The *myth/misunderstanding* is that The Qur'an "*is untranslatable*" or "*should not be translated.*" So, perhaps this is one contributing factors, among others why there is **not**, until now a good **verbatim** translation of The Qur'an. For a while I tried to

¹ t is a matter of fact, liked or disliked by anyone, that the English language over the last three centuries or so is the *dominant* language in the world. There *was* and there *will be* no excuse for the Muslims, especially the Arab-Muslims not to translate The Qur'an in a *most befitting* way.

find the *origin* of such a *myth/misunderstanding* victimizing so many peoples who should *know better, understand better, and reason better*. When proponents of such a *myth/misunderstanding* are asked to provide a *proof* to support their claim, they become **nonplused**, and subsequently ramble, sometimes with gibberish. It is a well-known fact that the great Messenger of Islam (SAWS) had his translator, Zayd Ibn Thabit, who translated the Messenger's (SAWS) messages to the various leaders of his Time. Zayd Ibn Thabit had to learn the languages of the Persians, the Romans, the Ethiopians, the Coptic and even the Hebrews, in order to *verify* the Jewish quotations of The Torah, as they were/are **notorious** for misquoting. There is no true or a good *Hadeeth*, purporting that translation of The Qur'an is disallowable. The reason for such non-existence of such a *Hadeeth* is that it would be *irrational*. Clearly, *irrationality* is *absolutely antithetical* to the nature of Islam, its Messenger (SAWS) or The Qur'an, as *all* are of the *most sound rationality and good common sense* for all to appreciate. Thus, The Qur'an, the true Word of Allah, should be presented in the **precisest** possible translation to every living language, as Muslims are *commanded* to peacefully and with utmost wisdom **invite** all peoples to embrace Islam on **voluntary** bases. So how could intelligent people **embrace** Islam and be fully aware of it without reading its most vital Book, The Qur'an? Such a reading would best be in **their own language**, or a **most authentic and precise verbatim translation**. And sequel to that **everyone** will know that to worship Allah by The Qur'an such worship must be **rendered in Arabic**, the **original** language of The Qur'an. So, there is *no*, as there *could not be*, any *rationale* for the *myth/misunderstanding* to continue. However for the task at hand, perhaps the best thing to **begin** with is to quote the following good *Hadeeth* in which Prophet and Messenger of Allah, Mohammad (SAWS) said:

نمط لترجمة نصية (Textual/verbatim translation version)

«نَصَّرَ الله امرءاً سمع مقالتي فوعاها، ثم نقلها كما سمعها، لربما ناقل فقه لمن هو أفقه منه»

(حديث صحيح)

A. Brightened Allah a [he-]human¹ [he] heard my statement then [he] cognized/retained² it;^w afterwards [he] conveyed it^w as [he] heard it,^w Surely possibly a conveyor of a *Feq'hen*³ ([he] conveying it) for whom [he] has more *Feqh* than him.”

True *Hadeeth*⁴ (contents in parenthesis are added).

¹ The word “المراء” is exactly “the he-human.” It is *not* the same as (a) “الإنسان”=the human or (b) “الرجل,” = could mean: (1) the *man who matured* or (2) *he who walks on two feet*; or (c) “الشخص”= (1) the male human; or (2) a *human specter*, male or female, seen from afar, day or night, (3) a human of a specific entity, a male or a female entity, (4) the *body of a human when standing*. See *اللسان أو التاج الهادي، للكرمي، أو اللسان أو التاج*

² The word “وعى” has a *double meaning*: (1) *cognized* and (2) *retained*. In this context *both* are needed.

³ The word *Feqh* is an Arabic word that does *not* have English equivalent in terms of *Sharey'ah*. However, in general it means *deep understanding*. But, in terms of *Sabrey'ah* it means the *deep understanding of the Sharey'ah Laws*, the *Hadeeth*, and the *personal capacity to discover and derive newer meanings and applications beyond the apparent textual meaning or meanings of a given Hadeeth or Ayah for various situations*.

⁴ *Hadeeth* is the *tradition*, or the *verbatim statement* of the Prophet and Messenger of Islam, or *his actions*, or the

نمط لترجمة بتصرف (Managed translation version)

B. “May Allah please a person who had heard my statement, understood it and conveyed it verbatim, perhaps to some one of a greater understanding”

The above are two translation *versions* of the *same Hadeeth*-statement. Version (A) is *emphatically faithful to the integrity of the text*, and version (B) is a *managed translation*, i.e. *adding to and/or deleting from it or paraphrasing it to facilitate its understanding*. Proponents of version (B) surely contend that it conveys the “message” *more readily to the common reader*. They hurriedly add: version (B) not only it *facilitates* but it encourages *more Qur’an readership* among the populace, which in turn ultimately *may, just, may, make more converts* to Islam. Clearly the *intention is great*. But the point is it does *not* comply with the above *Hadeeth*.

In fact there is a more *illustrative Hadeeth*. It is the *Hadeeth* for **sleeping**, which Mohamad (SAWS) taught it to one of his companions, in part it says:

“...and Your Prophet which You had sent.”

When the companion repeated the *Hadeeth*, to ensure his memorization of it, he said:

“...and Your Messenger which You had sent.” Here Mohammad (SAWS) interrupted and said: “...and Your Prophet which You had sent.” See *Hadeeth Al-Bokhari* 247.

Returning to version B, there are numerous *disadvantages* to version (B), here is a *short list*:

- (a) It is emphatically *unfaithful* to the *integrity of the text*, through “editorial” additions, deletions or paraphrasing. Such unfaithfulness is surely *unacceptable*.
- (b) It surely is *unequivocally presumptive*, i.e. *such translation unabashedly alters the original text*.
- (c) The texts of The Qur’an and the *Hadeeth* are either *divine* or *divinely inspired*, and thus are *infallible*. They are *just and faultless* for *all peoples, all places and all times to come till the end of time*. Therefore, no individual or group can claim to possess the *divine foreknowledge* to fathom the *serious consequences* of any alteration of the text over time in *any way form or shape, including the formulation of the Qur’anic words/phrases*.
- (d) As *Time* progresses *newer meanings* do come to light from those texts, a fact which will be *lost* if the texts are *altered*. Such a phenomenon happened

statement or action of some one else that the Prophet did approve or did not disapprove.

during the life time of Mohammad (SAWS) and will continue to happen to the end of Time.

- (e) Any immediate advantage that *might* be attained, sequel to its *textual alterations*, is certainly *not* worth the damage imparted by such an alteration, especially on the long term.
- (f) Clearly the *originators* of both The Qur'an and the *Hadeeth* are *fully qualified* to determine whether or not a given text requires *any* alteration to "fix" it for the best-way to convey it or convey its intended message. Had there been a need for such a requirement the need would have been fulfilled to begin with by the originators.

What must be remembered with respect to the texts of The Qur'an and the *Hadeeth* is that *both* are *lofty and perfect all around*. Therefore, *at least* to their *minimum* level *all* peoples must *ascend* or *try to ascend* rather than subject the text of either to any *stooping down* to a common or base level for the sake of "more readership."¹ Clearly some readers are sufficiently astute or say are endowed with the proper capacity to read and understand such texts. Some others may not be so endued. This is quite natural. So, those who are not so endued should ask those in position of knowledge. For Allah directs all of us to ask if or when we do not know: Allah says: "so let-ask you^z the *Thekre's* (*Qur'an's/Book's*) folks^w if you^c were not knowing." (S16:43). Clearly we do not hesitate to ask people of knowledge in their field of endeavor. Similarly if someone does not clearly understand the Qur'anic diction or the *Hadeeth* parlance, then it is perfectly normal, in fact it is *strongly recommended*, for such a person to ask the *proper* people in their fields of endeavor, as there are *multiple* specialists in the Qur'anic text and the *Hadeeth* parlance.

1. **Newer meaning or application of Hadeeth by Feqh; also The Qur'an imparts newer perspectives/meanings over time**

The above-mentioned honorable *Hadeeth* exhorts/urges us to convey the statements of Allah's Messenger (SAWS) *verbatim*. Without doubt, a *Hadeeth* is (*wisdom*), hidden or apparent, known by the majority or just a few. Therefore, conveying Allah's Messenger (SAWS) *Hadeeth verbatim* to others is most **vital**. That is because there could be *another* scholar who is *more capable of discovering-/discerning/deriving newer ideas and applications* in the *Hadeeth* being conveyed *not* apparent to the conveyer. Time and again this **proved to be true**.

¹ In fact The Qur'an in its Arabic format is *not*, yes I say *not*, *clearly understandable* by most, yes most, present day Arab-Muslims let alone non-Arab-Muslims. This is very unfortunate fact. That is because *overwhelmingly* such Arab-Muslims had, for one reason or another and for a *very long* time now, *forsaken* communicating by means of *proper formal* Arabic.

Similarly, with respect to any *Ayah*, the *unfolding of time* and the *progress of human scientific knowledge* will surely uncover and impart *newer meaning or meanings* of the *Ayah* or *Ayat* (plural for *Ayah*), as *had happened* and *continues to happen* time and again over the years. There are *myriads of illustrative examples* in The Qur'an as shall be evident later on, or from the study of The Qur'an to prove this case. Often, the *newer meaning or meanings* of certain type of *Ayat* (Section 2 next) expounded by a scholar at a given time *may or may not be readily acceptable/understandable* in his *current era*.

2. Two types of *Ayat*, *Muhkamat* (clear, eternally unchanging), and *Mutasha'behat* (allegorical, and imparting newer meaning over time)

The Qur'an is Allah's Speech. Obviously Allah possesses *foreknowledge* of the *past, the present and the future alike*. Therefore, Allah is *not* encumbered by the elements of *time, space* or the *experiences* that derive from either or both combined. Thus, Allah's Speech is *eternally and forever right and accurate*. **Allah's Speech is the right and the truth.** Given the aforesaid facts and Allah's saying, that there are *two* types of *Ayat* in The Qur'an:

﴿هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ﴾ [آل عمران: ٧].

“He Who descended on you^g The Book^x of it^x (are) *Aya'tton*^w (Qur'anic statements) *Muhkamaton*^{w1} (firm/eternally unchangeable)^w they^y (are) The Book's mother;^w and others (which are) resemblers-she.^{ym}” (S3:7)

2A) The *Muhkama'to* (firm and eternally unchanging) *Ayat*.

The *Muhkama'to* are those *Ayat* that address: (a) The *Singularity* of Allah through the various messengers; (b) Define the *Halal* (the allowable) and the *Haram* (the disallowed) by the *Sharey'ah Law*, Islam. (c) *How to worship Allah*, according to the *Sharey'ah Law*. The *Muhkama'to* are *categorical and informative* statements. Hence, they are the *bases* (“Mother”) of The Book, *firmly constructed and are everlasting, i.e. forever not subject to any change or newer interpretation*. The Messenger (SAWS), his companions, and the scholars of the *Sunnah*² had *thoroughly elaborated* on the *Muhkama'to*; and since they are *firm and everlasting*, there is no need for any further discourse regarding them.

2B. The *Ayato* the *Mutashabehta'to* (allegorical/analogous, importers of newer meanings over time).

On the other hand the *Ayato* the *Mutashabehta'to* are *allegorical/analogous* which

¹ See the *Lexicon* attached to this *Translation* for a detailed explanation..

² *Sunnah* means: way/method/system, the saying(s) or action(s) of the Prophet, Mohammad (saws), or such actions/sayings by others that were *sanctioned* by the Prophet (saws).

impart different meanings over time. Although similar in so many aspects, yet *each* imparts a meaning or *multiple meanings over time*. They make up *most* of The Qur'an, for reasons discussed in Section 2C.

2C. The *Ayato* The *Mutashabeha'* to make up *most* of The Qur'an.

The *Ayato* the *Mutashabeha'* to are more **numerous** in The Qur'an, as *Halal* (*that which is allowable*), a direct *favor* from Allah *to* and *for* the humans, is more prevalent. In fact Allah SWT *karrama* ([*He*] *generously/gratuitously bestowed countless boons/blessings upon and ennobled*) Adam's sons and absolutely *favor*ed/*preferred* them over many of His other *creatures*. Allah says in The Qur'an:

﴿وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَفَضَّلْنَاهُمْ عَلَىٰ كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا﴾ [الإسراء: ٧٠]

"And *laqad*(*verily, already and affirmatively*) *karramna*¹ (*We generously and gratuitously bestowed countless boons/merits upon and ennobled*) Adam's sons.....and We *favor*ed/*preferred* them over many of whom^P We created *tafdheelan*²(*absolute favor/preferment*)." (S17:70).

3. To begin with consider Allah's creation of man.

3A. The Qur'an says: Allah created Adam *directly* with His Own [Both] Hands:

﴿لَمَّا خَلَقْتُ يَدَيَّ﴾ ص: ٧٥

"...for what I created by My Both Hands"^w (S38:75)

When something is very dear/important to one, one attends to it *personally*, i.e. *not delegate* it to others. There is no greater *boon/favor and ennoblement* than Allah attending to man by creating him by His "Own [Both] Hands."

3B. Also Allah created man in *ahsa'ne*(*perfectest and beautifullest*) stature:

﴿لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ﴾ التين: ٤

Laqad(*verily, already and affirmatively*) We created [the] mankind in "*ahsa'ne*³(*perfectest and beautifullest*) a stature." (S95:4)

3C. Allah erected/set and enlivened Adam by blowing in him *directly* of His Soul:

¹ Among the multiple boons are: created in *absana* (*perfectest and beautifullest*) statures; eat with their hands- i.e. *not* with their mouths as other animals, have a pronounceable language; are *empowered* over most other creatures- those creatures are for their *benefits*; each is enabled to have *rational capacity* to: (a) Obey Allah; (b) Disobey Allah; (c) Have *full foreknowledge* of the consequences-(a) rewards or (b) punishments for one's deeds/says. And *most* is that Allah *absolutely favor*ed/*preferred* and *ennobled* them over many of His other *creatures*.

² The "تفضيلاً" is infinitive noun! So, here the word "absolute" is to *intensify* "favor." I believe that the "التفضيل" is by way of "favor" in the sense of "prefer" or *preferment*.

³ There is no English word for احسن=absane. Both words *perfectest* and *beautifullest* are in their *adjective* sense.

﴿سَوَّاهُ وَنَفَخَ فِيهِ مِنْ رُوحِهِ﴾ السجدة: ٩

“...*sanwaho* ([He] erected/evened/set him) and [He] blew in him of His Rou’he (Soul)^w” (S32:9).

3D. Allah *ranked Adam rather high* and *ordered* the angels to *kowtow* for him:

﴿وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا﴾ الكهف: ٥٠

"And *edh* (*when/since*) said We for the angels: let-kowtow you^z for Adam; so they^z kowtowed." (S18:50).

3E. Allah made man as *His vicegerent* in Earth, with all attending responsibilities.

﴿وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً﴾ البقرة: ٣٠

"And *edh* (*when*) said your^t Lord for the angels: verily I am making in the Earth^w a vicegerent.^{x1}" (S2:30)

3F. Allah *created* and *subjugated whatever* in the Earth and the Heavens, altogether for His vicegerent, as attested for by the Ayat of The Qur'an:

﴿هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا﴾ البقرة: ٢٩

"He Who (*had*) created for you^b what (*are*) in the Earth^w together." (S2:29).

﴿وَسَخَّرَ لَكُمْ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِنْهُ﴾ الجاثية: ١٣

"And [He] subjugated for you^b what (*are*) in the Heavens^w and what (*are*) in the Earth^w together from Him." (S45:13)

3G. Because in *each* person is a *direct "blow"* from Allah *making-up* (his/her) *soul*, thereby *enabling each* to have *active capacity* to:

(a) *Obey Allah*; (b) *Disobey Allah*; (c) Have *full foreknowledge* of the: (a) *rewards* or (b) *punishments* for one's deeds/says. That is he/she is a *master of own deed/says*, and therefore *full bearer* of the consequences, i.e. *responsibility*.

¹ The word "خليفة" means: (1) a *vicegerent*; (2) the one that *replaced* another who was *before* him. For example: Allah made *each generation to follow or replace another*. The word "خليفة" is a *masculine* and the "خليفة" is for intensification as in علامة. See تفسیر البیضاوی و روح المعانی لـ الألوسی

4. Based on the above (3A-3G) Allah *established* man of the Earth, *deputized* him to *develop* in it and *develop* the Earth, a huge responsibility. Allah says in The Qur'an:

﴿وَسَخَّرَ لَكُم مَّا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِّنْهُ ۖ هُود: ٦١﴾

"He established you^b from the Earth^w and *ista'amarakum*¹
([He] deputized you^b for development) in it;^w" (S11:61).

5. Allah *wanted* His *vicegerent* in Earth, as He *deputized* him for *development* in it, to *voluntarily go* for the *everlasting hereafter*, *not the transitory-beguiling world*. But *unfortunately* through the *recalcitrance* of a great many peoples, peoples of the secular-West, *chose* otherwise, clearly to their great *eventual detriment*.

It is worthy to note here that the glorious *Ayat* says: “*in* the Earth,” while most, if not all, translate that as “on Earth” or “on the Earth.” In fact “*in*” is the accurate one, as it is scientifically more *inclusive*, as everything really and truly is *in* the Earth and *not* on it. Everything is *within the physical landmass* of it, including the multiple layers of its atmosphere. We walk *on the land surface* of the Earth; but we are *in the Earth's atmosphere*, like the fishes are *in* the sea. To be *on* the Earth one has to go above its atmosphere. This is a *noteworthy* modern scientific *phenomenon* The Qur'an so *long ago* had established this *modern* and *scientific* fact *recently discovered*. Another phenomenon:

6. *Changing meanings* of some words in The Qur'an through scientific progress.

﴿غُلِبَتِ الرُّومُ ۚ فِي أَدْنَى الْأَرْضِ ۚ﴾ الروم: ٢

“(Had been) worsted the Romans; in *adna*² (near-by/ lowest land of) the Earth.^{w3}
(S30:2)

The above *Ayah* clearly states that the Romans were defeated in “*adna*” of the Earth. At the time, when this *Ayah* was revealed, the Arabic word “*adna*” was understood to be: “close or near-by.” However, *linguistically* the word *also* means *lowest* (with respect to *altitude*). Through modern science, which we *now* know, the *specific place where* the Persians had defeated the Romans (in 614-15 AC) is on a land which is *below sea level* and it is actually *the lowest* land surface (in terms of *altitude*) on the *face* of the Earth. Altitudes are measured starting with sea level to be zero. However, there are land surfaces of the Earth that are *below* sea level (e.g. in present day Holland and Jordan). Therefore, early in the 7th century AC, the above *Ayah* meant to the people of that time, the *location* where the Romans were defeated was on “the land *close* or *near-by*” was *accurate*,

¹ That is He called on you to *develop your selves* and *develop the region of your abode*, and the Earth.

² The word “*adna*” means: (1) near-by, (2) lower most land spot.

³ The word “الأرض” could mean: the land or the Earth.

because *then* the scientific altitude was *not* even known or knowable. Now, that is *fourteen centuries* later, the modern and scientific knowledge is that the Romans were defeated on a land that is *lowest* in terms of land surface and in terms of *altitude*. Of course, *both* meanings (the old and the new) are *accurate* and *valid*. Clearly, only Allah, The Omniscient, can make such choice of words that could impart *different meanings* at *different times* yet are *everlastingly right and accurate*, even if they assume totally *unrelated* aspects and contexts throughout the ages. The aforesaid proves the *veracity* and the *divine* nature of The Qur'an beyond any reasonable doubt. Such *characteristic applies only to The Qur'an*. And such can and does stand the tests of time and rational scrutiny.

6A. “*dharrah's*” weight of good or evil shall be seen.

Another example is in *Surat az-Zelzalah, Surah 99*, (The Earthquake). This *Surah* contains two *Ayat* that say on the Day of Judgment all personal deeds will come in for accountability, no matter how *tiny*. The two *Ayat* speak of the *tiniest* weight imaginable that of a “*dharrah*” (*baby ant/ atom/ speck of dust*):

﴿فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ﴾ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ﴿ الزلزلة: ٧-٨

“So whoever [*he*] works a *dharra'ten's*^w (*small ant's/ an atom's/ speck of dust*)^w weigh (*of*) *khayran*¹ (*desirable/ worthiness/ goodness*) [*he*] sees it;^x and whoever [*he*] works a *dharra'ten's*^w weight (*of*) evil [*he*] sees it.^x”

S99:7-8

At the time of the Messenger and Prophet (saws), the *smallest and tiniest* known weight was that of a *baby ant*, in Arabic “*dherrah*.” However, at the *present* time the same *identical* word “*dharrah*” designates and stands for the word “*atom*.” Clearly the *old* and the *new* meanings of the word “*dharrah*” are not same, but still the overall meanings *apply* just as well in both cases. Thus, an old translation of the word “*dharrah*” would say the weight of a “*baby ant*.” And a *current* translation would say the weight of an “*atom*.” In both cases the translations, although different yet, would be *accurate and applicable*. This clearly imparts the *foreknowledge* and *miraculous* nature of The Qur'an on *linguistic* as well as the *scientific* bases. No human being could have the *foreknowledge* of the facts or such a *linguistic* acumen.

The above *Ayat* imply two salient factors: (1) the meaning of an *Ayah* acquires *additional newer* meaning over time, although it *retains the same identical text*. (2) An *Ayah* of such a nature does prove the *miraculous character* of The Qur'an, as *no other book* can claim such a merit, proving that The Qur'an is *definitely* Allah's Speech. Devoid of any bias, any rational person would surely see that The Qur'an, in light of the above two examples, of which there are multitudes and multitudes

¹ The word “خيراً” = “*khayran*,” and grammatically inflected “*khayren*” or “*kharon*” all mean that which is desirable, of worthiness or goodness. Clearly charity, prayer, or any meritorious deed is surely “خير.”

of their similars in The Qur'an, *individually* or in *combination* with others like them, prove beyond any reasonable doubt that The Qur'an is the true Word of Allah. In modern times many scientists were simply *amazed* upon discovering in *their fields of study* how The Qur'an states *fourteen centuries* ago in most scientific and vivid terms their *recent* discoveries.

7. Ultimate aim of any *proper* translation of The Qur'an *should be adherence to the full verbatim or direct transliteration* of the translated text.

Texts of The Qur'an or *Hadeeth* parlance besides being **sacred** bear **apparent** and **hidden** meaning(s), meanings which only **elapse** of time will **reveal** them. Thus, **translating** either one to **another** language, *if* the **recipient** language has the **appropriate corresponding terms** then a **full verbatim** translation is a **must**. If such **correspondence** is **not** available, a most likely situation, as the **recipient language lacks the terms**, then a **direct transliteration** is the **only alternative**. Why so? See 7A next for elaboration.

7A. Maintaining the *sanctity* and the *integrity* of the *sacred/meanings packed* texts.

When translating Qur'anic texts or *Hadeeth* to other languages, it is **imperative** to **maintain** the **integrity** of the text (in letter and spirit). That is **not** to engage in any **addition to, deletion from, or alteration of** their respective texts, through *interpolation, or extrapolation* (personal conjectural inferences, "editorials," commentaries or interpretations). Also translators **must refrain** from using **adjectives** or **adverbs** for **nouns**, **transitive** verbs for **intransitive** ones. As words of The Qur'an or the *Hadeeth* in the **original text** convey **apparent meaning** and there is a **hidden one** too. Remember the *Hadeeth* for **sleeping** and how Allah's Messenger (SAWS) was **emphatic vis-à-vis verbatim**.

A word of cautionary reminder.

8. Hurdles impeding *translation* from the aspect of the *Arabic language*:

Before we proceed *further*, here is a word of *caution* and a *reminder*. The Arabic language is famous for its expressions of *precision* and *exactness*, *eloquence* and *elegance*, *brevity* and *terseness*, *homogeneity* and *rhyme for adornment* and *proportion* all are *hallmarks* of it. Also, *figuration* and *substitution*, *analogy* and *parallelism*, *compensation* and *assimilation* all are speech constructs *ubiquitous* in its literature. The aforementioned are only *some* examples describing how *lofty* and *magnanimous*, *splendid* and *superb* the Arabic formal diction is. The Qur'anic diction had elevated Arabic language to *even far higher* level of excellence and elegance. So to translate from formal Arabic to any other language is extremely difficult, but with *patience, diligence* and *innovation* it is *not* impossible.

9. Qur'anic diction is *beyond replication*, in *any* language.

9A. the above facts are among the reasons why Allah had challenged *all* the Arabs *individually* or *collectively* to produce even a *small* portion the *like* of The Qur'an (S17: 88), a challenge the *masters* of Arabic language had **failed** to meet. Thus, any translation could *not* be a *replication* of The Qur'an. Any translation will surely lose the *exquisite givens of the captivating rhyme and elegant eloquence* of such diction in its original Arabic.

9B. Following is one of multiple examples of Qur'anic *brevity* and *terseness*:

﴿كَانَا يَأْكُلَانِ الطَّعَامَ﴾ [المائدة: ٧٥]

“Both were, [both] eating the food” (S5:75)

In *two words*: “يَأْكُلَانِ الطَّعَامَ” The Qur'an replies *profoundly* and *conclusively* to those who *claim* that Jesus and his chaste mother, may Allah be pleased with both, are *deities*. The Qur'an says: “Both were [both] eating the food.” (In English “both” is *redundant*, but *required* in Arabic).

Consider the following facts:

- (a) Stating that “both were eating the food” is clean, mentionable and undeniable fact. However, (b) by inference/implication that means *each* had a *need* to (c) *eat* and thus (d) *another need* to (e) *excrete*, as both were real and perfectly normal alive **humans**.

So, both were (f) *like* the rest of the human beings, i.e. *dependent* on *external* factors for their *subsistence*. Hence, if they did *not* eat they would (g) *perish*.

Therefore, if they were “*deities*” (a) through (g) above would *not* apply to them.

9C. Thus, out of this beautiful *terse* Qur'anic expression, one can come to at least the aforementioned reasonable *conclusions* that are rather *confounding* to any reasonable claimer of *deity* for either Jesus or his chaste mother, May Allah be pleased with Jesus and his chaste mother. Amen.

10. Allah *honored* the Arabic language by *choosing* it for His Speech.

Arabic language is unlike other languages, in that it is *conjugationally rational*. From its verbal roots one can conjugate/inflect such roots to derive/form the desired verbs, adverbs, adjectives, nouns: passive or active, nouns for palaces or times of action, plural of paucity or multiplicity, etc, etc. Thus, Arabic language is rather *terse* and very *descriptive*. It is *eloquent* and *elegant*. So, Arabic language has special pre-requisites in format and construct. Because Allah *honored* the Arabic language by *choosing* it for His Speech to humanity; so when translating His Speech to any other language, the *recipient* language must be *complemented* and made to *comply* to The Arabic *construct* and *format*, in many respect, such as: “precedence and postponement”=“التأخير و التقديم”, as that **changes the meaning**. For example:

= "...and[you^s] see the *folka*^x (*ship/ships*)^x plowers in it;^x (S16:14), مواخر فيه
= "...and [you^s] see the *folka*^x (*ship/ships*)^x in it^x plowers;" (S12:35). فيه مواخر.

Another example is that of usage of *particles of prepositions*, such as: مع=with, or إلى=to, or ب=by. In Arabic such particles have *vital explicative* and *significant implicative* meanings.

Here is an illustration:

I secluded *with* the king. I secluded *by* the king. I secluded *to* the king.

With = the king and I are of *equal ranks*. Neither has power over the other.

By = I am of *higher rank* than the king, e.g.: *I am his emperor*.

To = I am of *lower rank* than the king, e.g.: *I am his subject*.

In fact, even a vowel could change the meaning. Consider: الحِمل =external load and الحَمْل (with a *fatha* on the ح=baby in the belly).

11. Hurdles impeding translation of The Qur'an vis-à-vis *recipient* language.

Additionally, there are hurdles vis-à-vis the *recipient* language, such as English, the subject of *this* translation. Among such hurdles is the fact that in the *recipient* language (*English*, for example) the corresponding *precision and availability of vocabulary is not adequate*, let alone *sufficient* in myriads and myriads of cases. (See Section 9 below, for elaboration).

Despite the above facts (Sections 1-7), we should try our best, by *diligence, patience, and innovation* to translate The Qur'an into other languages conveying *what* The Qur'an *exactly and precisely* says. Because *all Muslims are duty bound to convey the precise message* of The Qur'an; and a *prerequisite* for that is to *put forth what* The Qur'an *exactly* says in the *precisest* of terms. So we *translate* and/or *transliterate* (*with parenthetical explanations*), and *supplement* the *recipient* language of this magnanimous Qur'anic diction through *hard-work* and *originality*. See Section 39 to come, for suitable *innovation* and *originality*.

Finally, *translation* of The Qur'an is *unlike* any other translation. Clearly it *cannot be*, as stated earlier, a *replica* of The Qur'an in *another* language. But it should *precisely conform to its verbatim*, i.e. *without any addition to, deletion from or alteration of* its diction. So that others will know what The Qur'anic text *precisely* and *exactly* says *explicitly* and *implicitly*.

And now back to our main topic: *the ultimate aim of translation* of The Qur'an.

A Prelude

Translation= “ترجمة” To *translate* means to *precisely render* a statement of a certain language *into another language*, with all the attending *implications, inferences, connotations* and *denotations*, etc. to the maximum extent possible. For example the *Ayah* of (S3:139):

﴿وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ﴾ آل عمران: ١٣٩

“And let not *ta’heyno*¹ (you: ^zweaken/love the world and have a dislike for death in the cause of Allah) and let not sadden you,^z while you^f (are) the *a’alamna* (uttermosts/uppermost-ones), if you^b were believers.”

Interpretation= “تفسير” On the other hand it is to *interpret* or to *explain*, from for example: a *traditional, personal, philosophical*, or a *general* point of view, the *meaning* of a statement, which could even be in the *same* language. Taking the above identical *Ayah* translated *interpretively* with some *personal overtones*, it is rendered by some *well-known* “translators/scholars” as follows:

“So do not become weak (against your enemies), nor be sad, and you will be superior (in victory) if you are indeed (true) believers.”

This type of *interpretive* translation is discussed more elaborately in Example # 2 of Section 25 to come. Clearly such *interpretive* translation does *not* adhere to the *integrity* of the translated text nor really and truly says what the text states, denotes or connotes.

12. Interpolations are *necessary*, but to a bare *parenthetical minimum*.

Of course, translation may require *interpolations*, but *only parenthetically* by way of:

- (i) *Inserting linguistic* or even *stylistic necessities* (a word, or two, a prepositional article, or even short phrases) that *are inevitable* but *distinctly* manifested from the main text, by, for example (a) *italicized* parenthetical enclosure, (b) *italicized transliteration* or (c) an *explanatory footnote*, etc.
- (ii) Also, Arabic words have *latent* (hidden) *pronouns* and many words have *inferential, implicative, denotative, or connotative* intimations. For instance, take the word: “*Kataba*”=“*wrote*.” From the word “wrote” in English it is *not* possible to know *who* is the *writer per se*? In Arabic the writer is *obvious*. The

¹ وَهْنٌ، أَوْ وَهَنٌ. فَوَهَنَ أَي ضَعُفَ، أَوْ صَارَ بِهِ وَهْنٌ¹ والوهن هو: الضعف وعدم القدرة على بذل الجهد. والوهن أيضاً، كما حدّده ﷺ هو: حب الدنيا، وكراهية الموت في سبيل الله. وَهَنَ أَي: صار وهناً أو واهناً أي ضعيف لا يقوى على بذل الجهد. لذلك وَهَنَ وَهْنٌ كل واحدة توصل المعنى ذاته. انظر الهادي. Therefore, the word “تَهْنُوا” linguistically has several meanings, relevant to us here are: “(1) weaken you. (2) You love the world and have a dislike for death in the cause of Allah’s cause.” In English there is *no* way to express the word “تَهْنُوا” in one word *per se*. Hence, “تَهْنُوا” is best rendered, in my opinion as indicated above.

writer is a “*he*,” not a *she*, not *they*, not *it*. So, in such a case the “*hidden*” pronoun must be indicated, in a square bracket and *italicized*, such as: [*he*], so that there is *no room for any ambiguity* as to the *identity of the pronoun*; because the *entire Qur’an* is *free from any mistake/ambiguity whatsoever*.

- (iii) Also, in order to maintain normal *linguistic inferences* and *implications* or even *stylistic patterns* or *flows*, *parenthetical expressions* are *unavoidable*. However, *parentheses and their contents* must be kept to the *absolute minimums* definitely *not* for *personal interjections* of *interpretive contents* as such *contents* when *necessary* belong to the *footnotes*.

13. Extrapolations should be *marginal*, and *only for the footnotes*.

Extrapolations are *inferences/estimate* by *extending/projecting known information*. So, all *extrapolations* are: (i) *extraneous verbiage*, except as *needed* in a *parenthetical expression*. In other words, the main text *must not be tampered with* in order to keep it *free from such dictions*, except of course as stated above.

- (ii) *Qur’anic diction* is *unique* and *Hadeeth parlance* is *matchless*, each is in a *class by itself*. Each is *revered and revered* for what it stands for. Each has *deep and far reaching implications*, in *addition* to the *apparent designative text*.

14. Clearly *transliteration* is an *imperative improvisation* to *meet Allah’s diction* in any translation, i.e. due to *lack of corresponding terms*

A. **Lack of subject agent.** Of course, sometimes there is *no corresponding word* in English for the Arabic word to be translated. For example if one wants to say: “صدق,” the *past tense verb* for “*said or told the truth*,” There is a word in the English Dictionary: “*trued*,” but it has *nothing* to do with *telling the truth per se*, as “*trued*” means: to position (something) so as to make it balanced, level, or square, a different concept. Out of “صدق” we need to say: “صادق” = the *subject noun*, for he who told/said the truth, which in turn the word “صادق” does *not exist* in English *per se*. In English to say “صادق” you have to go in a *roundabout way* and say that who or he who tells/says the truth. Clearly such rendition is perhaps the best *approximation*. However, it is an *approximation* that falls *short of fully describing the subject agent* “صادق,” as “صادق” is *much more than that*. As an illustration of the point, “that who or he who tells/says the truth” such an entity could be telling the truth *once*, but it is *not his main trait* for *all the time*. Because even the *most notorious liar* could tell/say the truth *at least once*, He is certainly *not* a “صادق” *except at this particular time* when he actually *happened to be* “صادق.” Of course the same applies to the verbs “أحسن,” “تصدق,” “أيقن” and their respective subject

nouns. Also “صبر” and its subject nouns of: “صَبَّارٌ,” “صَبَّارٌ,” and “مُصْطَبِرٌ.” Similarly for words like: “خَيْرٌ,” “حَسَنٌ,” “تَقْوَى” and many others. When it comes to the “اسم المفعول”=objective noun such nouns are very, very rare to come by in English. Also consider the following:

- B. **Lack of the appropriate verb.** When it turns to be fortunate for the appropriate verb of a word to be available, often it is of the *wrong grammatical construct*. For example the verb is *transitive* and what is need is an *intransitive* or *vice versa*. Thus, such *apparent* availability is only a *mirage*, as it is *almost useless*. See subsection C next.
- C. The **circuitous rendition**. Sometime what is needed is an *appropriate verb* or a *verb-subject* and all that is available are *adjectives* or *adverbs* or the *inappropriate* verbs. For example you want to translate:

﴿إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا﴾ البقرة: ٢٦

There is no word for the *intransitive* verb “يَسْتَحْيِي” in English. However, there is the word “ashamed,” which is really an “adjective,” or “embarrass,” “shame” or “discomfit” all are yes verbs but are *transitive* verbs, i.e. *strictly* or *precisely* speaking less than optimum, if not useless for such an application. The Qur’an is the *most precise* in expression. Thus, *appropriateness* and *precision* must be observed at all times and as much as possible by means of *parenthetical prefixes/suffixes of words/phrases* or *transliterations* (with parenthetical brief explanation) as a *last resort*.

Therefore, in cases as abovementioned and for additional reasons explained later, the Arabic word, which is *not translatable*, should be *quoted* in a *transliterated* form *italicized* and *parenthetically explained* or *described* by words or phrase. Obviously, what is in the parenthesis is *not* part of the *main text* but the *translator’s own best rendition to convey the meaning of what was being transliterated*. This is in *addition* to a footnote, *if applicable*, which may even be more helpful and elaborative.

15. Clearly *textual* is neither *replicative* nor *literal* translation.

Clearly, translation through preserving the *textual* content is *neither* a *replication* nor a *literal* translation. As *replication* is *not* possible even if it were to be done in Arabic language itself. And *literal* translation could become rather *awkward* and *ludicrous*, if not *absurd* or *meaningless*. To illustrate *briefly* and *in passing*, take the “*literal translation*” of this short sentence:

الرجل يأكل في بيته.

The *literal* translation would be:

the man eats in house his.

The *textual* translation would be:

The man eats in his house.

Also in Arabic, the *importance* of “precedence-and-postponement”= “التقديم والتأخير” make big difference. For example:

A. هؤلاء أشدّ منهم بطشا = these (*are*) harder than them (*in*) seizing.

B. هؤلاء بطشا أشدّ منهم = these (*in*) seizing, (*are*) harder than them.

Version A emphasizes the “*hardness*” as it gets *precedence* in the text. Whereas Version B emphasizes the “*seizing*” for the same reason. So, in Arabic “التقديم والتأخير” could be rather *vital* at times and hence must *not* be hastily overlooked, especially regarding *The Qur'an*.

Therefore, translation is *conforming to the precise text*, i.e. *without any addition to, deletion from or alteration of the exact text*. The translator *should strictly adhere to the integrity of the translated text*, in letter and spirit of *The Qur'an* or the *Hadeeth*.

In order to adhere to this concept of “*must-be-verbatim*” or *closest* to that, it is *necessary to improvise through parallelization*, described in Section 16 next and originality, discussed in Sections 39 to come later.

16. Parallelization is *paramount*, due to the *enormity* of the translated text

Parallelization (keeping parallel) with the texts, English to the *corresponding* Arabic, *should be constantly sought as much as possible*, i.e. in terms of the *tenses, inflections, adjectives, adverbs, subject, objects, passive, active, intensive modes, transitive, intransitive verbs*, etc. Consider the following *illustrations*:

- (i) For example: if the text says: “*the strayers*” the translator *must stick to*: “*the strayers*,” and *not* express that by saying “*those who went astray*” or some other rendition of that. Or, if the text says: “*those who believe*,” “*those who believed*.” The translator *must stick to* the same expression and *not* say “*the believers*,” instead. The vice versa is also true. If the text says: “*the believers*,” the translator *must not* change that to “*those who believe*,” or *those who believed*.” If the text says: “*If you are believers*,” the translator *must not* tamper with that by *adding parenthetically* (“*if you are (truly) believers*”). Believers are *not* the same as those who *believe* or *believed*. Just like the *athlete* is different than those who just get involved in athletics. Believers are those whose *wont* is a *constant belief*.
- (ii) Originators of *The Qur'an* and the *Hadeeth* both are fully capable to *qualify* their dictions/parlances if *any* qualifications were in order. Without doubt Allah has good *foreknowledge* of that and His *messenger* would surely be *divinely-guided accordingly* by Allah.

(iii) Clearly the *intensiveness* of the mode of expression *must be maintained and reflected*. For example: if the Arabic text is in the *intensive* case (expressing *energy, intensity, or frequency* of action), such *intensiveness must be reflected in the translated text*. However, if the *recipient language does not have a corresponding intensiveness*, the translator must *endeavor to reflect that intensiveness in the main text (parenthetically and in italics, differentiating it from the main text)* by some *qualitative word or even words* as such *intensiveness is inseparable essence of the text* conveying rather *vital information*.

For example: "كاذب" = "Kadheb" = Liar and "كذاب" = "Kadh-dhab" or "كذوب" = "Kadhoob" = One who is a *repetitive liar*, or one who *lies all the times*. Clearly, "Kadheb" = liar, is *not* the same as "Kadh-dhab" = "Kadhoob." The liar might have lied *once*, intentionally or not. But the "Kadhoob" is a *constant* or a *repetitive liar*. Thus, if the text says one or the other, the translator must respect the *integrity* of the text and reflect *exactly* what the text says. That is because the *implications* could be *far reaching*, and yet may be *unknown* to the translator. When it comes to *intensiveness* of most verbs the English language is rather *lacking*. In Arabic *intensiveness* could impart a *different meaning besides the emphasis*.

(iv) certain Arabic words have *mutuality* or *simultaneity* of their meanings. For example: "خادع" = "Kha'de'a" = *deceiver* and "مخداع" = "Mokhade'a" = he who is *involved in simultaneous deception*, that is *deceiving while being deceived*. Such meanings must be *reflected* in any translation. Thus, when the Arabic word is "Mokha'de'a" and if translated as simple *deceiver* = "Kha'de'a," such translations is not only an *under-translation* but also a *misleading* one at that. Here again the use of a verb of "*mutuality*" nature has *implications* that are perhaps *unknown* to the translator, but it definitely is the most *accurate* choice and may be time will show its appropriateness, such as "*travel in the Earth*" versus "*travel on the Earth*." Present day science proved the former is not *only more appropriate* but the *only accurate* one, i.e. scientifically speaking.

17. Parallelization *kept in form explained in a footnote or parenthetically*

There are situations where the Arabic text has a *word* or a *phrase* (such as a proverb, for example) that has *no* English equivalent. Or the Arabic word has *multiple* meanings. In such a situation, if a *word* then it should be *transliterated in italics* and dealt with in *two ways simultaneously*. **Firstly**, it should be *footnoted and fully explained in the footnote*; if needed; **secondly**, in a *parenthetical expression*, a careful English *choice* of a word or a few words translated to give the *closest* possible meaning should be employed to explain it. Also **thirdly** for *every transliteration*, the reader must *not solely* rely on the translator's choice stated in

the parenthesis. The reader is *well advised* to check for his/her *personal* best choice, by referring to the *choices* in the *footnote*, if applicable-/available. That is because the reader *could be more perceptive* or *more knowledgeable* or the *general improved knowledge* of the *time* could bear *more* or *different* perspective. For example: the *posterior* portion of the *Hadeeth* at the beginning of this *Introduction* could apply to him/her. For a short example, take a word like “foom,” in a certain *Ayah* in The Qur’an, which means either: (1) *garlic*, or (2) *wheat*, or (3) bread made of wheat, or (4) chickpeas. The meanings are so *different*, one *cannot* be used and not the others. Nor it is advisable to *presume* one meaning over the others from the *context*. Therefore, *the word itself* must be *transliterated* and *italicized*, and *parenthetically explained*.

Similarly, when there is an *Arabic tongue-expression*, i.e. *idiomatic Arabic*, such expression denotes many things, among them: the expression is made up of words when put together their *meaning* is *none* of the *words* making the expression. Thus, such *phrasal-/idiomatic* expressions may *not* be meaningful in English. However, it is *elegant*, may be *formal*, and clearly understood by the true *Arabs*. Example of that are the rather *rife* and *recurrent* metonymies in the Arabic language found in The Qur’an. For example:

A. “إِبْن السَّبِيل” = “Ibn as-Sabeel” = “Son of the path” = the *traveler*, a *Qur’anic expression*.

1. A. “إِبْن حَلَال” = “son of a legitimate marriage,” A2. “إِبْن الطَّرِيق” = “إِبْن الزَّيْن” = son of the way/road, and A3. “إِبْن عَجَل” = “الْلَقِيط” = *baby-discarded and found*. These three are **not** *Qur’anic* although *Arabic tongue* expressions. A2 = son of: *adultery* (زنى) specifically or *fornication* (سفاح) generally; and A3 by its name “عَجَل,” meaning *hurry-up*, as *the harlot hurries him during intercourse*, and the *baby* if and when it comes gets *discarded* and is *found* by someone else.

B. “أُم الْقَرْي” = “Umm al-qura” = “Mother of the villages” = Makka Al-Mukarramah.

C. “الْحَرْثُ وَالنَّسْلُ” = “Al-Hartha wa Nnasl” = “The tillage and the progeny” = *wife and children*.

D. “عَضَّ عَلَى يَدِهِ” = “Adh-dh ala yadeh” = “He bit on his hand” = *felt sorry*.

E. “سَقَطَ فِي أَيْدِيهِمْ” = “Soqetta fee aydeyhem” = “Had been made to fall in their hands” = *they regretted doing the wrong thing*.

F. “وَجْهَ اللَّهِ” = “Wajho Allah” = “Allah’s Face” = *Allah’s Entity*, or *Allah’s pleasure*.

E. “بَيْنَ يَدَيْهِ” = “bayna yaday’he” = *before him*, *in front of him*.

In the English language there are such *English tongue/idiomatic* expressions too, for example:

A. **Cakewalk** = Some-thing *easily* accomplished.

B: Soap-box is a temporary platform used while making an impromptu or nonofficial public speech. And **soap-boxed** means engaged in impromptu or nonofficial public speaking, often flamboyantly.

C: Troubleshooter: It's a word made up of "trouble" and "shooter," but its *meaning* is *neither*. 1. A worker whose job is to locate and eliminate sources of trouble, as in mechanical operations. 2. A mediator skilled in *settling disputes* especially of a *diplomatic, political, or industrial* natures.

Arabic-tongue (*idiomatic*) expression also denotes, among other things:

- 1) All Arabic *tongue* expressions, i.e. the *sentence-constructs* of The Qur'an are of the *same general nature* as the Arabs express themselves, *as is*, in a *polished (improved) or designative (divinely specified)* form.
- (2) The grammar, style, syntax, implications, inferences, connotations, and denotations *all* are *inherent* in its dictions.
- (3) Thus, Arabic *proverbs, similitudes, morals, ethics* and the like would be elemental to it.
- (4) *Eloquence and elegance, brevity and terseness, homogeneity and rhyme for adornment and proportion righteous tradition and worthy legacy* of Arabic all are *hallmarks* of its diction. Also, *figuration and substitution analogy and parallelism, compensation and assimilation* speech constructs are *ubiquitous* in The Qur'an. The aforementioned are but a *few examples* of how *lofty and magnanimous, splendid and superb*, the Qur'anic expression is. As stated earlier, put simply: it is *beyond replication*, even in Arabic let alone rendition into other languages.

So in cases such as the above, it seems the best course of action is to render the *precisest* possible translation of the *Arabic-tongue* expressions *as is*, but *explain* it in a *footnote* in *addition* to the parenthetical *approximation* of it in English.

18. The *necessity* that seems as a redundancy

Frequently situations arise when an Arabic word or phrase, that carries certain *significance*, either for *emphasis* or linguistic *grammar*, where such a word is affixed at its beginning with an *indicative* particle as to the exact *nature* of the subject/object agent in the sentence and it is *suffixed* by a pronoun particle for that agent. For example #1: يَحْزَنُونَ

"They^z sadden." Better yet: "Sadden they.^z"

Obviously, the first letter in the word "ي" indicates the *nature* of the *subject agent* that it is: (a) "a *masculine they*" (b) or "*he*" (in cases of a *majestic* addressee) or (c) a *both*; (d) but *not* a "*she*" and *not* (e) "a *feminine they*". And what determines which of the *possibilities* is the pronoun *suffixed* to the word, in this case "ون." Therefore, at the beginning of the word the *potential* subject/object agent is

mentioned but its *exact nature* is explicitly stated, as indicated by “ون,” and in English shown by the *superscript* “^z” on the they, as they.^z Take example #2:

18A. يكفرون بالآخرة

Unbelieve they^z by the Hereafter.^w

وهم بالآخرة كافرون

18B. “and they, by the Hereafter^w (are) unbelievers.”

وبالآخرة هم كافرون

18C. “and by the Hereafter^w they (are) unbelievers.”

In 18A, the superscripted word “they^z” stands for “ون” in “كافرون”

In 18B. The “they” *emphasizes* the fact that “they” by the Hereafter are unbelievers.

In 18C. The *emphasis* is that *by the Hereafter* they are unbelievers.

Question: why the **emphasis**? Answer: for the respective *intensity* and *specificity*.

19. The Qur'an, the *Sunnah*, and their rational corollary, *Sha'rey'ah Analogy* all are the sources of *prosperity* in this world and *salvation* in the Hereafter.

Of course, the *incorruptible* Qur'an and the *true/good* Hadeeth are *eternally coupled*; and *both* comprise the *cornerstone* of the Islamic faith; and both *produce* their *rational corollary*, *Sha'rey'ah Analogy*.¹ Thus, *Sha'rey'ah Analogy* is the *third source* of *Sha're'yah Law*. The *incorruptible* Qur'an and the *true/good* *Sunnah* are *both* guarded against *corruption* and *loss*.

“Verily We *nazzalna* (*We repetitively descended*) The *Thekra*^x (*Qur'an*)^x and verily We (are) for it^x assuredly keepers-up.”²

What applies to the safe-keeping(keeping-up) of The Qur'an *equally* applies to the *Hadeeth*. Islam means “*submission* to Allah,” hence, *success and prosperity* in this world and more importantly *salvation* in the Hereafter *are* for those who *voluntarily embrace* and *adhere* to Islam.

¹ Some scholars add “*al-Ejma'a*”=plurality consensus of the Muslim-*Fuqaha*, a *controversial concept*. *Emam Ahmad* says whoever claims “*al-Ejma'a*” has *certainly lied*. *Emam Ibn Hazm* says Islam is for *both* the *Jinn* and the humans. For those who claim “*al-Ejma'a*” among human, what do they have to say about how did they gather the plurality of “*al-Ejma'a*” among the *Jinn*? Obviously, they *cannot*. This puts the case to rest. Furthermore, rationally it does not stand, because if all the humans and even presumably (impossibility) the *Jinn* were to agree on some thing to legitimize it which Allah illegitimizes it will not stand. Or if they were to illegitimate some thing which Allah illegitimated that will not stand too.

² The word “حافظون” is rooted in “حفظ” which is “kept-up” not just “kept, or maintained,” or even “guarded.” *Merriam Webster's Dictionary* puts “keep up” as: “to stay even (as in acts of strength, endurance, or speed) *although he was small he could keep up with the larger boys in sports*.” (*Emphasis is added*).

20. The implications of the *brevity* in the Arabic language

To those who are familiar with the Arabic language, *brevity* is one of its *most salient hallmarks*. The *best* of Arabic statements are those that are “*terse and indicative*.” That means the most desirable of statements are those that have the *fewest* of words but carry *most* meanings. Yes, meanings that could be *direct, indirect, apparent, latent, figurative, metonymic, connotative, denotative, comparative, assimilative, poetic, rhythmic, etc.* All that should be done in a most *artful, flowery and exquisitely eloquent* of expressions. All that The Qur’an does in a humanly *unmatchable* manner. No wonder it is the work of The Almighty, a further proof that The Qur’an is the word of Allah. Arabic language is elegantly poetic. It is extremely *precise* and *laconic*. The superabundance of words, as discussed in Section 18 next, enables those who know to be *descriptively* precise and laconic, yet perfect, poetic and gracefully eloquent; but in no way come even remotely close to the Qur’anic most lofty and most beautiful expressions. That is why the Qur’anic diction is in a *class by itself*.

21. *Superabundance of words, each is uniquely descriptive, makes Arabic rather precise, yet elegant*

If the *Hadeeth* is to be translated *verbatim-equivalent*, as it should, by implication and inference, the Word of Allah, The Qur’an, is surely *more deserving* in this respect, i.e. when *rendered* (translated) to other languages. The *text* of The Qur’an is *eternal* and *not* subject to any change. The *text* of The Qur’an is *immutable, divinely revealed*, representing the *true word of Allah*, which is *quantitatively complete, qualitatively perfect and proportionally balanced*. Thus, no human tampering with such a text is *possible*, let alone *permissible*. Any human tampering with such a text would be *immediately discovered* and *branded as a sinful corruption*. Obviously, human *knowledge* and *mind* are *experiential* and *time oriented*, thus *inherently deficient*. So due to such obvious *limitations*, both compare-not to the *perfect and complete foreknowledge* of Allah Who revealed such a text. It is a fact that over time and in *direct proportion* to the human scientific *achievements* and *empirical* progress, the *meanings* of *some* Qur’anic texts *change*. That is to say over time, some of the Qur’anic texts *acquire newer meaning or meanings*. Such newly *acquired*, meaning or meanings could be represented by: a *word*, a *phrase* or a *whole statement* in The Qur’an. This *change* stands to *prove the embedded divine* nature of the Qur’anic text, whose *miracles* are *unending*. No humanly written text is as *miraculously merited* as The Qur’an. Also, no humanly authored text *defied corruption* over the millennia as *The Qur’an* or the *authentic (true) Hadeeth*. Therefore, all the aforementioned make it *imperative to adhere to the text and respect its integrity* when translating *Hadeeth* parlance or *Qur’anic diction*. That is because time may break *newer meanings* not heretofore known for the same diction or parlance.

22. Translation of the *Hadeeth* or The Qur'an is a most solemn matter any translator could ever undertake.

The implications of above Sections 1 through 18 make translation of The Qur'an or the *Hadeeth* to another language, a most *solemn* matter to be ever undertaken in a lifetime by any serious translator. Such undertaking is a form of *worship* to Allah. Therefore, it should be carried out through the *utmost of honesty of purpose, sincerity of pursuit, and loyalty to the integrity of every word or statement that is to be translated*. Additionally, *exactness and accuracy, through carefulness are absolutely necessary*. Also, elegance and polish are to be sought *where possible*, to even *partially* reflect the original, as reflecting the *original in full is an impossible dream* let alone reality.

23. The Islamic vocabulary in *English* is unfortunately *encumbered* by *unessential* lingering appendages.

There are so many words that are *totally alien* and almost *never* used in the Arabic *mode* when speaking of The Qur'an, the Messenger and the Prophet of Allah (SAWS), or any-thing associated with both. Words, such as “*verse*,” referring to a statement of The Qur'an; or “*The Holy Qur'an*”; the “*Scripture*”, in reference to the name of The Qur'an or the text of The Qur'an. Such words are *rooted* and *derive* from *biblical* literature, *not* Islamic. In Arabic mode there *are far superior corresponding words* for all of them. However, *none* of those corresponding words is used for the same purpose as utilized for in English. The word “*holy*” is used *thrice* in The Qur'an and in *all* cases to *describe a place*, about where Allah was addressing His Great Messenger Moses. As to the word “*verse*,” it should *never ever*, I repeat: *never ever* be used to mean an *Ayah*=a statement of The Qur'an. Allah in *clear* and *unmistakable* terms says that The Qur'an is “*not surely a say of a poet*”; thus, it should *never* be referred to as *verse* in English. However, let us first find out what is the **dictionary** meaning of the word “*verse*”?

23A. Dictionary definition of the word “*verse*” is:

(See Merriam Webster Unabridged Dictionary)

1. A single metrical line in a *poetic* composition; (*emphasis is added*).
2. Metrical or rhymed composition as distinct from prose, *poetry*; (*emphasis is added*).
3. The art or *work of a poet*; (*emphasis is added*).
4. One of the numbered subdivisions of a chapter in the *Bible*; (*emphasis is added*).

Therefore, it is obvious that the word “*verse*” does *not* apply in *any way, form* or *shape* to the glorious and sacred *Ayah* from The Qur'an. Unfortunately, most English speaking Muslims when referring to Qur'anic *Ayah* tend to say “*verse*”

of The Qur'an. Such English speaking Muslims *know* (or *should*) that Allah very clearly states in The Qur'an:

﴿وَمَا عَلَّمْنَاهُ الشِّعْرَ وَمَا يَنْبَغِي لَهُ ۚ إِنْ هُوَ إِلَّا ذِكْرٌ وَقُرْآنٌ مُبِينٌ﴾ يس: ٦٩

“And not We taught him the poetry; and (is) not befit for him; not [he/it^x]¹ (is) except a *thekron* (message/exhortation) and a Qur'an^x manifest.” (S36:69)

In another *Ayah*, Allah clearly says:

﴿وَمَا هُوَ بِقَوْلٍ شَاعِرٍ﴾ الحاقة: ٤١

“And not it^x (is) surely a say (of) a poet” (S69:41)

Therefore, in *deference* to Allah's Speech and in *compliance* to the aforesaid *Ayat*^w hence-forth no Muslim should *ever, ever* refer to *any* part of The Qur'an as “verse,” even remotely.

23B. what is the meaning of the word: “*Ayah*”?

The word “*Ayah*” (plural *Ayat*) has three *distinct* meanings, each of which *shares* with the others some *common* features of a *miracle*—i.e. of: (a) evoking *great surprise*, (b) *sustained admiration*, and (c) *marked wonderment*. Thus, the word “*Ayah*” could stand for:

- 1) Denoting a *cosmic* meaning—describing any Allah-made *natural phenomenon*, such as the sun, the moon, the heavens, the stars, the plants, the winds, the oceans, the seas, etc.
- 2) Signifying Allah-messenger's *sign* as a *proof* (*miracle*) that Allah sent him and *empowered* him with *that* “sign-as-proof” *validating* his empowerment, i.e. his *miracle*.
- 3) Designating a *statement from The Qur'an*. The Qur'an speaks of Allah's Criterion (*His prescriptions or proscriptions*) for the humans to know and act accordingly, on a *voluntary* basis, as The Qur'an emphatically states:

﴿لَا إِكْرَاهَ فِي الدِّينِ﴾ البقرة: ٢٥٦

“No coercion in religion” (S2:256).

¹ The pronoun “هو” in this *Ayah* potentially carries *more* than *one* meaning. Qur'an commentators *differ* as to exactly what it is? For example: *Emam* الطبري says the pronoun: “هو” = “أَيُّ مُحَمَّدٍ” *Emam* القرطبي says: “أَيُّ” *Emam* الرازي says: “أَيُّ هُوَ ذَكَرٌ وَمَوْعِظَةٌ” Of course others do likewise, and each with a *good rationale* supporting their stand. So this pronoun could be: “*he*” or “*it*.”^x

Therefore, we shall refer to the “*Ayah*^w” (plural “*Ayat*^w”) as meaning *miracle*. The “*Ayah*^w” of The Qur’an could be a *single letter*, a *word*, a *phrase*, or a *whole Surah* (chapter). [See the definition of *Surah* in the *Lexicon* attached to this *Translation*.

23C. an *Ayah* of The Qur’an and a *verse* of the Bible

Therefore, the use of the word “*verse*” describing an *Ayah* of The Qur’an is not only *unfortunate* but actually out right *inappropriate* if not totally *sinful* and *wrong*. However, *verse* of the Bible is rather appropriate, *by both definition and convention*. Thus, we can say an *Ayah* of The Qur’an and a *verse* of the Bible.

23D. the word “*Scripture*” is *not* appropriate for designating any part of The Qur’an

Similarly, the use of the word “*Scripture*” to mean The Qur’an or its *Ayat*^w is just as *bad*, if *not worst* as the use of “*verse*” as above stated. That is because the word “*Scripture*” (with capital ‘S’) is described in the dictionary as: [“The sacred writings of the *Bible*. (Emphasis is added), also called “Holy Scriptures.” Clearly the writing of the *entire Bible* is totally *unverifiable*, as it is *not* possible to *authenticate* all its authors, according to *Christian scholars and reliable Christian references*. The Bible is also one of the most *unreliable* sources of good *historical, scientific* or *factual* information, according to Western scholars and sources. It is *definitively* established fact that the Holy Bible was written (*scripted*, hence the word “*scripture*”), by nominally *forty four* authors. In fact only *one* of them can be authenticated and the rest are *unknown* people, who wrote at *unknown* times, to *unknown* audiences. Thus, The Qur’an is *not* “*Scripture*.” The Qur’an is *in a class by itself*, called “The Qur’an,” a “*Surah*^w” or an “*Ayat*^w” of The Qur’an.

24. For their religious terms, Muslims should *not* copy biblical terms

The *rationaly-based* Arabic language is obviously *blessed* and *honored* by Allah to be the vehicle of His Speech, The Qur’an. Thus, since the Arabic language is *endowed* with a *plethoric* supply (superabundance) of *words*, each *exactly* and *precisely* describes what is to be *intended* in far *superior* and *representative* meanings and manner. Therefore, Muslims for their *religious terms* should enjoy the pleasure of a wide range of terms to describe exactly what they need. They surely do *not* need to *copy* from biblical literature for their *religious terms*. Their terms could be derived either from The Qur’an or the true *Hadeeth*. In addition to that, in more than one *Ayah*, Allah in The Qur’an clearly states that the *Muslims* are the “*uttermosts*,” *because of their religion*, as such religion is *quantitatively complete, qualitatively perfect* and *proportionally balanced*, that is after all

it is *Allah-made*. Thus, why should the Muslims *imitate* or *borrow* from other sources, especially when their own sources are *better, preciser and richer for them*. Muslims have *lavisher and far more elegant supply of precisely designative* terms to depict whatever they intend to say or do in the minutest of details. Therefore, words such as: “*holy*,” “*verse*,” and “*Scripture*” should completely **disappear** from Muslims’ *religious* terminology, i.e. with respect to Islam, as *all are totally inappropriate* to use with respect to The Qur’an or the *Hadeeth*.

25. In The Qur’an there are *fifty-five* characterizations for *naming* The Qur’an, *none* of which uses the word “*holy*”

The Qur’an is *described* by *fifty-five*¹ various characterizations for naming The Qur’an, *none* of which uses the word “*holy*.” The word “*holy*” is used to describe *places*, as stated earlier, mentioned in The Qur’an only *thrice*, in different *Ayat*, in *all* cases describing a *place*, that of “*al-wadey al-Moqaddasee Towa*,” example as in (S20:12).

However, there are *five characterizations* naming The Qur’an that are most commonly known, more than the others by *most* Muslims:

- (A) The Qur’an The *Supreme*; القرآن المجيد
- (B) The Qur’an The *Magnificent*; القرآن العظيم
- (C) The Qur’an The *Munificent*; القرآن الكريم
- (D) The Qur’an The *Judicious*; القرآن الحكيم, and
- (E) The Qur’an The *Manifester*; القرآن المبين.

Apparently, and Allah knows best, for each of the *Five Pillars* of Islam, there are *eleven attributive* names of The Qur’an *corresponding to each Pillar*. Following is an *illustrative* discussion of *five* such names.

25A. The Qur’an The *Supreme*

The *characterization* of The Qur’an The *Supreme* as “*Supreme*,” is mentioned in The Qur’an *twice*, once as “*And The Qur’an The Supreme*,” (S50:1), and the other as “*Qur’an Supreme*,” (S85:21). Clearly the word “*Supreme*” means, among other lofty meanings, distinguished, high-ranking, and of highest morals, nothing tops it. This apparently, and Allah knows best, is associated with the “*two-shahadas*,” the *mandatory* statements a non-Muslim *must pronounce* in order to *enter* into Islam and *become* a Muslim. The *first* is to say: “I bear witness that there is *no deity but Allah*,” and the *second* is to say: “I bear witness that *Mohammad is His Messenger*.” Once a person *sincerely* enters Islam through this

¹ Shykh el-Islam, Imam Jalal ed-Deen es-Soyotti (d 911H) in his two-volumes book, *Al-Etqan Fee Oloom Al-Qur’an*, mentioned *fifty-five* names of The Qur’an, *none of which is by the word “holy.”*

ritual ceremony, that person insures: (i) achieving the *zenith* of personal *closeness* to Allah; (ii) personal *salvation* in the Hereafter, (iii) personal *safety* from Hell; and (iv) Personal *ecstatic abode* in Paradise. If the *sincerity* of the person *continues* (after pronouncing the two *Shahads*), that person shall be a good person and (v) his/her *children* shall be *good* too, as “the good begets the good.”

25B. The Qur'an The *Great*

The *characterization* of The Qur'an as “*The Great*” is mentioned in The Qur'an *once*, as “*The Qur'an The Great*,” (S15:87). Obviously, *great* means grand, splendid, outstanding, superlative, Supreme, in thoughts and deeds (among other splendid meanings of the word). Those words describe *some* of the salient characteristics of The Qur'an The Great. Apparently, and Allah knows best, this characterization of The Qur'an The Great is associated with the *daily five times of a Muslim's prayers* in order to be *worthy* of this greatness. Once a person is a Muslim, that person is *required* to maintain the *five-daily-Prayers*; thereby *meeting* Allah *five times* in any twenty-four hours (day/night) cycle, to be: (i) *cleansed* and *fortified*, in order to obtain or lead a proper life. The five times are at *specified* periods, for the *male* normally carried out in the *Mosque*, where a person (ii) *interacts* with familiar folks and gets *introduced* to new peoples. If, for no valid reason, the five prayers are *not maintained one-hundred-percent*, this amounts to a personal failure of *inexcusable grave sin*. Maintaining the *daily five times Prayer* is (iii) the *only identifying “badge”* a person has to *prove* his/her (iv) continuing *belonging* to Islam. After death, the very *first* thing a person is asked to *account for* is his/he Prayer. If the Prayers are found *satisfactory*, the person is *acceptable* and is already in *good standing*, shall have *easy going* and *facile or no accounting*. If on the other hand, the personal Prayers are found *unsatisfactory*, the person is in very *bad standing*, will be going through *miserable accounting*. Allah says in The Qur'an that prayer prohibits *indecenty* and the *disrepute*. Thus, a person who *maintains the five Prayers* will *tend* to (v) stay *decent* and *reputable*.

25C. The Qur'an The *Munificent*

The *characterization* of The Qur'an as “*The Munificent*” came *once* in The Qur'an, as “*Munificent Qur'an*” (S56:77). This characterization and Allah knows best, is apparently associated with the *Third Pillar* of Islam, *az-Zakah*, i.e. alms giving. From the word “*Munificent*” we know that it means bounteous, unsparing, openhanded, hospitable, generous *giving*, among the all-beautiful meanings of this word. Thus, *az-Zakah* is *giving* in all those senses. It is giving a *small* portion of that which is *extra* to the personal needs for *a full year* and is in *excess*

of a certain minimum amount. When this small portion is given, from that excess of a certain minimum, is given in accordance to the Criterion of the Zakah, the recipient is (i) appreciative and thankful. (ii) The giver feels gratified and contented. (iii) Additionally, Allah will bless the remaining portions (which is now purified through giving the Zakah) and (iv) Allah will likely prevent all possible adversities that might be on the way to afflict the person in his/her dearest (property, health, or relatives). (v) The Zakah (alms) giving enhances the repetition act, thereby repeating the cycle once again.

25D. The Qur'an The Manifester

The characterization of The Qur'an as "The Manifester" is mentioned as "The Qur'an The Manifester" twice, (S15:1) and (S36: 69). Manifester means perspicuous (clearly expressed and easy to understand), clarifier and explainer. This characterization is associated, and Allah knows best, with the wisdom of fasting, be it the obligatory fasting (for Muslims) during the munificent month of Ramadhan or voluntary fasting outside of that month. As stated in the Hadeeth and The Manifester Qur'an, Allah rewards for good deeds by double or triple folds; in fact, by seven folds, seven hundred folds, or more. However, in the case of fasting, obligatory or voluntary, Allah left the case fully open, beyond the seven hundred folds. In the Hadeeth it is stated that Allah says: "fasting is for Me and I reward for it." That is because fasting is truly special worship; only Allah and the fasting person know that it is genuine. The genuineness of fasting is impossible to determine except for Allah to do. A person could pretend to be fasting. Thus, only Allah knows whether or not it is genuine. It is not just "not eating, not drinking, and abstaining from sexual and other known fast-breaking deeds," it is the intention before and practice during the fasting that could make or break the fasting. Fasting was institutionalized and practiced by various religions and societies before Islam throughout the human history and communities. However, once fasting is properly and genuinely carried out, it is (i) one of the supremest personal feelings of closeness to Allah, as it clarifies and distinguishes the real faithful from others; (ii) it assures a person of the greatest Godly recompense; (iii) volumes upon volumes of books were written elaborating on the great health merits of fasting; (iv) Fasting is the most direct personal experience to appreciate the feelings of the needy; (v) Fasting teaches discipline and moral high grounds.

25E. The Qur'an The Judicious.

The characterization of The Qur'an as "The Judicious" is mentioned in The Qur'an The Judicious twice, "The Book The Judicious" (S10:1) and "The Qur'an The Judicious" (S36:2). This characterization is associated, and Allah knows best,

with the *wisdom* of the *Hajj* (Pilgrimage) to Makkah. So it applies to *both*, the *major* (full) *Hajj* or the *minor Hajj* (the *Omrah*). However, in *both* cases of *Hajj*, the person who makes the *Hajj* experiences (i) the travails and tribulations of journeying, a *wonderful learning experience* for all; (ii) coming across *new territories*; (iii) coming in *contact with new peoples*; (iv) engaging in *disciplining* him/herself to *strict criteria* of various physical life activities and rituals; (v) *winning the greatest prize of a life time*, coming back as *fresh* from all the personal sins and wrongs as the “*new born*.”

26. Similarly, there are *thirty-seven*¹ characterizations *naming* Mohammad (SAWS) *none* employs the word “*holy*”

The Qur'an *mentions* Allah's Messenger and Prophet, Mohammad (SAWS), by *five proper* names. However, in the books of *Hadeeth* there are *thirty-two additional descriptive* names for him (SAWS); *none* of those names employed the word “*holy*” in *any way, form or shape*. In the Arabic mode, *at no time* anyone referred to Mohammad (SAWS) using the word “*holy*,” *directly or indirectly*. The *five proper* names The Qur'an mentions for Mohammad (SAWS) are:

1. Mohammad. 2. Ahmad. 3. Abdullah. 4. Taha. 5. Ya'seen.

The rest of his names are *descriptive* of his *character* (SAWS), i.e. his *characterizations* (SAWS).

27. The Arabs and their language are *honored*; they are *to spearhead* The Qur'an *and its message* through Arabic language

For myriads of reasons, covered in some details, in my book, *The Future World Order*, Volumes II and I in varying degrees. Allah is: “Ever/Stout Doer for what [He] wants” (S85:16). The Arabs became the *spearhead* for the message of Islam from its very *inception*. Their language became the *language* of The Qur'an, the true word of Allah. Perhaps it is *germane* and *illustrative* to reiterate and paraphrase what we said about the Arabic language in some details in Volumes I and II of our book, *The Future World Order*. Here are some excerpts in part:

The Arabs for millenniums lived a meager life in the periphery of all civilizations in their barren desert. Prior to Islam, their *contribution to the rest of humanity apparently was none*. However, they possessed a *unique, highly polished, and fantastic* Allah given language, of which they were *masters*. During the pre-

¹ Names such as: 6. The Messenger of Allah. 7. The Prophet of Allah. 8. The Illiterate. 9. The Lamp. 10. The Bringer (or Most Bringer) of good tidings. 11. The Warner (or Most Warner). 12. The Illuminator. 13. The Inviter. 14. The Manifestor, Clarifier, Explainer. 15. The Witness. 16. The Most Fervent (Eager), *desiring the best for his people*. 17. Most kind. 18. The Most Merciful. 19. The Exclusively Chosen. 20. The *trustworthy*. 21. The Truthful. 23. The Inviter. 24. The Seal. 25. The Multitudinously Mercy Giver. 26. The *Compassionate*. 27. The Explainer. 28. The reminder. 29. The Smiler. 30. The Killer of enemies of Allah. 31. The Dependent on Allah. 32. The Opener. 33. The Gift of Mercy. 34. The Gift of Grace. 35. The Guide. 36. The effacer. 37. The Gatherer.

Islamic era they nearly *perfected* a *linguistic industry*, and made *annual* events thereof—events which were *unheard* of before, *any time anywhere*. The Arabic language is amply helpful in this respect—for its *words* and *antonyms* are *encyclopedic* in coverage and abundance. There are many terms for various words—e.g.: “sword,” “camel,” “dog,” “tent,” “mountain,” “valley,” “love,” “hunting,” “milk,” “rain,” “wind,” “cloud,” etc. The terms run into the *dozens* and sometimes into the *hundreds*. Thus, for instance, there are “60” words to mean “dog”—and *no two words are identical*. There are *shades* of meanings *unique* to each. That means the language is rather rich in vocabulary. Each word is an *individual concept*—i.e. a *thought*. Thus, the language encompasses a plethoric supply of ideas and words. There are *five hundred* words for the “sword” and about *48 words* to describe the 24-hour (day/night) period. Thus, instead of saying (in English): “morning,” “noon,” “afternoon,” “evening,” “night,” and “midnight”, in Arabic the *48 words* (not all are commonly known) describe almost each 1/2 hour of the 24 hour time span. It is *not* on the basis of coining two words to make one, (such as “afternoon”). It is rather a *single* word describing a *specific* time span. The Arabic language is root-based. It has about *sixteen thousands* word-roots (16, 000). Each root is logically-based, i.e. such roots are rationally-derivative; and so a word can be *conjugated* quite numerously. Imagine *conjugating* (giving all various forms) each root multiple times, to derive various actions, verbs, nouns, adjectives, etc. For example take a short list with respect to the *adjective*, and on it you gauge and measure accordingly:

- a. Adjective nomen (name), and b. Adjective being,
- c. Adjective comparative, and d. Adjective superlative,
- e. Adjective designating action as natural, not natural, permanent, not permanent,
- f. Adjective designating state as beginning, actually in progress, about to begin,
- g. Adjective intensive, and h. Adjective passive,
- i. Adjective numeral, denoting 1, 2, 3 or more but less than 9, in the tens, of abundance, of multitudes,
- j. For all the above considering it for 1,2,3,or more,feminine for 1,2,3, or more, masculine for 1,2,3, or more, diminutive, for 1, 2, 3, or more, or enormous for 1, 2, 3, or more.

No other language has that many word *roots* and *logical derivatives*. The Arabic language is the *longest living* language there is. It is more than *80 centuries* old (8, 000 years old). Poets *before* Islam engaged in a mind busting linguistic *adornment* for their poetry, Section 28 next.

28. Mind busting linguistic adornments

Poets *before* Islam had a “field” with their poems and how to beautify them with the overwhelming (“mind busting”) linguistic *adornments* and *highly descriptive* yet *laconic* terms. Bombast (grandiloquent) and declamation (oration) reached a lofty zenith of magnificence. Their poems were *hallmarks* of eloquence, elocution, allusion and alliteration, originality, substitution, figuration, conjugation, hysteron-proteron, synecdoche, rhetoric, analogy, and parallelism; metonymy, appropinquation (approximation), interpolation, accompaniment; compensation, assimilation (comparison), nunnation for quavering or prolongation for modulation, epithet, sarcasm, and paradigm. Such were only a few examples of what was involved. All that, plus a lot more, prompted the poets of the time to be artful, flowery, and simply beautiful in their poetic expressions and poems. Moreover, they engaged in a razor edge competition: to excel and outdo one another. In such an environment The Qur’an descended to all the Arabs *outstripping* and *surpassing* their linguistic most *powerful* abilities at the zenith of competence by *immeasurable* standards.

29. The Qur’an *surpassed* even the loftiest and most splendid poetry; it is *unique* and in a class by itself

Thus, within such an environment of linguistic *elegance* and *eloquence*, plus the plethoric supply of words and antonyms enriching the Arabic language, The Qur’an descended. As a result of such a descending, Arabic language was further propelled to even a *higher* zenith of polish, magnificence, and splendor of expressions, through the mouth of the “*unlearned*” Mohammad (saws). Mohammad (saws) was *never* known to be an orator (a rhetorician), poet or even a public speaker. The Qur’an not only *surpassed* but even *challenged* that lofty magnificence and high splendor. For lack of a better thing to say, they said it was “forged”. Why forged? They claimed that Mohammad (saws) had “*forged*” it. At first The Qur’an *challenged* anyone alone or assisted by others (save Allah) to produce “*ten forged*” *Surahs* like that of The Qur’an. That challenge was not answered, as anticipated. The Qur’an says:

﴿أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِعَشْرِ سُوْرٍ مِّثْلِهِ مُفْتَرِيْنَ وَادْعُوْا مَنِ

اَسْتَطَعْتُمْ مِنْ دُوْنِ اللّٰهِ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿١٣٠ هُوْدٓ

“Or say they:^z [he] forged it,^x let-say [you^s]: then *oto* (let-come you^z) by ten *Sumaren* (Qur’an Subdivisions) forgeries^w like it;^x and let-summon you^z homever you^z could of lesser than Allah, if you^c were *ssa’deqeena* (always truth enforcers).” (S11: 13)

Later on The Qur’an *challenged anyone alone or supported by all others* (save Allah) to produce *one single Surah* like that of The Qur’an. Also that was *not* answered. The Qur’an says:

﴿وَإِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّثْلِهِ ۚ

وَادْعُوا شُهَدَاءَكُمْ مِّن دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ﴾ البقرة: ٢٣

“And if you^c were in suspicion of what *naz̤zalna* (*We repetitively descended*) on Our *ab'de*¹ (*slave*), then *oto* (*let-come you*^z) by a *Suraten*² (*division of The Qur'an*) of its^x like; and let-summon you^z yourⁿ witnesses³ of lesser than Allah, if you^c were *ssa'dequeena* (*always-truth-enforcers*).” (S2: 23)

In fact, The Qur'an informed assuredly and clearly that even if *all* the humans and the *Jinn* were to gather together (*trying*) to produce the like of The Qur'an, they would *not* and could *not* do that:

﴿قُلْ لَّيِّنَ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَىٰ أَنْ يَأْتُوا بِمِثْلِ هَٰذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ ۚ

وَلَوْ كَانَتْ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا﴾ [الإسراء: ٨٨]

“Let-ay [*you*^s]: indeed if gathered the humans and the *Jinn* to *ya'ato* (*come they*^r) by like this [The] Qur'an, not *ya'atona* (*come they*^r) by its^x like, even (*if*) were some for some (*were*) *dha'heeran* (*backers/supporters*).” S17:88

* Notice this great *Ayat*^w says: (1) “بمثل” “*by like*” and not “like.” (2) That is to say, the great *Ayah* elegantly but more importantly *indicatively* employs the particle “ب” in the word “بمثل”. Such particle has about *twenty* different meanings and implications, among them: (a) “المجاورة” = *disregarding* of, (b) “الإستعلاء” = *superiority*, in the sense of *urging to go beyond* or of course *leave alone*, or consider *condescendingly*; and (c) “التبعيض” = *portioning*. All that suggests, and Allah knows best, that since it is *not* possible for them *all* to produce even something that *looks* like The Qur'an let alone *like* The Qur'an itself, therefore (a) *disregard* them, (b) *go beyond* them in a *superior* manner, as they are *not* worthy of the task and (c) they are but *a party* of such *flunkers*. All other English translations of The Qur'an known to this translator *miss* such subtleties as covered in this asterisk and *many others like it* to come, Allah willing, because their translation is *interpretive* and *flawed*, surely not *verbatim/textual*.

30. The conclusion is: The Qur'an *cannot* be the synthesis of the human beings, singly or collectively

The conclusion is that The Qur'an *cannot* be the *synthesis* of the human beings, by *singular* or *collective* efforts. For over 14 centuries so far, no one alone or

¹ The word “*ab'de*” = “slave,” the *denotation* of this word is *vastly paradoxical* with respect to Allah vis-à-vis the *humans*. See the *Lexicon* attached to this Translation for an elaboration.

² See the *Lexicon* attached to this Translation for this proper name of a *division* of The Qur'an.

³ These are the *idols* whom they worshipped and claimed to bring them *closer* to Allah; or the *ones* who *bear witness* by seeing or hearing of some thing, especially the *linguistic orators and rhetoricians* who *render judgment* as to the best poem or speech. They were *challenged* to call on all their helpers, except Allah, of all the *idols* and the *linguistic orators and rhetoricians* to come to their assistance to *produce the like* of The Qur'an.

supported by any/all others, came up with “*by-the like*” let alone the *like* of The Qur’an, *even in part* let alone in whole. Human synthesis of The Qur’an is truly *impossible* in all its aspects—be it the *text*, *context*, or the *syntax*. There were some feeble and indeed foolish attempts made by some people but all were so insubstantial, stupid, and laughter inducing efforts. Clearly, Allah knows His challenge. And that is why He made it, knowing full well, through His foreknowledge and Omniscience, in advance that no one can ever stand to the challenge. Only The Creator of all things knows how—because *He* is the Creator, Fashioner and Omniscient. Thus, Allah’s open challenge stood, and shall continue to stand *forever*. It is not only the *linguistic synthesis* difficult as it is, but also the ideas and the *eternally accurate and ever renewing information therein in all fields of human knowledge*.

31. Each challenge is according to the corresponding knowledge and skill of the challenged people

Clearly, Moses’ and Jesus’ (pbuo both) miracles were *specific* and for a *one time occurrence* of each, for those present *then* to experience, appreciate, and be impressed with the extra ordinary phenomena. But The Qur’an as an *eternal miracle*, only *linguistically* expressed in an *intellectual and scientific Marvel* for all of the humankind *throughout the ages*. Therefore, The Qur’an will remain *eternally: unique, informative, and inimitable* in its perspectives and panoramas. Also the information in The Qur’an will *always* be everlastingly *fresh*, depending on the level of man’s *empirical achievements* at *any* given time—which really depends on the individual’s *general knowledge* of his/her *era*, *deductive, detective, and inventive capacities*—i.e. deducing, or detecting the *specific(s)* from the *general* principle, the *vice versa*, or the inventing and discovering of something all-together anew.

32. The Qur’anic information is *divine, unattainable* by man *except* through Allah’s *design, permission, and revelation*

The Qur’an is *not* a book in any *specific* discipline of the humanities, save *religion*. Nevertheless, it contains *signs* and *clues* (sometimes *explicit* sometimes *implicit*) concerning the true nature of things in all human endeavors, a fact knowable to some and unknowable to most. It also contains *facts* concerning the *nature* of the *universe, its contents and their creatural behaviors*—including man (see Section 30 next). The challenge remains in how to *discern* or *decipher* those signs or clues in the respective areas of concerns or disciplines. Discerning and deciphering will occur at *predetermined* quanta by Allah, in a specific time, place, way, and through a person or persons. For elaboration see my book, *The Future World Order, Vol. II*, Chapter 24.

33. The Qur'an elucidates on *everything*, and ultimately explains itself by itself

33A. what is great about The Qur'an is that it is "an exposition/elucidation for everything." Such is a fact known by some and not known by most. The Qur'an says:

﴿وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تَيِّدًا لِّكُلِّ شَيْءٍ﴾ النحل: ٨٩

“.....and *naẓzalna* (*We repetitively descended*) on you^g The Book, an exposition/elucidation for everything” (S16:89).

33B. and also, in another Ayah:

﴿فَسْأَلُوا أَهْلَ الذِّكْرِ إِن كُنتُمْ لَا تَعْلَمُونَ﴾ الأنبياء: ٧

“....so let-ask you^z the *Thekre* (*The Qur'an/ The Book*) folks^w *en(if)* you^c were not knowing you.^z” (S21:7).

The Qur'an addresses *every* conceivable aspect in this life and the hereafter to the humanly-knowable extent. Knew such a fact who knows it and did not know it who does not know it. The Qur'an *specifies* what it had *generalized* previously and *vice versa*. But *ultimately* The Qur'an explains itself by itself, as shown time and again.

In the above Ayah, The Qur'an in *unambiguous and clear* terms directs *everyone* to: (1) seek *authentic* knowledge through those *who know*; and (2) avoid judging by presumption.

33C. clearly The Qur'an says:

﴿وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ﴾ الإسراء: ٣٦

"And let-not *ta'gfo* ([*you*]^s) *judge by perspicacity and presumption* what (*is*) not for you^g by it^x knowledge" (S17:36).

33D. let us illustrate. In *general* terms The Qur'an says in:

﴿وَيَا لَأَسْحَارٍ هُمْ يَسْتَغْفِرُونَ﴾ (١٨) الذاريات: ١٨

“And by the *as'ha're* (*dawns' ere*), they *yastaghferona* (*seek forgiveness they*^z)” (S51:18)

33E. in *specific* terms The Qur'an says in:

﴿إِلَّا آلَ لُوطٍ نَّجَّيْنَاهُمْ بِسَحَرٍ﴾ [القمر: ٣٤]

“...except (*Lott's*) *aa'la* (*family/ house/ kin*) *najjayna* (*We iteratively delivered*) them by a *sa'har* (*dawn's ere*).” (S54:34)

The lesson to be learned from the above, **33A-33E**, is: (1) The Qur'an addresses

everything; (2) The Qur'an *generalizes* and *specifies*. (3) The Qur'an *ultimately explains itself by itself*, i.e. where the *generalities* are specified and the *specificities* are generalized. (4) The *generality* is by the *as'ha're* (dawns' ere) seeking forgiveness. The *specificity* is that (Lott's) *aa'la* (family/ house/ kin) were delivered by a *sa'har* (dawn's ere).

So one has to be **fully knowledgeable** about the **whole** Qur'an in order to understand it in **context** and find how it explains itself by itself. The greatest lesson is **never** take The Qur'an **out of context**. As such an act is not only **sinful** but the doer would be a **laughingstock**.

34. The Qur'an and the *Sunnah*, touch on *every* conceivable human endeavor and the universe, directly or indirectly

In addition to The Qur'an, there is the *Sunnah* (Prophet's speech/ actions), which *complements* The Qur'an by *explaining* some of it or some aspects of it. For example the *Sunnah* *specifies* or *details* the "generalities" in The Qur'an. Also, the *Sunnah* elaborates on some *specificity* in The Qur'an. Hence, The Qur'an and the *Sunnah* both completely address *every conceivable* human endeavor, giving rise to *bases* and *sources* of the *Sharey'ah Laws*. However, the *two* (i.e. The Qur'an and the *Sunnah*) *inherently prompt the mind for their rational complement, the Sharey'ah Analogy*. By *Sharey'ah analogy* we mean, *Sharey'ah* scholars through *analogy*, would *deduce* or *infer* and reach *informed Sharey'ah judgment* of an *unknown situation* based on *comparisons* of the *similarities* of a *known Sharey'ah situation*. Thus, when The Qur'an is *coupled* with the *Sunnah* and the *Sharey'ah analogy* the result is a *quantitatively complete, qualitatively perfect and proportionally balanced code* for laws of life for a *divine-guidance*, producing *righteous and balanced living* suitable for *all* the humans for *all* times and places. That is in addition to dealing with the Universe in terms of creation, contents, and history, i.e. past, present, and future. Thus, the trio, *The Qur'an, the Sunneh, and the Sharey'ah Analogy* directly or indirectly expound on *every conceivable human endeavor and the nature of the Universe* and deal with all in the *most perfect rational and scientific way*. After all it is from Allah, The Almighty, The Creator, The Omniscient and The Omnipotent.

35. The Qur'an designates and the *Sunnah* complements

The Qur'an is *clear* and *unambiguous* in terms of *designating the pristine Sunnah* is there to *complement* and *explain* The Qur'an. The Qur'an says:

﴿وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا﴾ الحشر: ٧

"And whatever the messenger *aa'takum* (accorded you^b) so let- you^z take it^x and whatever [he] forbade you^b regarding it^x so let-you^z cease (doing its^x)."^z (S59:7)

The Qur'an also says:

“And not [he] pronounces by the *hawa* (*tendentious liking*). Not it^x (*is*) except a revelation^x being revealed.” (S53:3-4)

Clearly the pronoun “[he]” in the above *Ayah* refers to The Messenger and the Prophet (SAWS); and the “it^x” refers to his pronouncements. As a matter of fact, if it were *not* for the *Sunneh*, Muslims would *not* know *how* to *pray*, *perform Hajj*, or *give Zakah*, or do *most*, if not all, the worships to Allah. It is the *Sunnah* which *designates*, *explains* and *elaborates* on whatever The Qur’an states in *generalities* that *need specificities*. Also, the Messenger (SAWS) said: “You pray as you saw me praying.” On *Hajj* (Pilgrimage) occasion, he said: “Take from me all your rituals.” Clearly all that makes a lot of valid logic and a good deal of good rationale. Thus, those that claim that “they go by what The Qur’an says *only*,” i.e. they *want to be oblivious* of the *Sunnah*, could not be more *wrong*, by the *verbatim* of The Qur’an itself, in light of the above quoted *Ayah* (S59:7).

36. The Qur’an is: *both self-evidently true and accurate*, or *ultimately bound* to be true and *accurate* by experience and/or scientific means

Believers in The Qur’an take its entire contents to be *right and true* on the basis of faith, when they do *not know*. They take it like that on the basis of *empirical science* when they *do know*. These bases served the believers well in the past and will serve them well in the future. They reckon that The Qur’an is for all ages, places, and social strata. Therefore, what they do *not currently* know is not necessarily conclusive. As time progresses and man acquires greater maturity, experience and *conclusive* (i.e. confirmed) *scientific knowledge*, invariably and inevitably the *rightness* and *veracity* of The Qur’an will prevail, as it did since its revelation. The Qur’an shall stand *absolutely perfect*. The Qur’an is Allah’s (the Omniscient’s) Word. Scientific *confirmation* comes only after a series of (*divinely predetermined*) stages, through *empirical* observations or findings, scientific hypotheses/theories, and last a *confirmation law*. At the stage of *scientific certainty*, through a *confirmation law*, The Qur’anic Marvels *shine* with greater brilliance and flying colors. This takes place throughout the history of mankind, *proving for each successive generation* that The Qur’an is beyond doubt, *is the true word of Allah to guide humanity divinely* and so to ultimately *save* it.

37. The Qur’an is: *consistent* and *error-free*. It is meant to be for *all locales, ages and peoples*. Its synthesis is *divinely made*

Although The Qur’an came down over a long stretch of time (over 23 years) and geographic locations *piecemeal*, its syntactical arrangement is *most amazing*. Each word, phrase, sentence, or Marvel is *arranged by divine designation*. The

Prophet (SAWS) once in receipt of any Qur’anic revelation, not only he memorized it, but *immediately dictated* it to one of the amanuensis (writers/registrars of the revelations) and told the amanuensis (by Allah’s designation) *exactly where* to place whatever that was revealed in a *particular* place of a *Surah*—i.e. telling them to place the new revelation *before* such and such, and *between* such and such (Marvel or *Ayay*). The Prophet (SAWS) had *no* say as to such *exact placements* of the various words, phrases and Marvels. Yet at the end, we have a *perfectly consistent, ageless and absolutely consistent narration*. There is no discrepancy whatsoever making a *self-evident proof* that *it is divine*. Also given the historical piecemeal revelation of The Qur’an, and its syntactical arrangement over that many years and geographic locations, if it were of human making, then *inconsistencies* and *discrepancies* were *bound* to have occurred in it. Nevertheless, based on *objective* examinations of The Qur’an one is *amazed* to find that the *entire* contents of The Qur’an to be rather *miraculously harmonious and rationally consistent—without any error or discrepancy whatsoever*. This is a *miraculous phenomenon* by any human standard. Such a phenomenon could *not* be *coincidental*. It is *by divine design*, to be a *sign by and of itself*. No human product can even claim a likewise model. No wonder, because it is Allah’s Work. The Qur’an states such a phenomenon—urging all concerned to ponder and reflect over The Qur’an:

﴿ أَفَلَا يَتَذَكَّرُونَ الْفُرْقَانَ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا ﴾ النساء: ٨٢

“Do then not ruminate they^z The Qur’an;^x and had[was^x/it^x] from *ende*(springing of) other than Allah, surely(would have)found they^z in it^x multitudinous difference.” (S4:82)

Of course, the *nonobjective*, the *ignorant*, or the plainly *stubborn*, as well as the *bigoted* would “*see*” inconsistency or discrepancy *regardless* of whether such inconsistencies or discrepancies *exist or not*. For such (stubborn/biased) people we shall beseech (pray to) Allah to illuminate their minds and hearts and divinely-guide them to the aright-path. However, the fact remains that **The Qur’an** is the Book ***most accurate and most perfect all around***. Falsehood *cannot* even approach it from before or behind it, as **it is the embodiment** of the Right and the Truth from Allah, The Omniscient, Who is The Hakeem (Possessor of the ultimate wisdom) and worthy of the praise and thanks—Allah says:

﴿ لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنْزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ ﴾ فصلت: ٤٢

“Not *ya’atet* (comes to) it^x the falsehood^x from between its^x both hands¹ and nor from its^x rear; [it’s] a descending from Hakeem² (the

¹ This is an Arabic *tongue-expression* meaning: *before it, in front of it*.

² For the word “حَكِيم” see the *Lexicon* attached to this Translation for “الحكمة.” the derivative of “حَكَم.” Because of Allah’s *foreknowledge* about *all* things in their *pre* and *post* existence *affects all-around*, and His *perfectly* sound choice

infinite bekmah^{w1} possessor), Hameeden (*multitudinously praised, multitudinous praiser He*)". S41: 42

There are numerous *Ayat* in The Qur'an *confirming* that The Qur'an *is* the Right from Allah:

﴿إِنَّهُ الْحَقُّ مِنْ رَبِّكَ﴾ هود: ١٧

"Verily it^x (*is*) the right from your^t Lord." S11:17

Such a testimony is all that is needed as *sufficient and necessary attestation* from Allah Himself to support The Qur'an, His true Word. The Qur'an has its own style of expression. Since The Qur'an is *unique*, so is the Qur'anic style, requiring a *unique* translation, that *chooses the right word and adheres to the integrity of its verbatim text at all times*.

38. Most serious is the *inaccurate* translation due to *improper* use of words, phrases or extrapolations

Following are *two* examples of *inaacurate* translations, taking a *word* in an *Ayah* and a *phrase* in another (although there are *other words/phrases* in this example *not* being addressed):

Example # 1 (*inaccurate word usage*):

"Set forth to them
The parable of two men:
For one of them We provided
Two gardens of grapevines
And surrounded them
With date palms:
In between the two
We placed *cornfields*." (Emphasis is added). (S18:32)

- A. The word in reference is the last word in this *Ayah*, namely the word "*cornfields*." In fact, The Qur'an does *not* use the word "*cornfield*," *per se, at all*. Also, the words "*tillage*" or "*cultivation*," words used in this connection by others, are also *not* the word The Qur'an uses either. If Allah meant the words: "*tillage*," or "*cultivation*," or "*cornfields*" (for that matter), Allah would have done so. But Allah did *not*. The word Allah used is: "*ẓar'a*," rooted in the Arabic word "*ẓara'a*," a word which has *no* English equivalent *per se*. The word "*ẓar'a*," has very *significant implications*, see **B** next.
- B. The word "*ẓara'a*," which The Qur'an uses means: the *green standing crop*,

and use of things in their *proper place and function* to produce the best desired immediate and ultimate results, He is "*حكيم*" = *infinite bekmah Practicer*. Also, "*محكم*" = "*حكيم*," that is Allah-perfected, according to Qur'an commentators, as in (S44: 4).

¹ The English word "*wisdom*," inextricably linked to human deficient knowledge and *incomplete* experience, is *highly inadequate* term to describe its supposed Arabic equivalent "*bekmah*." See the *Lexicon* attached to this Translation, for an exposition of the word "*bekmah*."

just before harvesting, or the vegetation as it just sprouted. The English language does *not* have an *exact* equivalent for the Arabic word “*zar’a*,” a word that is rather *precise, descriptive, connotative and denotative*. It *involves an act of Allah Himself*, which the human beings are *not* capable of doing. Human beings *till, cultivate, sow, water, and expose all that to the sun*; but Allah *alone* is the One Who makes the “*zar’a*,” i.e. after we *till a cultivable land, sow the seed in it, water it, and expose that to the sun, by leave (ordained Laws) of Allah, He will make it to germinate and sprout*, producing the “*zar’a*” we are discussing. Thus, the proper thing to do is *transliteration* of “*zar’a*” with a *parenthetical* and a *footnote* explanation:

﴿وَجَعَلْنَا بَيْنَهُمَا زَرْعًا﴾ الكهف: ٣٢

“And We made between them both “*zar’aa*”¹. S18:32

- C. To confirm the fact that Allah and He *alone*, is the One Who *makes* the “*zar’a*”, He stated in another *Ayah*, something that is obviously *indisputable* in the mind of the *perceiver*. Consider the following *Ayah*:

﴿أَفَرَأَيْتُمْ مَا تُمْنُونَ ۖ أَأَنْتُمْ تَخْلُقُونَهُ ۚ أَمْ نَحْنُ الْخَالِقُونَ﴾ الواقعة: ٥٨-٥٩

“Have seen you^z what ejaculate² you,^z are you^z creating it^x or (are) We the Creators [of it^x]” (S56:58-59)

- D. Clearly, *no one disputes* the fact that the *ejaculated semen* is the *making of Allah*, and *not* anyone else. This *Ayah* (S56:58-59) *precedes* the *Ayah* of the “*zar’a*”, and this same *Ayah* of the “*zar’a*” is *followed* by another *Ayah* of (*pure water*) in the rain-loaded cloud, which *only* Allah is capable of *making*, and *bringing down from high*, a *special kind of clouds*. Allah says:

﴿أَفَرَأَيْتُمُ الْمَاءَ الَّذِي تَشْرَبُونَ ۖ ءَأَنْتُمْ أَنْزَلْتُمُوهُ مِنَ الْمُزْنِ أَمْ نَحْنُ الْمُنْزِلُونَ﴾ الواقعة: ٥٨-٥٩

“Have then seen you^c the water^x which^x drink you;^z have you^z descended it^x from the *muẓn*³ (bearers-of-pure-water-clouds) or (are) We the *munẓeloona*⁴ (Causers of its^x descending.)” 56: 58-59

- E. Also in another *Ayah*, in connection with the word (“*zar’a*”)

¹ See the *Lexicon* attached to this *Translation* for an elaboration of this word, for which there is *no* English equivalent. However, *generally* it means: *green standing crop, just before harvesting, or the vegetation after sprouting*.

² Incidentally, all the translations this translator came across use the word “*emit*,” instead of *ejaculate*, which The Qur’an *literally and accurately* employs. There are reasons for the use of *ejaculate* rather than *emit*. All the meanings of “*emit*” do *not* satisfactorily describe the *specific* meaning intended. The *dictionary* meanings of the word “*emit*” are: 1. to give or send out matter or energy; it *also* means: 2.a. to give out as sound; utter, and b. to voice; express. Thus, *none* of those meanings is *appropriate* for the *intended* Qur’anic meaning. Again, if Allah intended “*emit*” He would have used it. However, He did *not*; and instead He used the more *precise* word for the intended meaning to be conveyed, by *connotation* and *denotation*, and *designation* in *addition* to the stated textual syntax. The word “*ejaculate*” gives *precise, specific* and *unmistakable* description. In fact, *no* other word could serve this intended purpose in such *direct, precise* and *laconic* diction. This is *the truth*. And Allah says that He is *not “shy” to tell the truth*. In The Supreme Qur’an it is clearly stated in a certain *Ayah* that tells the *right*. No one should shy from telling the *right*. The respective *Ayah* is: “And Allah discomfits not from the right.” (S33: 53).

³ “*Muẓn*” are the clouds, or the white clouds, that bear very pure water, *not* any water.

⁴ The word “*munẓeloona*” is *plural, masculine subjective noun*, meaning the *causers of the descending*. Hence “*munẓeloona*” has *no* English equivalent. *Descender*= *one that descends*, gives a *different* meaning.

- (a) “zar’a,” rooted in “zara’a,” past tense;
- (b) “yez-ra-a’o” the future tense;
- (c) “ta-zra-a’oon,” you (in the masculine plural) make the “zar’a”; and
- (d) “ta-z-zare-a’onabo” you (in the masculine plural) make it to be “zar’a.”
- (e) “a-z-zare-a’oon,” makers of the “zar’a.”

F. Allah inquires, surely *not* to uncover unknown facts, because Allah *knows* all the facts in advance. Therefore, the inquiry is *determinative* and *conclusive*, i.e. Allah and the *perceiver* of the inquiry *already* know the answer on obvious bases. Allah says:

﴿أَفَرَأَيْتُمْ مَا تَحْرُثُونَ﴾ ١٣١ ۞ أَنْتُمْ تَزْرَعُونَهُۥٓ أَمْ نَحْنُ الزَّارِعُونَ ۝ الواقعة: ٦٣-٦٤

“Have then seen you^c what you^z till; are you^f “ta-zra’aona”¹ (you^z cause to germinate) it^x or (are) We the “za’are-aon”² (the causers of its^x sprouting.)”
(S56: 63)

G. There are many such *Ayat* that state such *determinative* inquiries, where the answer is *obvious* to the astute, if not the *normal* intelligence of any one.

H. Clearly, in the case of ejaculation of *semen*, no one *creates* it but Allah. Similarly, the “zar’a” is the *making* of Allah, and Allah *alone*.

I. Also, the *bringing down* of the “muzn,” *pure water from the clouds bearing such water*, is only Allah, Who can do that. Thus, we have three different items that are *subject only* to Allah’s creation, *bringing forth* or *down*--the *semen*, the “zar’a,” and the “muzn,” respectively. Obviously, on pondering the use of any word in The Qur’an, it will be vividly clear to the astute that such use is a *miracle in and of itself*. When a deeply-knowing person reads The Qur’an in Arabic he will definitely conclude that no human being can make such choices that will turn to be so *absolutely descriptive, exact, denotative, connotative, designative, eloquent* and *elegant* all at the same time and at *all* times. Only Allah can make such *miraculous choices and their proper combinations*. That makes The Qur’an to be *unquestionably* the true word of Allah, just on the basis of such *linguistic miracles* that are indeed *multitudinous*.

Example # 2 (inaccurate translation of an *Ayah* S3:139:

¹ Meaning: cause it to germinate, sprout, and become crop ready for harvesting. Some translators use the word “grow.” Only *figuratively*, the word “grow” can be used as a synonym for “zar-a.” Grow=Nama or Yanmee, or Yanno for *adding* to wealth, finance, fuel to fire, or adding more *seeds* to the soil in order to produce more quantity, etc. However, it is *not* suitable for the specific meaning intended by the Great *Ayah*.

² Meaning: *Causers* of it to germinate, sprout and become crop ready for harvesting.

﴿وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمُ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ﴾ آل عمران: ١٣٩

- A. "So lose not heart,
Nor fall into despair:
For ye must gain mastery
If ye are true in Faith." S3:139
- B. "Faint not nor grieve, for ye will overcome
them if ye are (indeed) believers." S3:139
- C. "So do not become weak (against your enemies),
nor be sad, and you will be superior (in victory),
if you are indeed (true) believers." S3:139.

The above three translations, quoted from the "best" currently available English "translations," are for the same *Ayah*. May Allah be kind and plentifully reward those translators who, I think, must have done their *utmost* to come up with those "translations" as quoted above. However, *none* of them is satisfactory. Let us take each individually.

But first let us establish the *proper* translation of the *Ayah* as it appears in The Qur'an, famous for its *brevity, succinctness, eloquence and elegance*: The *Ayah* says:

"And let not *ta'heyno*¹ (your: ^zweaken/ love the world and dislike death in the cause of Allah) and let not sadden you^z while you^f (are) the *a'alanwa* (uttermosts/ uppermost-ones), if you^c were believers."

A.1. The glorious *Ayah* neither contains nor implies the word "so," but it begins with "and." Furthermore, "lose not heart"=be discouraged not. The word used in the *Ayah* says: "let not *taheyno*." **First** the word *linguistically*: is a *command-verb*, derived from *wahn*= "weakness." Thus it is commanding the *present plural masculine* not to succumb for/to weakness. There is *no* English equivalent for "*theno*." **Second** *Al-Wahn*, as **explained/defined** by Mohammad (SAWS) is: *love of the world and a dislike of death in the cause of Allah*, see 21363 مسند الإمام أحمد برقم for *Hadeeth Al-Wahn*. Thus, the proper translation for the *Ayah* is as shown above. So, it implies *more* than "loss of heart or a discouragement." The Qur'anic words are very *brief* but are *packed* with meanings.

A.2. "Nor fall into despair" *per se*, is totally *not* mentioned in the *Ayah*. The *Ayah* says: "*and let not sadden*," again commanding the *present plural masculine* not to "sadden," it neither carries nor implies the *strong* notion of "falling into despair," which means *losing all hopes*, or *being overcome* by a sense of futility, defeat and resignation.

¹ For the word "تهنوا" see footnote 32 above.

A.3. “For ye must gain mastery,” may Allah forgives the translator for such a “translation.” This “translation” is *totally out of line* and is *not what the Ayah says at all*. The *Ayah conclusively, determinatively and unambiguously* says: “while you^f (are) the upper-mosts.” Really *true* Muslims are *always* the *a’alawna* (*uttermosts, upper-mosts*) because:

- i. The *true* Muslims believe in the *Singularity* of Allah;
- ii. The *true* Muslims *enjoin* by the *ma’aruf* (*rationaly acceptable and Sharey’ah sanctioned deed*) and they *forbid* the *munkar* (*rationaly objectionable or Sharey’ah prohibited act*);
- iii. The *true* Muslims had already *bested* the disbelievers in *Badr Campaign*;
- iv. The *true* Muslims’ *cause is for Allah* and *their opponents is for the Satan*;
- v. The *true* Muslims’ *argument is superior* to their opponents’ argument, i.e. *their religion is superior* to their opponents’ religion, as their religion is *Allah’s making*;
- vi. *Ultimately* the *true* Muslims *shall prevail*, as Allah had stated this fact to them time and again in The Qur’an, provided they adhere to its commands;

Clearly Allah always comes to the assistance of the *true Muslims*. This fact *repeated* itself *time and again* in history of the Muslims. Whenever, the Muslims *adhered* to their great religion, they were *victorious*, i.e. “*a’alawna* (*uttermosts, upper-mosts*).” Whenever they were *less* than what they *should be* towards their *unmatchable* religion, they were *subject of defeat and humiliation*. This concept is mentioned in The Qur’an time and again, to *constantly* remind the Muslims of such an historical fact. Perhaps they *desist* from their sins and errors, *repent and go back to become good Muslims again*. Remember also that this *Ayah* is *first* (was for) addressing the *companions* of the Prophet (SAWS). Those *companions were the best generations of Muslims ever*. The Messenger of Allah (SAWS) said about them that they were the *best generation*, and the ones *after them are the next best*, and the generation after that are *the next, next best*.

A.4. The *Ayah* does *not* say: “if you are true in faith,” *per se*, as alleged by this translation. The *Ayah* says: “if were you^c believers” plain, clear and without any further ado.

B.1. This translation begins with somewhat the *right* word. But it claims that the *Ayah* says or implies “grieve not.” To “grieve” is to have grief, *deep mental anguish*, say from bereavement. The word “grieve” implies *more* than “sad,” meaning unhappy.

B.2. The *Ayah* also does *not* say “for you will overcome them”; *nor* does the *Ayah* mentions the word “indeed” at all. Clearly the *Ayah* says: “if were

you^c believers”, plain, clear and simple.

C.1. The word “so” does *not* appear in the *Ayah*. Also the phrase “against your enemies,” is *neither* in nor is implied by the *Ayah*. The *Ayah* has the word: “And” at the *very beginning* of it, which this translation *omits* altogether. Also, the *Ayah* says: “*and let not sadden you,*”¹ in the *present* tense; and *not* in the form of “nor be sad.” One might say, “*and let not sadden,*” and “nor be sad” are more or less equivalent. Fine, for the sake of putting the argument to rest, let us grant that to be the case. The **question is**: why state, use, or chose some words (or tenses) that are *not* in the *Ayah*, especially if *corresponding* words are available and are there for the taking? Improper choice of words, or tenses, could and would *eventually* lead to other *bad* choices that *do* make *significant* differences, if not *dangerously* change the meaning altogether.

C.2. the *Ayah* does *not* say: “you will be superior (in victory),” suggesting a *future becoming* (superior); and the *Ayah* totally does *not* state “in victory,” as the *Ayah* stands. The *Ayah* clearly says that they *are* (in the *present* tense) superior. Also, the *Ayah* says: “if you^c were believers,” plain, clear and without any further ado. This *is* *Qur’an*. There should be *no unnecessary* additions, deletions or alteration in it *whatsoever*, as that could /would, imply something else *not* intended.

C.3. Also, the *Ayah* does *not* say: “indeed (true)” as a *qualification* of the believers. The *Ayah* says: “if you^c were believers.” Why should anyone introduce, I should say *interject*, perhaps *personal inferences or conjectures* (especially of an *interpretive* nature) in the translation of The Qur’an, that are *not* in it?

39. Examples of Qur’anic texts translated to mean more or less *same*, when in fact they are *profoundly different*

A. The Qur’an is in *Arabic*. For a divine wisdom Allah (SWT)¹ bestowed His generosity and honored the *Arabic language* by making it the *vehicle* of His exalted Word. The Qur’an says that He made The Qur’an “*Arabic Qur’an*.” The relevant *Ayah* says:

﴿إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ﴾ الزخرف: ٣

¹ (SWT), meaning “The Existent” that is *before and after the existence of life in this world*. There is *no* word in English to convey *such* a meaning. So, my choice for “الحي” is “*The Pre-and-Post Existence Existent*” as closest to convey the message of such a great name.

“Verily We made it^x Qur’an Arabic, perhaps you^b celebrate you.”^z”

(S43:3)

- i). The above *Ayah* states that The Qur’an is made Arabic, i.e. it employs the *Arabic vocabulary* as its *vehicle of expression*, therefore:
- (1) The *linguistic meaning* of The Qur’an is as the Arabs know it (including the *implication, inference, connotation and denotation*) of *each word* is the *most paramount first step to consider and understand*.
 - (2) Also, The Qur’an is primarily *pronounced, read and written in Arabic*.
 - (3) In addition to the *plethoric supply (superabundance)* of words of the Arabic language, each word *shares many meanings* with myriads of other words but *only it uniquely* represents the *precise and exact specific meaning*. No other word will suffice, as *strictly speaking* there are *no synonym in The Qur’an*.
 - (5) Reading of The Qur’an (in Arabic) is a “worship” *in and of itself*.
 - (6) That is why in the Prayer *only Arabic* recitation (reading) of The Qur’an is valid.
 - (7) For *every single Arabic alphabet letter* of The Qur’an the reader receives *ten Hasanat* (plural of *Hasanah*=reward for good deed). Each *Hasanah* stands for *ten folds*, according to the true *Hadeeth*.

- ii). The above *Ayah* received *not so bad* a translation, save some, who ***inaccurately*** translated it as “*a Lecture in Arabic*.” But the over-all picture is fine. May Allah reward those translators for doing their utmost when they translated whatever they did? I believe that was their best possible.

B. The Qur’an is in Arabic-Tongue. Also, The Qur’an is descended in *Arabic-Tongue*; i.e. it is *expressed* in the *perspicuous* (easy to understand and to clarify) “*Arabic-Tongue*,” i.e. *idiomatic Arabic*. The Qur’an says:

﴿وَهَذَا لِسَانٌ عَرَبِيٌّ مُبِينٌ﴾ النحل: ١٠٣

“While this (*the diction of The Qur’an is*) a tongue-Arabic manifester.” (S16:103)

- i). The above *Ayah* received also *not so bad* a translation, although those translations did, *to a certain extent, miss slightly*; as some did *not* say “*Arabic Tongue*,” *per se*, and instead opted to say: it is Arabic “*speech*.” Yet, some others *dropped* the word “*tongue*” altogether and saw it fit to just say: “in Arabic.” This is Allah’s Speech. Therefore, when translating it, *no addition or deletion to its text* (by *implication or inference*) *should be contemplated*, let alone *carried out*, at all. Again we say may Allah *forgive* and reward those translators who *unintentionally* did what they did *not* mean to do or should *not* have done in the *first place*.
- ii). The above *Ayah* clearly states that The Qur’an is expressed in “*Tongue-Arabic*,” an idea well elaborated-on in Section 12 above, but summarily

restated:

- (1) The *sentence-constructs* of The Qur'an are of the *same general nature* as the Arabs express themselves, but in a *polished (improved)* or *designative* (divinely specified) form.
- (2) Its grammar, style, syntax, implications, inferences, connotations, and denotations all are *inherent* in its dictions.
- (3) Thus, Arabic *proverbs, similitudes, morals, ethics* and the like would be elemental to it.
- (4) *Eloquence and elegance, brevity and terseness, homogeneity and rhyme for adornment and proportion, righteous tradition and worthy legacy* of Arabic all are *hallmarks* of its diction. Also, *figuration and substitution analogy and parallelism, compensation and assimilation* speech constructs would be *ubiquitous* in it. The aforementioned are but a *few examples* of how *lofty and magnanimous, splendid and superb*, the Qur'anic expression is. As stated earlier, put simply: it is *beyond replication*, even in Arabic let alone rendition into other languages.

Hence, for understanding The Qur'an (a) *firstly priority is to be given to its Arabic meanings, inferences, and implications*; (b) *secondly to its Arabic-tongue expressions*. Next (c): "*Arabic-rule*," as discussed in C, next. And finally: *above all according to the Sharey'ah requirements*.

C. The Qur'an is by *Arabic-rule*: Allah says that He sent down The Qur'an (*harmonious with/ according to/ by*) "*Arabic rule*:"

﴿أَنزَلْنَاهُ حُكْمًا عَرَبِيًّا﴾ الرعد: ٣٧

"We descended it^x (by) Arabic rule."¹ S13:37

By *Arabic rule*, it is meant *following Arabic language rules of grammar and word-conjugation*, the morality and wisdom of the Arabs *as polished and improved by divine intervention*. I must quickly add that *morality and wisdom* in terms of many aspects, such as:

- (1) Genealogical *purity*,
- (2) Chivalry and personal as well as family *honors*,
- (3) Loyalty to the sense of *belonging*,
- (4) Generosity towards others, especially *hospitality* to the *guest* (i.e. any stranger),
- (5) Strongly *protective attitude towards the neighbor*, and
- (6) Strongly *protective attitude towards the wronged or the unjustly treated entity*.

¹ See the **Lexicon** attached to this **Translation** for an elaborate exposition regarding this **vital denotative and connotative word, describing** the diction of The Qur'an The Supreme, **by Arabic rule**.

It is with respect to *this* Magnificent *Ayah* those other translators had *unintentionally inadequately* translated it, in fact they misinterpreted it, thereby they had *missed* greatly.

D. Last and *most paramount* are the *Sha'rey'ah* imperatives.

Clearly there are *Sha'rey'ah imperatives* that have *precedence* over all considerations, including A, B, and C above. Such *precedence* as represented by: Allah's (SWT) *prescriptions* or *proscriptions*, or His Messenger's (SAWS) *directives*. For example: the word “الحج”= the pilgrimage. In Arabic “الحج”= the pilgrimage, means the going to a *particular* place, *any* place, *any time* for *any* purpose. However, when used in terms of *Sharey'ah* it means going to: a (1) *particular place*, (2) at a *particular time*, (3) to *perform particular* (prescribed) rituals, and (4) in *compliance* to Allah's *prescriptions* and His Messenger's *directives*. So, now the word “الحج” carries a *different* meaning than its pure *linguistic* meaning.

The above three perspicuous and eloquent *Ayat* in A, B, and C state that The Qur'an is: (i) in *Arabic*; (ii) in *Arabic-tongue*, and (iii) by *Arabic rule*, i.e. (*harmonious with/ according to*) Arabic language rules of *grammar and word-conjugations*.

Clearly, *each* of those three *distinct* expressions in (i), (ii), and (iii), has its *specific meanings and implications*. All other translators, *unfortunately*, do *not* make sufficient *distinction* in this respect, and thus do a great *injustice*, to the *texts* and their *implications*, as we shall show in the next Section 35. All Qur'anic expressions are *precise, exact, exalted and eloquent*, i.e. exceedingly dignified in form, style, and tone with respect to the *diction*. With respect to the *meanings*, they are *highly packed but elegant*, yet *immutable and unique*, i.e. *very articulative, persuasive, fluent and highly designative*. However, those other translators, may Allah forgive and reward them plentifully, for one reason or another, hastily *glossed over the distinctions* among those all-beautiful and *emphatically intended* Qur'anic expressions and do *not* pause enough to see the *significance* of each, particularly (C), the “*Arabic rule*.” To this (i.e. “*Arabic rule*”), some put it: The Qur'an is “a decisive utterance in Arabic.” Another said that it is Qur'an “*in Arabic and is a judgment of authority in Arabic*.” Yet another said: “We revealed it as an Arabic legislation.” What an admixture. Such translations represent a *monumental amiss of under sizing* of those texts, if not outright *unintentional misrepresentation*. May Allah forgive those translators and reward them their good dues as they *unintentionally* did great *injustice* to the text of The Qur'an and *missed the significant meanings and implications therein*.

- (iv) In addition to the aforementioned (i), (ii) and (iii) there is the *Sunnah* (statements/ actions of the Prophet, SAWS, or **his approval of others' actions or statements**), which *complements and explains* it, as discussed earlier in Section 30.

39. “*Qur'an-Arabic, (by) Arabic-tongue, and (by) Arabic-rule.*” Meanings and implications are revisited

- A. The Qur'an says: “Verily We made it^x *Qur'an Arabic*”, meaning The Qur'an *uses the Arabic language for its diction, inscription and recitation*. That is such diction is *rendered in Arabic words, in the most concise precise and exact of expressions* according to the construct of Arabic grammar and word conjugation and how the *Arabs* understand the words.
- B. On the other hand, “While this (*diction of The Qur'an is*) a tongue-Arabic manifester” means *employing the expressions* of the Arabic language, i.e. the *brevity* associated with the *clarity of meanings, styles of expression* (including among other things, all the *linguistic adornments* of putting two words or more together and coming up with a meaning which neither words nor any word indicates). For example: “*For Allah's face.*” The meaning is *neither Allah, nor face per se*, but the *delight* of Allah. See Section 14 above.
- C. However, “We descended it^x (*by*) Arabic rule” means *according to the Arabic language rules of grammar and word-conjugation*, as well as the *pristine morality* associated with *Time proven* of myriads of *hallmarks* such as: *purity* of personal genealogy, faithful guardianship of the integrity of personal *family honor* (maternal and paternal all around), *hospitality towards the guest*, *care and guardianship of the neighbor*, *succoring and rendering justice to the wronged*, and many other moral high-grounds. To really appreciate the concept of “*Arabic rule*,” it is *imperative* to review what does “*Arabic rule*” mean? It means many *lofty and splendid* things, among them *besides the linguistics* (not inclusively by any means) are the following:
- (i) The *definition* of Arabic wisdom, which is the *knowledgeable and sound placement as well as use of things in their proper place and function to produce the best immediate and ultimate results*.
 - (ii) After that comes *ruling* by Arabic wisdom, meaning a *ruling* must be *balanced, fair*, and must *appear* (as *perceived* by others) to be *balanced and fair* at all times.
 - (iii) After that is the *application* of Arabic wisdom, that is *adhering* to the *elements* of such wisdom. The elements of such wisdom are *numerous*; however, we shall cite just *seven examples*, for the sake of *brevity and illustration*.

- (a) Strictly *defending honor*, i.e. *personal, family, neighborly, tribal, community, or country*.
- (b) Rigorously *preserving personal genealogical purity*.
- (c) Uncompromising *generosity and hospitality*, in their “barren” desert. This conduct on their part is an *environmental necessity*, as any one of them could be the *next recipient* of such a *generosity and hospitality*.
- (d) Faithfully guarding personal *chivalry*, and *independence*.
- (e) Constantly *displaying personal courage*.
- (f) Closely *adhering to personal allegiance* of kind.
- (h) Strongly observing *disciplined freedom coupled with justice to all*, especially the *poor and defenseless*. This very element was the *impelling force* behind the pre-Islamic “Helf-Al-Fadbool,” *Alliance for paternalizing The Aggrieved*, explained in Section 38 to follow later.

40. Myriads of Arabic rules get *purified, polished, improved, and ordained* through the garment of Islam

As stated earlier, Section 24 above, Allah had *karrama* (He had bestowed bounty and honor on) the *Arabs and their language*, and Allah does whatever He wants. This *takreem* (bestowal of bounty and honor) is *multifold*, only Allah knows its limits. However, the fact is that this language, perhaps it's the *mother of most* if not *all* modern languages, reached the *zenith* of maturity, became great, lofty, and splendid, just before the dawn of Islam. Still this language *received divine uplift*, elevating it *even further* to an *unmatchable* status, to become and remain *unique forever*, by being the *vehicle* of Allah's written Speech for the entire human race, the *Jinn* and all creatures till the Day of Judgment. Clearly, it was divine work that it was *nurtured and refined* (to make it suitable for Allah's Message), *polished, further improved, and ordained* through the garment of Islam and its *perfect and impeccable Share'ah Laws*, Allah's revealed Faith. Hence, Arabic rule includes Arabic heritage (legacy) and its very rich tradition and how all come to apply.

41. The Arabic language is *unique*, as it is *perfectly: descriptive, connotative, denotative, designative, eloquent and elegant*.

The Arabic language is *unique*, with *superabundance* of words. Thus, it is perfectly: *terse, laconic, descriptive, connotative, denotative, designative*, yet *eloquent and elegant*. Hence, it is *not possible* to find *corresponding words* in other languages to match or even come close to *all* the Arabic words. Adding to the *enormity* of the situation is when one is to translate “*Share'yah terms*,” that are *divinely revealed* and have *specific Share'yah meanings* in *addition* to their *linguistic meanings*, so the task multiplies in enormity. Therefore, there is a strong and a

definite need for transliteration with: (a) as best as possible parenthetical explanation of the transliterated word and (b) footnotes explanations as needed. Allah's words cannot be dealt with *neither lightly or subjectively* at all. That is because the *same word, phrase, or Ayah* in due course of time, will assume a *newer and different* meaning than its current one, *yet remaining accurate all along*. This further proves the case that The Qur'an is *absolutely the word* of Allah. Also, there are words that have *several* meanings and all apply at *different* contexts. Additionally, there are times for *paradoxical* words, where a *single* word has a *particular* meaning and its *exact opposite*, in the Arabic language and so is in The Qur'an, which contains *myriads* of such words; clearly the *context determines the intended* meaning.

Also Arabic diction, especially the *Qura'nic* or the *Hadeeth* ones, depicts marvelous portraits, as each word in its proper place precisely, lively and laconically represents an angle of such a portrait; and no other word will do to replace it. Let us take one example from The Qur'an, which contains *multitudes* and *multitudes* of words that *seem* to be *synonyms*, as they *share* one or more of the various aspects of a certain meaning, *but in reality each* depicts a *specific* meaning *no* other does it. There are *no synonyms* in The Qur'an.

1. غاب = لم ير بالعين السوية لأي سبب
2. إختفى = لم ير بالعين السوية من حيث أنه لا يعرف مكانه
3. توارى = غاب الى الخلف عن حياء أو خجل
4. خنس = غاب عن ذلة وهوان
5. غرّب = غاب في مكان بعيد
6. استتر = غاب وراء حجاب خوفاً أو خجلاً
7. وقب = دخل قليلاً قليلاً حتى حجب الرؤية بالظلام.
8. أفلّ = غاب لمعانه أو غابت شهرته أو شأنه

As can be seen *each* of the above mentioned words, although *seemingly synonymous* with the others, *each* is a *specific portrait*, depicting a *specific picture by itself*, any other *cannot* do in its place, if they were to be interchanged. Other languages, English included, do not possess such *precise and exact* words. Despite all that we must do our utmost efforts to *approximate as close as possible* the diction of The Qur'an, as such effort is an *imperative duty*, Islam *constantly* urges us to do at *all times*: "Let-invite[you^s] to your^t Lord's path by the *hek-ma'te^w* (*wisdom*)^w and the exhortation^w [the] *hasanatey^w* (*meritorious-deed*);^w and let-argue [you^s] (*with*) them by which^u it^w (*is*) *absano* (*excellenter/beautifler*);" (S16:125). Based on the aforementioned, it is clear that *transliteration* is a *necessity*.

42. Translating the *unique* Qur'anic diction or the *matchless Hadeeth* parlance to any other language, the *other language* must be *supplemented by transliteration and superscription* of many words, especially the *pronouns* and the *conjunctive nouns*.

Clearly based on all the aforesaid, especially Sections 34-41 above, in order to exactly convey the highly exalted diction of The Qur'an or the truly esteemed *Hadeeth*, i.e. conveying both in *their Arabic sense and flavor*, including the linguistic (*idiomatic*) expressions, and that is by *feminizing* the *feminine* and *masculinizing* the *masculine*. This clearly calls for *originality/innovation* to play a role, as other languages will *not* be able to *encompass* the *unique* language of The Qur'an or the *matchless Hadeeth* parlance both are in the *loftiest of expressions*. Unlike English, whose words are *neutral*, save a very short list of words and pronouns, words in Arabic are either *masculine* gender or a *feminine* gender. So for all the aforesaid, English must be *supplemented* by: (1) *transliteration* and (2) *superscription* of the respective words, assigning *specificity*, and thus *assuring* removal of *any possible ambiguity* of reference or the word's gender. For example:

Transliteration: The word “بعل”=“ba'al^x”=(owner/lord/master/husband)^x, or idol. No single English word could convey the *various meanings* of “ba'al^x” *per se*. So *transliteration* is a *must*.

Superscription of pronoun and the conjunctive nouns. For example: The addressee pronoun “you” in English could stand for a *single* individual, *masculine* or *feminine*, or for the *plural masculine* or *feminine*. In Arabic the *form* for each of the aforesaid is *different*. So you, with a superscript^s=you^s stands for the *singular, masculine addressee*; whereas you with a superscript^f=you^f stands for the *plural masculine addressees*. In Arabic *earth* is a *feminine* gender, *day* is a *masculine* gender. So *earth* is superscribed with a, ^w such as *earth*, ^w and *day* gets to be superscribed by an, ^x such as *day*.^x Unlike English, in Arabic *sun* is a *feminine* gender, whereas *moon* is a *masculine* gender. Hence, *sun* = sun^w and *moon*=moon.^x See the short table of the *superscribed* words (*less than two [dozens]* and are *repetitive* so they will be *easily remembered and recognized*). See the Prelude attached to this *Translation*.

And now a word about the Arabs in Section 43 next.

Exception to the rule: The suffix pronoun “نا” for the *singular, plural* or the *speaker's aggrandizement* in Arabic does *not* exist in English. So to avoid being/sounding *too* verbose, pedantic or awkward the word “we” will be used to approximate for “نا.”

43. By dawn of Islam, the Arabs were *miraculously transformed to spearhead Allah-perfected religion* for worldwide application

Before the dawn of Islam, the Arabs were nomadic, tribal, and largely unlettered. However, honor, courage, chivalry, independence, and genealogical purity were and continue to be *most paramount* in their culture and heritage.

They engaged each other in endless chains of blood feuds and tribal wars. These wars took the form of *frequent raids* against *one tribe or another*. This way, the life of an Arab was that of a “warrior.”

They were pagans, but their minds with respect to *divine* religion were “open” to influence. In the language of present day “Western culture” is a “*tabula rasa*.”¹

They were most hospitable, isolated, and led meager lives in their Arabian Peninsula, largely *unaffected* (i.e. *uncorrupted*) by other civilizations.

Although the Arabs were *unlettered*, they were *remarkably poetic*. They possessed most **remarkable memories**. They could hear a *one hundred line poem for the first time* and *critique it immediately thereafter, i.e. right after hearing, line by line, all from memory*. Periodically they gathered from *all parts* of their peninsula around the Ka’abah. The gathering was presumably to *perform pilgrimage*. However, it was *also to boast* about their *poetry* with respect to their rivals. This gave them higher prestige.

Prior to the dawn of Islam, **Quraysh**² was the most **preeminent and supreme** tribe among them. **Quraysh** was the “**Guardian of the Ka’abah**,” the Sacred Sanctuary. It is this sanctuary that Prophet Abraham **raised**, *not established* (as *mistakenly presumed* by some). The sanctuary already *existed* in Macca *long before* Prophet Abraham came to it. After Allah had **honored** Mohammad (SAWS) and **chose** him as His Messenger and Prophet to the **humans** and the **Jinn alike**, the Arabs were *miraculously transformed* so as to become the *spearhead* of Allah *perfected global-religion*. Thereafter, the Arabs **spearheaded the establishing of an unmatched human civilization**, the like of which there *never was nor could ever be*, as shall become *self-evident* in the following pages. The astonishing fact is how could those Arabs, as described above, achieve such *high level* of human civilization? The truth is: it is *not* the Arabs but the **religion they were chosen to spearhead** which, in fact, made the difference. There is no better evidence in favor of this argument than the following facts. **Time and again the Muslims were the vanguards and leaders of human civilization for centuries**,³ when they **adhered to their religion faithfully**. However, when they were *less* than sincere in the *observance* of their religion, that is, when *most* Muslims became *lax in the practice of their faith*, their *civilization ebbed*, as shown time and again in *various* historical eras.

However, Islamic Civilization *never died, nor will it ever die*, like other civilizations that had dawned, rose, fell and became *extinct*. Now Islamic Civilization is on the **verge** of a great **revival**. But unlike in the past, when Islam covered *half* of the *then* known world, this time it shall, Allah willing, cover the **entire globe**. As at the present there is not a country on the face of the globe where **Islam** is not embraced in it in masses **voluntarily**.

Islam is a religion that **defends itself against** all its enemies. The only requirement is to have those “enemies” be **exposed** to it by *any reasonable means*. Once they study it, they will **voluntarily** embrace it, provided they are

¹ A Lockeanism concept.

² Messenger and Prophet Mohammad (SAWS) is a descendent of this tribe, Quraish.

³ That is over a thousand year, **more or longer** than any other people in the history of humanity.

rational, i.e. not *highly subjective or stubborn*. Obviously, *stubbornness* is a *subjective and blind biasness*. History provides *many* examples, where the “enemies” of Islam came, fought the Muslims, and they were *victorious*. Nevertheless, *eventually* they *entered* into Islam turned around and *defended* it. That is the nature of Islam. As an *illustrative* example of the *societal system* of living of the Arabs *before* Islam, *Helf Al-Fadhol, Alliance for Paternalizing the Aggrieved*, is cited as a sample.¹

44. Helf al-Fadhol, Alliance for Paternalizing the Aggrieved

During the *pre-Islamic* era, honor, courage, chivalry, independence, genealogical purity, the sense of justice, right and wrong all that led many of the notable Arabs to forbid on themselves the most coveted **alcoholic** beverage as well as **fornication** and **adultery**. However, the *constant* feuds and raids among the various Arab-tribes *before* Islam, led to some thing rather phenomenal. The fact is the Arabs could *not* manage to accept each other’s military defeats without *bitterness, engendering future malice*. This sense of bitterness prompted the leaders of various tribes, **led by Quraysh**, the guardian of the sacred sanctuary of the Ka’abah at Macca, to decide and establish what is known as “**Helf Al-Fadhol,**” **Al-Fadhool-Alliance**. The main mission of this alliance was to **paternalize** (father) the **unfairly aggrieved** and the **defenseless**. Based on rational principles of **justice**, the Alliance established the rule that **people**, as **individuals** or **groups**, have “**inalienable right**” to be respected and treated in a “**fair**” way, and that these **rights** extend to **every** individual or group, **especially** those who **cannot** afford them or afford them the **least**. Therefore, a wronged person or group can go to Macca and give an account of the injustice they suffered, as well as of those who were responsible for it, to the aforesaid “Alliance.” Without delay, the “Alliance” would then marshal and proceed to **restore** to the victims of injustice their due rights, no matter how much of a personage the perpetrator might have been. This makes it clear that this “Alliance” was many steps *ahead* of the *selective*, if not *fraudulent*, *modern concept of human rights* or the *United Nations*. Since it holds human rights **inviolable**, in *theory* and in *practice alike*, the “**Alliance**” **ensures** the application of its supreme principles and make sure that those who violate them will be punished according to the *established norms of rightness and fairness*.

Indeed, it is *not* unreasonable to say that modern humanity is yet to reach such level of universal “paternity” for *all* the unfairly *aggrieved* peoples. No wonder that the Messenger of Islam (SAWS) said, in a true *Hadeeth*, that if he were to be called for such an alliance he would have **responded positively**, i.e. participated in it.

After the aforementioned *brief* statements about the Arabic language, the Arabs, and *Helf al-Fadhol, Alliance for Paternalizing the Aggrieved*, Allah willing, we are now ready to proceed with our work of translating The Qur’an to English and also of developing a *Lexicon* for it as we go along.

¹ There are others but **Helf Al-Fadhool** is very conspicuous and well known.

May Allah show us His Right Path, grant us His Assistance, in speed, accuracy, and all related aspects of this work, and bless our work, and accept it purely for His delight. May Allah make this translation most useful to and beneficial for all Muslims as well as **potential** Muslims all over the world, in fact to **all of mankind**.

Abdulaziz Fahad Al Mubarak

Finished by Allah's munificence and divine-guidance; my praises and thanks to Him.

23/10/2002, revisited on 16/06/2004, and on 27 July 2003, and on 17/06/2005, and on 03/10/2005, and on 26/01/2006, and on 20/02/2006, 05/07/2006, and on 14/11/2006, and on 14/12/2006, and on 28/07/2007, and on 28/10/2007, and on 12/07/09, and on 12/06/2010, and last on Sunrday, 14/09/2014.

*** **

Note No.1

Allah commands the believers to cooperate for the common good. He says:

﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ﴾ المائدة: ٢

...and let-cooperate you^z on the *berre* (*just and proper by Sharey'ah*)
and the *taqwa* (*the reverential guarding against Allah's displeasure*); S5:2.

For many years I have been publicizing in my private and public speeches and discussions in the U.S. in Europe and the Arab countries about my:

Textual Translation of The Qur'an The Supreme

And that anyone able to *improve* the precision and exactitude of my translation, I shall *pray* for him/her and I am ready and willing to *pay* him/her up to ten thousands U.S. dollars (\$10,000.00) *per hour* for his/her time. So far no takers.

Note No.2

We must point out that a translation of The Qur'an is *not* Qur'an, and is *not* fit to *recite* such a translation in the Prayer, even if such a translation was rendered in Arabic. The Qur'an is the diction in *original Arabic* as revealed by Allah through

Arch Angel Gabriel to/on Allah's Great Messenger, Mohammad (SAWS).

Note No.3

With respect to the translation of The Qur'an, there is the *verbatim* translation of the text of The Qur'an, which is *doable* with *patience, perseverance, diligence and innovation*. In addition to that there is the *divine style/mode* of expression associated with The Qur'an. Such *divine style* is *undoable* by any human. It is Allah's style and Allah's alone.

سورة الفاتحة* The Opener-shey

Pre-Reading The Qur'an, Very Important General Reminder.

Any reader of The Qur'an *right at the outset must bear in mind:*

1- That *normally* the diction in the Arabic language *explicitly* addresses the *masculine* and *implicitly* includes the *feminine*, except where *needed*, then the feminine gets addressed *explicitly*. All that for *rational* and *moral* reasons. (See the *Lexicon* attached to this *Translation for elaboration*). The Qur'an employs the Arabic language as the vehicle of its diction. Thus it is: in Arabic, by Arabic-tongue, by Arabic-Rules (*rules of grammar and conjugation*) of Arabic.

2- All *actions* and *attributes* of Allah in The Qur'an are *absolutely unique* to Him, and are *absolutely unlike* anything humanly *imaginable* or *knowable*. That is because in existence there is *nothing, absolutely nothing* like Allah. Allah says in The Qur'an:

“Not as His like (*is*) a thing” (S42:11)

Hence, Allah, His actions or attributes all are *not* comparable to anything humanly imaginable or knowable. So when you read: “His Hand, His Face, His Action, His Might, His Knowledge, His Presence, His Accompaniment, etc” you should *never ever* think, even for a *minuscule* moment that such are at all *comparable* to their *human--*known, knowable or imaginable counterparts. To *illustrate* let us take just a few examples with respect to *knowledge*.

Allah versus the humans

A. Allah possesses <i>absolute</i> and <i>full</i> knowledge/foreknowledge	A' All human knowledge is <i>partial</i> and <i>relative</i> .
B. Allah <i>possesses</i> foreknowledge.	B' All humans <i>lack any</i> foreknowledge.
C. Allah's knowledge is <i>laddonney</i> (i.e. of Himself and irrespective of time and/or experience).	C' All human knowledge is <i>acquired</i> , through <i>time</i> and <i>experience</i> .
D. Allah does <i>not</i> forget.	D' All humans are <i>subject</i> to forgetting.

3- Last and not least, the *entire* Qur'an is a *single-entity-continuum*, i.e. The Qur'an is *self-explanatory*, provided one is *fully* knowledgeable about its *entire* contents. That is why *no part* of The Qur'an can or should be taken *out-of-context*. The Qur'an directs all who do *not know* to *ask those who know*.

○ Note of interest:

The first letter starting The Qur'an is (ب) in "بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ" = By Allah's name *Ar-Rahman** Ar-Rabeem* (The Multitudinous Mercy Giver); and the last letter ending The Qur'an is the letter (س) in the last word in The Qur'an "النَّاسِ" = “The peoples.”

So combining the (ب) and the (س) we have the word "بس" meaning *enough*. That is the contents of The Qur'an are *enough* for all peoples *for this world and the hereafter*.

The Translator

* See next page for explanation.

** The word *Ar-Rahman* is a *unique* and an *exclusive proper* name of Allah. See footnote 1 next.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me (The iterative Mercy Giver)*

1. By Allah's name *Ar-Rahman¹ Ar-Rabeem² (The multitudinous mercy Giver).* بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ١
2. The Praise (is) for Allah, the worlds' Lord. اَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ٢
3. *Ar-Rahman, Ar-Rabeem (The multitudinous mercy Doer).* الرَّحْمَنِ الرَّحِيمِ ٣
4. Owner/King³ (of) The Deen's⁴ (requital's) Day. مَلِكِ يَوْمِ الدِّينِ ٤
5. *Eyyaka⁵ (exclusively You⁶) [we] worship and eyyaka nasta'aeno (exclusively from You⁶ [we] seek assistance).* إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ٥
6. *Ehdena (let-divinely-guide us [You⁶]) The Sseratta⁶ (a single and a specific path) The Straight.* اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ٦
7. *Seratta whom⁷ 'an'ama' (had graced bounteously and ennoblingly the most desirable and delighting boons) You⁸ on them, other than⁸ the maghdhoobe⁹ (reprobates, people who caused Allah's ire) on them and nor the strayers.* صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ٧

* The "فاتحة" = "The Opener-she." The superscripted suffix-she^{*} stands for the Arabic letter "ت" = the feminizing-denotative letter. So, the word "Opener" is feminized in order to reflect the Arabic feminine gender of the word, as it is the "Mother" of The Book (The Qur'an). Thus, the "Mother" is always a feminine gender. So "الفاتحة" depicts the Beginning, the Introduction, succinctly represents The Qur'an as a whole. It bears multitudes of meanings by Qur'an Commentators.

¹ *Ar-Rahman*. This is a unique and an exclusive proper name of Allah. It is also one of the most beautiful other attributive names of Allah. Various Qur'an-commentators have a lot to say about this proper name, the sum and essence of it all is as follows: as a proper name of Allah. The *Ayah* (S17:110) says: "Let-say [you]: let-invoke you² Allah or let-invoke you² *Ar-Rahman*, Whom indeed invoke you² so for Him (are) the names the *busna* (most-all-around-beautiful)." *Ar-Rahman* indicates favor and help, clemency and generosity, goodwill and mercy to all Allah's creatures (including even the atheists) in this world. As a proper name *Ar-Rahman* is not translatable per se. However it is used when exhortation by admonition or reprimand are called for. Moreover, associated with and simultaneous to such exhortation is a reminder that *Ar-Rahman* implies hope, help, favor, and goodwill mercy towards the one or ones being exhorted by such admonition. For a contrast see the next footnote 68 for *Ar-Rabeem*.

² On the other hand "*Ar-Rabeem*" = "الرحيم" is one of Allah's names the *busna* (most-all-around-beautiful), i.e. His attributives. Without the definitive article, "Ar" = The, "Rabeem" means "multitudinous mercy giver." So, as such anyone who is a multitudinous mercy giver can share such a characterization. See the Lexicon attached to this Translation for more.

³ "Owner" versus "King": *Emam ar-Razi*, famous Islamic Scholar, in his encyclopedic sixteen large volumes *Tafseer* (explanation) of The Qur'an, discussed these two words at length. He gives strong arguments for both sides. However, ultimately he seems to incline to the opinion of *Al-Kasa'ey*, Leader of Qur'an Recitation school of thought in Kufa (in present day Iraq). This opinion says that "Owner" is more advantageous, as it leads to boundless generosity and far reaching mercy. That is because the owner is always protective of his ownership. An owner of a slave will feed him, clothe him, house him, visit and treat him in sickness, etc. Whereas a king will pay attention, most likely if not only, to the strong ones of his soldiers and not the weak. The owner is more merciful to the sinners by way of kindness and understanding. And finally, he says, *Al-Fateha*, has five names of Allah: Allah, The Lord, *Ar-Rahman*, *Ar-Rabeem*, and The Owner. The reasons for that are as if Allah says: first I had created you, thus I am *Elah* (Deity); then I had brought you up through phases and favors, thus I am your Lord; then you had disobeyed Me and sinned; but I had protected you and concealed your sins; because I am *Ar-Rahman* (The Owner); then you had repented, and I forgave you; because I am *Ar-Rabeem*. However, there must be rewards and punishments for you on the Day of Judgment where I am The Sole Owner of everything, as no one owns anything except through My Mercy; and so, I am The Owner and King then-day.

⁴ The word "*Deen*," means Day of requital/ reckoning, or Judgment's Day, where each is accorded their dues, good or bad.

⁵ The word "إِيَّاكَ" = "إداة توكيد لضمير منصوب" = an article of intensity for an objective pronoun. But when combined with "نَعْبُدُ" as it must, consistent with the text of the *Ayah*, then the result is "أسلوب حصن" = "restrictive mode," becoming an Arabic tongue expression meaning: restricting the worship exclusively for You⁶, i.e. for Allah SWT. Remember: "نحن وانتم وإنا وإياكم"

⁶ The word "*Seratt*," is a Qur'anic term. It has no etymological root in Arabic. But in *Shari'ah* terminology, and specifically when identified by, e.g.: the determinative article (التعريف), (The) it is a bridge that separates two opposite "worlds," the "good" and the "bad" or Hell and Paradise. It is a particular and extremely fine and sharp Path, connecting Paradise and Hell in the Hereafter. It is described in this Marvelous *Ayah*, as "Straight." And every single person must cross over it before accessing Paradise. Those who cannot make it will fall in Hell, may Allah protect us from that fate. But generally, i.e. linguistically it means: a street, a road, or a way.

⁷ The word "انعم" in "انعمت" denotes five distinct ideas: (1) said: yes, (2) perfected the deed (being done), (3) did the most desirable and delighting deed, (4) was bounteous in giving, and (5) granted. There is no English word to express all the various ideas denoted by "انعم." So, I think the best approximation is to say: granted perfectly and bounteously what is most desirable and delighting.

⁸ The word "غير" = "ghayr" is an article of (1) negation, (2) exception, (3) a dependent adjective, and (4) more. So, it is neither "not," nor "no," nor "except," but "other than," see Lexicon attached to this Translation for elaboration and explanation.

⁹ The word "المغضوب" is an objective noun and post fixed = "مفعول ومضاف اليه" So there is no English equivalent for it per se. Hence it's transliterated and parenthetically explained, as indicated above. Some Qur'an scholars say: "المغضوب عليهم" are the hypocrites and الضالين "are "the strayers". Others say: "المغضوب عليهم" are the polytheists الضالين "are "the strayers".



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me (The iterative Mercy Giver)*

1. *Alif-Lam-Meem.*¹

الْم

2. *Tha'leka² (afar-that-it/ that)^x (is) The Book^x no suspicion³*

^in it, ^x [it] (is) a bodan (divine-guidance)^{x4} for the muttaqeena^{x5}
(reverential guarders against Allah's displeasure).^x

لَتَمْتَقِينَ

3. Who^r believe they^z by the invisible, and *youqeymond⁶*
(they^z up-to-fulfill the prescribed obligations of) the Prayer^w
and of what We provided them expend they.^z

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ
وَمِمَّا رَزَقْنَاهُمْ يُقْفُونَ

4. And who^r believe they^z by what (*had been*) descended
to you^g and what (*had been*) descended of before
you^g and by the Hereafter^w they (*are*) *youqenoona⁷*
(they^z believe with certitude).

وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنْزِلَ إِلَيْكَ وَمَا
أُنْزِلَ مِنْ قَبْلِكَ وَإِلَّاخِرَةٌ هُمْ يُوقِنُونَ

¹ See the *Lexicon* attached to this Translation for a commentary on this.

² The word “ذَلِكَ” has three distinct meanings: first as a demonstrative pronoun; second as a possessive particle; third as a conjunctive pronoun. Of our concern here is the first i.e. as a demonstrative pronoun. As such it's made up of three distinct components: (1) the particle “ذَا” = the demonstrative pronoun for near, singular, masculine, the animate or the inanimate; (2) the “لَامِ الْبَدَ” = for the “afar,” and (3) the “كَ” ضمير المخاطب = for the addressee's pronoun. There is no English equivalent *per se* for “ذَلِكَ.” I believe it is best rendered as “afar-that-it”. So, “he-that” for “ذَا,” “afar,” for “لِ,” “it” for “كَ,” which is: “the fact” or “the reality.” In this particular case, we want to point out the reason for the “he-that-afar-it,” referring to the book, because, and Allah knows best, (A) The Qur'an was still descending (i.e. in its entirety was not yet completed) from the loftiest and highest source, Allah, SWT; and (B) its status in Earth is loftiest and most high. Hence no untruth could touch it in any way, form, or shape. There is more about “ذَلِكَ,” in the *Lexicon* attached to this Translation. Clearly the demonstrative pronouns in English are not as descriptive as their Arabic counterparts. See *كتب النحو والصرف*.

³ The word: “رَيْبٌ” = Suspicion and the word “شَكٌّ” = Doubt; both share some common grounds but the words are not synonymous. Unfortunately all the numerous translators I came to know of, save this translator, use “شَكٌّ” when they should have used “رَيْبٌ” in this particular aspect. I can not fathom that, except perhaps some being not of an Arabic tongue extraction or erudition may be is the root of, if not all, the problem. Others of Arabic tongue extraction and erudition fell in the trap of a faulty follower-ship. Doubt is a state of indecision towards various alternatives with neutral i.e. no malign intent associated with such a state of indecision, because of uncertainty. Suspicion on the other hand is doubt with insupportable preponderance of malign intent or an accusative attitude, and thus caution and may be even aversion in the mind or attitude of the suspecting person towards what is being suspected. In other words such an insupportable attitude is on the basis of flimsiest of presumption, in fact without any concrete evidence whatsoever. Thus, right from the beginning the suspecting person would claim to ascribe fallacy or evil to what is being suspected. But since the facts do not support such a claim it would be void and null. So, “رَيْبٌ” and “شَكٌّ” although share some aspects each is distinct from the other. And The Qur'an from its inception till the end of Time and beyond there is “no suspicion in it,”^{3*} as no one would ever be able to prove any thing against it. It is the word of Allah, how could it be other than being with “no suspicion in it”^{3*}.

⁴ The word “هُدًى” or “هُدَايَةٌ” in Arabic is clear to be “aright-guidance,” not just mere “guidance” as in English, i.e. in the literal sense of “guidance” means: “usbering,” “showing,” “leading,” “piloting,” “steering” etc.

⁵ See the *Lexicon* attached to this Translation for this special word and its significance.

⁶ The word “يُقِيمُونَ” is rooted in “أَقَامَ” = upheld. linguistically “أَقَامَ” means:

“أدام، بمعنى أبقي أو استمر على دوام. والدوام هو الحضور في زمان ومكان معين، معروف لدى الحاضر مسبقاً.”

So, “يُقِيمُونَ” means they: (1) Uphold the prescribed obligations the Prayer. (2) Called or upped to perform the Prayer itself. Note: Prayer and how (it^w) to be done was established and reveled by Allah. Hence people do not establish Prayer they only uphold and follow, i.e. perform, and maintain it.^w

⁷ That is they are absolutely certain.

5. Those (are) on a *hudan* (divine-guidance)^x from their Lord; and those, they (are) the thrivers. أُولَئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٥﴾
6. Verily who^r unbelieved they^z equal on them whether you^g warned them or not warned them [you^s], not believe they.^z إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ﴿٦﴾
7. Sealed⁸ Allah on their hearts, and on their hearing, and on their *abssa're* (insights/discernments) (is) an overlay^w and for them (is) a great torment. خَتَمَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَعَلَىٰ سَمْعِهِمْ وَعَلَىٰ أَبْصَارِهِمْ غِشْوَةٌ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٧﴾
8. And of the mankind who^p says [he]: we believed by Allah and by The Day [The] Last while not they (are) surely believers. وَمِنَ النَّاسِ مَن يَقُولُ ءَامَنَّا بِاللَّهِ وَيَأْتُونَ بِالْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ ﴿٨﴾
9. Mutually beguile⁹ they^z Allah and whom^r they^z believed; and not beguile they^z except their selves^w while not perceive they.^z يُخَادِعُونَ اللَّهَ وَالَّذِينَ ءَامَنُوا وَمَا يُخَادِعُونَ إِلَّا أَنفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٩﴾
10. In their hearts (is) an illness;¹⁰ so augmented them Allah an illness; and for them (is) a painful torment by what were they^z lying. فِي قُلُوبِهِم مَّرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا وَلَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ ﴿١٠﴾
11. And if (had been) said for them: let-not corrupt you^z in the land^w/Earth^w said they:^z verily only we (are) reformers. وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ ﴿١١﴾
12. Indeed; verily they, they (are) the corrupters, [and,] but not perceive they.^z أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِن لَّا يَشْعُرُونَ ﴿١٢﴾
13. And if (had been) said for them: let-believe you^z just-as believed the mankind, said they:^z do we believe just-as believed the mooncalves; indeed; verily they, they (are) the mooncalves; [and,] but not know they.^z وَإِذَا قِيلَ لَهُمْ ءَامِنُوا كَمَا ءَامَنَ النَّاسُ قَالُوا أَنُؤْمِنُ كَمَا ءَامَنَ السُّفَهَاءُ أَلَا إِنَّهُمْ هُمُ السُّفَهَاءُ وَلَكِن لَّا يَعْلَمُونَ ﴿١٣﴾
14. And if met/encountered they^z whom^r believed they^z said they:^z we believed; and if they^z secluded (cloistered they^s) to¹¹ their Satans, said they:^z verily وَإِذَا لَقُوا الَّذِينَ ءَامَنُوا قَالُوا ءَامَنَّا وَإِذَا خَلَوْا إِلَىٰ شُيَاطِينِهِمْ قَالُوا إِنَّا

⁸ That is closed *hermetically* and *determined irrevocably* or *consummated/concluded*.

⁹ The word “يُخَادِعُ”= beguile. Linguistically it has several meanings, among them (1) engaging in mutual deception/cheating, in order to gain personal benefits; and (2) withholding boon-giving. See *الهادي و اللسان* for the meanings. Thus, clearly Allah has absolutely no need to gain by engaging in such loathsome human traits. So when He “beguiles them,” means He *withholds his boon-giving* to them, hence *causing them defeat*, as *all beings survive because of His continuing boon-giving*. Also “يُخَادِعُ” like “يُعَاقِبُ” as “يُعَاقِبُ اللصَّ” does not necessarily means mutuality. So “يُخَادِعُونَ اللَّهَ” does not necessitate mutual action.

¹⁰ The word “illness,” a disease of body or mind. That is in his “heart” a *defect* or a *swerving to the wrong*, or suffering from *deficiency of good religious commitment* to adhere to the right or do the right thing.

¹¹ See the *Lexicon* attached to this Translation for discussion of the significant differences in Arabic between =

we (are) with you^b verily only we (are) *mustah'zeoona* (we are affirmable-jesters/affirmably-jesting).

مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزِءُونَ ﴿١٤﴾

15. Allah *yastab'zeo* (affirmably-jests [He]) by them and protracts them in their excessiveness addle they.^z

اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١٥﴾

16. Those (are) who^r they^z purchased¹² the misguidance-she^y by the divine-guidance;^x so neither profited-she^y their trade^w and nor were they^z *muhtadeena*¹³ (who are divinely-guided).^x

أُولَئِكَ الَّذِينَ اشْتَرُوا الضَّلَالَةَ بِالْهُدَىٰ فَمَا رِيحَتِ بِجَدْرَتِهِمْ وَمَا كَانُوا مُهْتَدِينَ ﴿١٦﴾

17. Their parable^x/example^x (is) as a parable^x/example^x (of) whom^x *istawqada*¹⁴ ([he] affirmably kindled) a fire^w then *lamma* (when/whence) lighted-she^y what (is) around him, went¹⁵ Allah by their illumination and left them [He] in darknesses^w not sight/discern they.^z

مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمَاتٍ لَا يُبْصِرُونَ ﴿١٧﴾

18. *Sommon* (deaf people), *bokmon* (born dumb-mute people), *omyon* (blind people)¹⁶ so they return not.

صُمُّ بُكْمٌ عُمَىٰ فَهُمْ لَا يَعْرِفُونَ ﴿١٨﴾

19. Or as *ssayyeben*^x (gliding-rain-laden-cloud)^{x17} of the sky^w in it^x darknesses^{w18} and a thunder and a lightning; they^z make/emplace their fingers in their ears from the thunderbolts^w *hadhara* (in caution of) the death;^x and Allah (is) Surrounders by the unbelievers.

أَوْ كَصَيْبٍ مِنَ السَّمَاءِ فِيهِ ظُلُمَاتٌ وَرَعْدٌ وَبَرْقٌ يَجْعَلُونَ أَصْنَعَهُمْ فِي عَادَاتِهِمْ مِنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ ﴿١٩﴾

20. Almost the lightning^x snatches (off/away) their *abssa'ra* (insights/discernments), everywhen it^x lightened for them they^z walked in it;^x and if [it^x] darkened over them they^z upped; and had Allah willed [He] surely (would have) gone¹⁹ by their hearing, and their *abssa're* (= *abssa'ra*); verily, Allah over every thing (is) Omnipotent.

يَكَادُ الْبَرْقُ يَخْطَفُ أَبْصَارَهُمْ كُلَّمَا أَضَاءَ لَهُمْ مَشَوْا فِيهِ وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَارِهِمْ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٠﴾

= "to their devil," "with their devils," and "by their devils." In essence "to": indicates *subordination* to the devils, i.e. their devils teach them; "with" indicates *equality/collegiality* with the devil; "by" indicates *superiority* as emperor *versus* king.

¹² The Arabic words: (a) "إشترى" and (b) "شترى" occur time and again in The Qur'an. Many people *confuse* their meanings. As a *rule*, mostly and generally: (a) "إشترى" means *purchased* and (b) "شترى" means *sold*; although on some rather *rare* occasions the *reverse* may be true. It is the *context*, which will *govern* the exact meaning. In this great *Ayah* the *rule* holds well.

¹³ See the *Lexicon* attached to this *Translation* for "*muhtadee*" and its plural "*muhtadoon*" / "*muhtadeen*."

¹⁴ See the *Lexicon* attached to this *Translation* for the effect of the letter *س* when added to a word.

¹⁵ Notice this great *Ayah* says: "went Allah = اذهب الله" i.e. *intransitively*, and not "أذهب الله" = "*caused to be gone*."

¹⁶ The words "صم، بكم، عمى" all are *plural nouns* while their closest *English* corresponding equivalents all are *adjectives* and so in *English* no plural for any except to associate the respective word with a plural noun "people."

¹⁷ The word "صيب" has *three distinct* meanings: (1) rain, (2) gliding-rain-laden cloud, (3) rain-laden cloud. See *البيانات*.

¹⁸ Darknesses could be a *multiplicity* of darkness, darkness in each dimension or direction; or a *compound* degrees of darknesses.

¹⁹ The word "ذهب" i.e. *intransitively* not "أذهب" translated as (would have) gone, as "gone" stands for *many* meanings, among them: to become *weak*; *fail*; *come apart*; *break up*; *cease living*; *die*. See *The American Heritage Dictionary*.

21. O you the mankind: let-worship you^z yourⁿ Lord,
Who created you^b [He] and whom^r of before you;
*la'alla*²⁰ (*craving currently unavailable deed that/perhaps*) you^b
*tattaqoon*²¹ (*you^r reverentially guard not to displease Allah*).
يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي
خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ
تَتَّقُونَ ﴿٢١﴾
22. Who [He] made for you^b the Earth^w a bed²² and
the sky^w a *be'na'an*²³ (*a build-in-progress*)^x and [He]
descended from the sky^w a water;^x then *akbraja*
([He] *produced/emerged*) by it^x of²⁴ the *thamara'te*^w
(*trees/plant-crops/fruits*)^w a *rez'qan*^x (*provision/victuals*
for sustenance)^x for you;^b so let-not make²⁵ you^z for
Allah compeers while you^f know.
الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا
وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ
مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا
لَكُمْ ۖ فَلَا تَجْعَلُوا لِلَّهِ أُنْدَادًا
وَأَنْتُمْ تَعْلَمُونَ ﴿٢٢﴾
23. And *en* (*if*) you^c were in suspicion of what
naẓẓalna (*repetitively descended We*) on Our *abde*²⁶
(*slave*), then *oto* (*let-come you^z*) by a *Sura'ten*²⁷ (*division*
of The Qur'an)^w of its^x like; and let-summon you^z
yourⁿ witnesses/testifiers²⁸ of lesser than/without
Allah, *en* (*if*) were you^c *ssa'dequeena* (*always-truth-enforcers*).
وَإِنْ كُنْتُمْ فِي رَيْبٍ مِمَّا نَزَّلْنَا
عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِثْلِهِ
مِنْ دُونِ اللَّهِ ۚ إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٣﴾
24. Then *en* (*if*) you^z did not and (*shall*) never do you^z
then *ettago* (*let reverentially self-protect you^r from*) The
Fire^w which^u its^w fuel²⁹ (*are*): the mankind and the
فَإِنْ لَمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا
فَأْتُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ

²⁰ The Arabic word used here is specifically "*la-alla-kum*," made up of two words, "*la-alla*" and "*kum*." "*La-alla*" = *craving currently unavailable deed, perhaps abridges it*. Another Arabic word "*asa*," = *may*. The two words are frequently used in The Qur'an. Linguistically, both words are particles of *hope, craving, and uncertainty*. However, *explainers of The Qur'an* say both are particles of *certainty, if the action is from Allah, realization of which is always sure and definite*. The second part of the word is "*kum*" = the pronoun for "*you*"^b. Thus, here "*la-alla-kum*" = *certainly*. Thus, if you^f were to worship yourⁿ Lord you^f will be (certainly) *righteous*.

²¹ The word "*تَتَّقُونَ*" = "*tataqoon*," based on the Arabic word "*waqa*," linguistically meaning: *took all the precautions to secure and protect (any thing) from any harm*. Hence, "*tattaqoon*" means: "*you^r reverentially guard against Allah's displeasure*" by adhering to Allah's *Criteria of prescription and proscription*. There is no English equivalent for "*taqwa*," i.e. *reverential guarding against Allah's displeasure*. The English word "*piety*" surely falls short of "*taqwa*". See the Lexicon attached to this Translation for both "*tattaqoon*" and "*taqwa*."

²² The Arabic word "*فِرَاشًا*" literally means (1) "*mattress*," or (2) "*carpet*" or (3) *figuratively* the word "*فِرَاشًا*" is used to also mean (3) "*wife*" or (4) the *entire earth* as it spreads and extends as a *bed*. See *اللسان*.

²³ The word "*بِنَاءً*" = "*be'na'an*" is made up of two parts "*bena*" and "*an*." The "*an*" is a grammatical nunation at the end of an *objective noun*; and "*be'na*" is a word which means: (1) a *build-in-progress*, for example in conjunction with: "*And the Heaven^w We built it^w by ay'den (divine Might), and verily We surely (are) expanding/expanding*." (S51:47). Also it could mean: (2) *first time going in privacy with a bride after the formal wedding contract is officiated*, and clearly such a wedding is taken to be *subject to the vicissitudes of human nature and life*.

²⁴ The word "*of*" here *implies remarkable significance, connoting*, and Allah knows best, that *all* the crops (i.e. all the varieties of fruits and vegetables) brought about and known in this world are but *only a fraction* of a much larger whole be it *in this world or the Hereafter*, in the treasure of Allah.

²⁵ The word "*جَعَلَ*" has at least *nine distinct linguistic meanings* and a *tenth "religious"* meaning. Thus *Linguistically*: (1) appointed or designated, (2) some thing *was not* and *now is*, (3) named, (4) eyed, (5) started, (6) created, (7) made, (8) put in place, (9) put on top of each other. On *religious basis*, (10) it means: *and continue the status as it currently stands or improves it*, as in (S2:128).

²⁶ The word "*ab'de*" = "*slave*," the denotation of this word is *vastly paradoxical* with respect to Allah vis-à-vis the humans. See the Lexicon attached to this Translation for an eye-opener elaboration. It's an *absolute honor* to be Allah's "*ab'de*" - as that means, among other meanings, that one is *FREE* and could *not* be owned by any other.

²⁷ See the Lexicon attached to this Translation for this proper name of a *division of The Qur'an*.

²⁸ These are the *idols* whom they worshipped and claimed to bring them *closer* to Allah; or the *ones* who bear witness by seeing or hearing of some thing, especially the *linguistic orators and rhetoricians who render judgment as to the best poem or speech*. They were *challenged* to call on all their helpers, except Allah, of all the *idols* and the *linguistic orators and rhetoricians* to come to their assistance to *produce the like of The Qur'an*.

²⁹ The word "*الوقود، بفتح الواو*" is *firewood*, but also it could mean any fuel. See *اللسان*.

rocks^w (*it had been*) prepared-she^y for the unbelievers.

وَالْحِجَارَةُ أُعِدَّتْ لِلْكَافِرِينَ ﴿٢٤﴾

25. And *bashsher*³⁰ (*let-tell [you^s] pleasant tidings*) whom^r they^z believed^x and they^z worked the righteous-works;^w verily for them^x (*are*) gardens^w run^w from under it^w the rivers; every-when *ruzeqo* (*they^z had been provided/rationed*) from it^w of³¹ a *thamaraten*^w (*trees/plants crops/fruits*)^w a *rez'gan*^x (*provision/victuals for sustenance*)^x said they^z: this (*is*) which^x *ruzeqna* (*we were provided*) of earlier; and *oto*³² (*they^z had been given/churned out*) by it^x a similar; and for them^x in it^{w33} (*are*) spouses^w (*wives*) *mutabharaton* (*she-they had been purged*) and they (*are*) in it^w immortals.

وَبَشِّرِ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ كُلَّمَا رُزِقُوا مِنْهَا مِنْ ثَمَرَةٍ رِزْقًا قَالُوا هَذَا الَّذِي رُزِقْنَا مِنْ قَبْلُ وَأَنُوتُوا بِهِ مُتَشَابِهًا وَلَهُمْ فِيهَا أَنْزَاجٌ مُطَهَّرَةٌ وَهُمْ فِيهَا خَالِدُونَ ﴿٢٥﴾

26. Verily Allah not (*feels*)-discomfit³⁴ to strike [*He*] a parable^x/example^x certain,³⁵ a mosquito^w and what (*is*) atop/above³⁶ it;^w so as-to whom^r they^z believed^x so they^z know verily it^x (*is*) the right^x from their Lord; and as-to whom^r they^z unbelieved^x then they^z say: what wanted Allah by this a parable^x/example;^x [*He*] misleads by it^x multitude and *yahdey* ([*He*] *divinely-guides*) by it^x multitude; and not [*He*] misleads by it^x except the *fa'seeqeena*^{x37} (*rebels vis-à-vis Allah's command*).^x

﴿٢٦﴾ إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا مَّا بَعُوضَةً فَمَا فَوْقَهَا فَأَمَّا الَّذِينَ ءَامَنُوا فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَأَمَّا الَّذِينَ كَفَرُوا فَيَقُولُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ ﴿٢٦﴾

27. Who^r breach they^z Allah's covenant^x from after His *meetha'qe*^x (*ratified-covenant*)^x and sever they^z what Allah commanded by it^x to/that (*[i] be*) joined; and they^z corrupt in the land^w/Earth^w those they (*are*) the losers.

الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ ۚ أُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿٢٧﴾

³⁰ See the *Lexicon* attached to this *Translation* for *bashshara/youbashshero/ mubashsheron*=يُبَشِّرُ مُبَشِّرٌ.

³¹ This prepositional word, "of," is to indicate *portioning*, i.e. some thing is a *part* of a *larger whole*.

³² The word "أُوتُوا" perhaps lends itself to *two distinct* meanings: (1) as translated above, and (2) to mean "churned out," rooted in "إِثَاءَ," i.e. like churning of trees yielding their fruits or the buttermilk when shaken it *churns out* butter. Clearly Paradise's trees once picked its fruits are *immediately* replenished by an *identical twin* of whatever was picked, i.e. replacing whatever was picked, so the tree-fruit remains as if not picked.

³³ This "it^w" refers to the *gardens* that have *eternally good abode, good supply of good food, good water, and pleasure of matrimony* with spouses.

³⁴ The word "يَسْتَحْيِي" is an *intransitive* verb, and the closest English equivalent to it is "discomfit," a *transitive* verb. So to circumvent that I *parenthetically prefixed* "discomfit," the *noun*, with "feel" in its *intransitive* sense.

³⁵ See the *Lexicon* attached to this *Translation* regarding, the *indefinite/infinite* article="بِمَا الْمَصْدَرِيَّةُ".

³⁶ The particle "مَا" and the words "فَمَا فَوْقَهَا" in this *Ayah* all deserve a *pause for pondering*. First the particle "بِمَا الْمَصْدَرِيَّةُ"="مَا"="بِمَا"= the *infinitive* particle for greatest *intensity*, i.e. intensifying the *mosquito* and *what is beyond* it^w. Second "and what (*is*) above it^w." Clearly the "فَ" in "فَمَا" is *coupling* or *conjunctive* particle meaning *and* whatever that which could be above it^w, i.e. *positively* or *negatively*, i.e. to say: *larger* or *smaller* than it^w. See *إعراب القرآن، لمحمود صافي*. Lately it has been reported in the *scientific community* that there is a *microscopic* "thing" atop of the mosquito.

³⁷ See the *Lexicon* attached to this *Translation* for the word *fa'seeqoon* and its *grammatical inflections*.

28. How you^z unbelieve by Allah while you^c were dead and then [He] quickened you;^b afterwards³⁸ [He] deadens³⁹ you;^b afterwards [He] quickens you;^b afterwards to Him (to be) returned you.^z

كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ
أَمْوَاتًا فَأَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ
ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ

٢٨

29. He Who created for you^b what (is/are) in the Earth^w together; afterwards *istawa*⁴⁰ ([He] set Himself) to the Heaven^w and *sawwa*⁴¹ ([He] set-/evened/proportioned)^w them^y seven Heavens^w and He (is) by every thing Omniscient.

هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي
الْأَرْضِ جَمِيعًا ثُمَّ اسْتَوَىٰ إِلَى
السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَوَاتٍ
وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

٢٩

30. And *edb* (when) said your^t Lord for the angels: verily I am making in the Earth^w a vicegerent;^{x42} said they:^z do [You^s] make in it^w whom^p [he] corrupts in it^w and [he] sheds bloods; while we *nusabbeho*⁴³ ([we] single You^g as excelling in all good qualities/that You^g transcends all shortcomings/and that You^g are unique all around) by Your^t Praise and [we] sanctify for You^g! Said [He]: verily⁴⁴ I [I] know what not you^z know.

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي
جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا
أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا
وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ سَائِجِدٌ
لِّحَمْدِكَ وَتُقَدِّسُ لَكَ قَالَ إِنِّي
أَعْلَمُ مَا لَا تَعْلَمُونَ

٣٠

31. And [He] taught Adam the names,^x all (of) it;^w afterwards [He] showed them on/over⁴⁵ the angles then said [He]: *anbe'oney* (let-inform Me you^z by piece-of-significant-and-availing-news) by names (of) these *en* (if) you^c were *ssa'dequeena* (always-truth-enforcers).

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ
عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ
أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ
صَادِقِينَ

٣١

32. Said they:^z *subhana*⁴⁶ (hallowedly and marvelously we deem You^g transcending all defects and we solemnly stand

قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا

³⁸ The word “ثُمَّ” has the connotation of “lagging” or “slacking,” i.e. taking effect at a latter time.

³⁹ The word “يُمِيتُكُمْ” in “يُمِيتُكُمْ” is the transitive verb to deprive of life. See Merriam Webster's Unabridged Dictionary.

⁴⁰ The word “استوى” has several meanings: (1) intended and set to fix or establish; (2) balanced from a state of imbalance; (3) became straight from crookedness; (4) matured and reached the age of discerning; (5) took a firm hold; (6) made, done, or ripened (as in the case of food or fruit). It is of paramount importance to mention here that in the case of Allah, the “how” did He “استوى” is not knowable, because there is nothing to compare Allah to/with to know the “how” of His action. He is unlike any thing known or knowable.

⁴¹ The word “sawwahu” is made up of two parts, the word “sawwa” and the pronoun “huna.” The word “sawwa” has many meanings: (1) made qualitatively perfect, quantitatively complete, and proportionally balanced. (2) Fixed. (3) Destroyed and leveled to the ground. (4) Straightened. (5) Balanced. The suffixed pronoun “huna”= them,^y a feminine plural.

⁴² The word “خليفة” means: (1) a vicegerent; (2) the one that replaced another who was before him. For example: Allah made each generation to follow or replace another. The word “خليفة” is a masculine and the “ة” in “خليفة” is for intensification as in علامة. See تفسير المعاني لـ الألويسي

⁴³ The word “nusabbeho,” means: we single Allah as excelling in all good qualities, that He transcends above all shortcomings, and that He is unique all around.

⁴⁴ This word “verily” here is introduced to intensify “إني,” which is in fact “إن” and “ني.”

⁴⁵ Note that “على”= “on/over,” is adverb of time/place, i.e. circumstantial, state or condition. See المعني.

⁴⁶ The word “subhanaka”= “سبحانك” has no English equivalent. Wherever this word, or its grammatical inflections (such as “سبحان” or “سبحانه”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Him, deserving the utmost solemn consecration of His divine stupendous uniqueness. So, we can render “subhanaka”= “سبحانك” concept by saying: hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Allah.

in awe and utmost consecration of) You^g no knowledge for us except what You^g taught us; verily You, You^s (are) The Omniscient, The Hakeemo⁴⁷ (infinite bekmah⁴⁸ Possessor).

عَلَّمْنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ

٢٢

33. Said [He]: O, Adam, *anbe'hum* (let-informed them [you^s] by piece-of-significant-and-availing-news) by their names; then *lamma* (when/whence) *anba'abum* (he had informed them by piece-of-significant-and-availing-news) by their names, said [He]: have [I] not said [for] you^b that I know the Heavens^w and the Earth's^w invisible; and [I] know what you^z disclose and what you^c were concealing.

قَالَ يَتَادُمُ أَنْبَأُهُمْ بِأَسْمَائِهِمْ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنَِّّي أَعْلَمُ غَيْبَ السَّمَوَاتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ

٢٣

34. And *edh* (when) We said for the angels: let-kowtow you^z for Adam; so they^z kowtowed except Eblisa (*Satan*) *aba*⁴⁹ ([he] categorically refused) and *istakbara*⁵⁰ ([he] affirmed his prideful haughtiness) and [he] was of the unbelievers.⁵¹

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَى وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ

٢٤

35. And We said: O, Adam let-reside [you^s], you^s and your^t spouse the Paradise;^w and let-eat [you] both from it^w opulently whence [you] both willed; and let-not [you] both near this^{w52} the tree;^w then, [you] both (would) be of⁵³ the *dha'lemeena*⁵⁴ (injustice-doers).

وَقُلْنَا يَتَادُمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ

٢٥

36. Then (caused) them both (to) slip the Satan a'n (off) it;^w so [he] exited them both from what both were in it;^x and We said: *ebbetto*⁵⁵ (let-you^z alight/touch-down/dwell-basely/-emigrate/immigrate), some (of) you^b for some foe⁵⁶; and for you^b in the Earth^w/land^w (is) a *mustagarron*⁵⁷ (permanent-abode/ultimate realization) and a *mata'aon*⁵⁸ (resource of transitory worldly delights) to a while.

فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ وَقُلْنَا اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ

٢٦

⁴⁷ See the *Lexicon* attached to this Translation for an exposition on the words “الحكيم” and “حكيم.”

⁴⁸ See the *Lexicon* attached to this Translation for “bekmah.”

⁴⁹ The words *aba*= “أبَى=امتنع إمتناعاً لا رجوع فيه” means categorically (absolutely, without exception) refused a definitive refusal with the intention of never to yield. So, it is not just simply refused.

⁵⁰ See the *Lexicon* attached to this Translation for the effect of the letter *س* when added to a word..

⁵¹ The word “الكافرين” = “the unbelievers” here could also mean “the ingrates.”

⁵² The singular pronoun for a tree is feminine that is why its demonstrative case as here is a “this^w”.

⁵³ It is important to note here the phrase “of so and so,” if a person is a “wronger” or “of wrongers” the two have significant differences. The “wronger” could have done the wrong/wrongdoing once or so; but “of wrongers” signifies frequent and continual wrongdoing by the wronger.

⁵⁴ The “الظالمين” = “the injustice-doer,” as “الظلم” = “injustice.” See footnote 148 below.

⁵⁵ The word “اهبطوا” rooted in “هبط,” meaning alight/touch-down/dwelt basely/dwelt in evil. See اللسان. Additionally it also could mean: emigrate/immigrate, as in Ayah (S2:61): “اهبطوا مصرًا” = *ebbetto* Misran=Egypt/any-town.

⁵⁶ The word “عدو” in Arabic is used for: (1) singular and (2) plural as well as (3) “multitudinous foe,” see الهادي and اللسان.

⁵⁷ Clearly for the realization of any thing in this world requires time and place to happen in it semi-permanently.

⁵⁸ The word “متاع”=“mata'a” is rooted in the word “متع” = “matla'a” with many meanings, among them: resources of transitory worldly delight. See *Lexicon* attached to this Translation for more elaboration.

37. So *talaqqa*⁵⁹ (received/took bestowal) Adam from his Lord words;^w so [He] relented on him; verily He, He (is) The *Tanwbo* (iterative Acceptor of penitence) *Ar-Rabee'mo* (The iterative mercy Giver).

فَلَقَّحَ آدَمَ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ ﴿٣٧﴾

38. Said We: *ehbetto* (let-you^r touch-down/dwel-basely-/emigrate/immigrate) from it^w together; then when⁶⁰ *ya'teyann* (assuredly comes to) you^b from Me a *budan* (divine-guidance);^x so whoever [he] followed My *buda* (divine-guidance)^x then neither a fear (is) on them, and nor they sadden.

فُلْنَا أَهْبَطُوا مِنْهَا جَمِيعًا فَأَمَّا يَا تَيْتَنُكُمْ مِنِّي هُدًى فَمَنْ تَبَعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٣٨﴾

39. And who^r unbelieved they^z and denied they^z by Our *Aya'te*^w (messages/signs/proofs) those (are) The Fire's^w companions; they (are) in it^w immortals.

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٣٩﴾

40. O, Israel's sons⁶¹ let-remember you^z My boon^{w62} which^u *an'amto*⁶³ (I had graced bounteously and ennoblingly the most desirable and delighting boons) on you;^b and let-fulfill⁶⁴ you^z by My covenant^x I fulfill by yourⁿ covenant;^x and *eyyaya*⁶⁵ (indeed exclusively Me) so let-you^z dread [Me].⁶⁶

يَبْنَیٰ إِسْرَیْلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَوْفُوا بِعَهْدِي أَوْفِ بِعَهْدِكُمْ وَإِنِّي فَأَرْحَبُونَ ﴿٤٠﴾

41. And let-believe you^z by what I descended (i.e. of *Qura'n*^x) *mussa'ddeqan*⁶⁷ (accepter as credible) for what (is) with you;^b and let-not be you^z first unbeliever-/rejecter⁶⁸ by him/it;^x and let-not purchase you^z by My *Aya'te*^w (messages/signs/proofs) a little price; and *eyyaya*⁶⁹ (indeed exclusively Me) so *ettago'ne* (let you^r reverentially guard against My displeasure).⁷⁰

وَعَامِنُوا بِمَا أَنْزَلْتُ مُصَدِّقًا لِّمَا مَعَكُمْ وَلَا تَكُونُوا أَوَّلَ كَافِرٍ بِهِ ۖ وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا وَإِنِّي فَأَتَّقُونَ ﴿٤١﴾

⁵⁹ That is, and Allah is knowinger, by inculcation, inspiration or instruction.

⁶⁰ This "إِذَا" is really "مَا" added to it "إِنْ" for affirmation, making the happening a matter only of "when." For some elaboration see النذر المصون، د احمد الحلبي

⁶¹ The word "بَنِي" is the grammatically inflected (modified) plural for "ابن" which means "son," not child per se, as child could mean a male or a female. However, it is rather common for The Qur'an to address the male gender but definitely includes by implication the female gender for the intention of the message. Clearly there is wisdom, from The Ultimate Wisdom Possessor, Allah (SWT), knew it some and did not know it some, for every word usage in The Qur'an. For example, addressing the male gender The Qur'an says: O, you he-believers, but obviously intending the inclusion of the female gender too. However, some time, specifically addressing each individually, as: O, you he-believers and she-believers. Hence, to be contextually accurate we should say: "O, sons of Israel," not "children of Israel." But clearly, although the statements address the male gender of Israel's offspring, in the persons of his sons, the female gender is included vis-à-vis the message being conveyed.

⁶² See the Lexicon attached to this Translation for "ne'amah" ("boon").

⁶³ The word "أَنْعَمْتُ" in "أَنْعَمْتُ" denotes five distinct ideas: (1) said: yes, (2) perfected the deed (being done), (3) did the most desirable and delighting deed, (4) was bounteous in giving, and (5) granted. There is no English word to express all the various ideas denoted by "أَنْعَمْتُ." So, I think the best approximation is to say: granted perfectly and bounteously what is most desirable and delighting.

⁶⁴ The word "أَوْفُوا" from "الانتماء" = "الوفاء"، meaning gathering the last component of any obligation to make it a whole. So "أَوْفُوا" means you endeavor and gather the last part of an obligation and fulfill it.

⁶⁵ The word "إِيَّاي" = "أداة توكيد لضمير منصوب" = an article of intensity for an objective pronoun.

⁶⁶ The letter "ن" in "فَارْهَبُونَ" by Arabic (linguistic) Rule, is called "نون الوقاية او المعاد، حيث لا يستغنى عنها" which precedes the speaker's pronoun "ي". The speaker's pronoun "ي" in "فَارْهَبُونَ" is omitted, for "التخفيف" = "إعراب القرآن، لمحمود صافي".

⁶⁷ The word "mussaddeqan" is more than an "affirmer," it is acceptor of the referent as credible.

⁶⁸ The word "كافر" rooted in "الكفران" so lending itself to be both either rejecter/repudiator or unbeliever. See البصائر.

⁶⁹ The word "إِيَّاي" = "أداة توكيد لضمير منصوب" = an article of intensity for an objective pronoun.

⁷⁰ The letter "ن" in "فَاتَّقُونَ" see footnote 131 above.

42. And let-not confound⁷¹ you^z the right^x by the falsehood^x and [let not] conceal you^z the right^x while you^f know. وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ ﴿٤٢﴾
43. And *aqemo*⁷² (let-you^z up-to-fulfill the prescribed obligations of) the Prayer^w and *aa'to* (let-you^z accord and fulfill the obligations of) the Zakata^{w73} (prescribed portion of personal possessions)^w and *erka'o* (let-you^z markedly bow: i.e. head stooping, chest paralleling the ground and both palms leaning on the knees) with the *ra'keyeena* (he-they-who markedly bow: i.e. head stooping, chest paralleling the ground and both palms leaning on the knees in the Prayer). وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ ﴿٤٣﴾
44. Do you^z command the mankind by the *berre*⁷⁴ (the dutiful obligation/lawful obedience) and you^z forget yourⁿ selves^w while you^f recite the book;^x do then not reason you.^z أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ نَتْلُونَ الْكِتَابَ أَفَلَا تَعْقِلُونَ ﴿٤٤﴾
45. And let-see you^z assistance by the patience and the Prayer;^w And verily it^{w75} (is) certainly big^w except on the *khashe'eena*⁷⁶ (they who: totally subdued their body, sight, sound, and markedly bow in the Prayer). وَأَسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ ﴿٤٥﴾
46. Who^r they^z presume that they *mulago* (they^z are meeting with) their Lord, and that they (are) to Him returnees. الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُوا رَبِّهِمْ وَأَنَّهُمْ إِلَيْهِ رَاجِعُونَ ﴿٤٦﴾
47. O, Israel's sons: let-remember you^z My boon^{w77} which^u *an'amto*⁷⁸ (I had graced bounteously and ennoblingly the most desirable and delighting boons) on you^b and surely I preferred you^b over the worlds.⁷⁹ يٰبَنِي إِسْرَءِيلَ أَذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ ﴿٤٧﴾
48. And *ettago* (let you all reverentially self-protect in) a day (in which) no self^w requites a'n⁸⁰ (about another-/instead of another) self^w a thing; nor (to be) taken-/accepted from it^w an intercession;^w nor (shall be) taken from it^w *adlon*^x (ransom/compensation);^x and nor (are) they (to be) succored. وَأَنْتُمْ يَوْمًا لَا تَجْرِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا شَفَعَةٌ وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَلَا هُمْ يُنصَرُونَ ﴿٤٨﴾

⁷¹ The word "تلبسوا" = "confound" comes from "لبس، أو لبس، أو لبس" all meaning *confused the issue*. So those who "confound" the issue as if they cover it or mix it as to make it seemingly "indistinguishable" so the confounders *mislead* the people.

⁷² The word "أقيموا" is rooted in "أقام" = uphold/sustain/maintain.

⁷³ See the *Lexicon* attached to this Translation for the word *Zakab* and its implications of augmentative blessedness.

⁷⁴ *Albere* here meaning dutiful obligation/lawful obedience, see الطبري and التاج. Minimum needs.

⁷⁵ The [it^w] here refers to the Prayer, as the pronoun "هـ" in "إنها" refers to the specific Islamic Prayer.

⁷⁶ The word "خاشعين" = *khashe'een*, is plural, masculine, subjective noun, with no English equivalent available for it *per se*. The word "خشوع" in "خاشعين" = *khashe'een* involves more than just "humbleness" or "submission" as that suggests bodily or attitudinal behavior. However, "خشوع" denotes submission or subduing of sight and sound as well. So "الخاشعين" are those who had totally subdued their body, sight and sound. Also some time "الخاشعين" = they who are *ra'ke'een* (see S2:43 above) in the Prayer. See البصائر and اللسان.

⁷⁷ See the *Lexicon* attached to this Translation for "ne'amali" ("boon").

⁷⁸ See footnote 73 for انعم.

⁷⁹ That is of their Time, Qur'an commentators say.

⁸⁰ See the *Lexicon* attached to this Translation regarding the various meanings of the preposition "عن."

49. And *edh* (when) *najjaynakum* (We repetitively delivered you^b) from the Pharaoh's *aal'e* (family, house, kin, chiefs, followers), they^z afflict you^b ill-the-torment; *youthabbebona* (they^z iteratively slaughter) yourⁿ sons and *yasta'hyouna*⁸¹ (they^z affirmably-let-live) yourⁿ women; and in *tha'lekum*⁸² (collective-afar-that) (is) a great essay from yourⁿ Lord.

وَإِذْ يَجْنَيْكُمْ مِّنْ آلِ فِرْعَوْنَ
يُسْؤِمُونَكُم سُوءَ الْعَذَابِ يُذَيِّبُونَ
أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ وَفِي
ذَلِكُمْ بَلَاءٌ مِّن رَّبِّكُمْ عَظِيمٌ ﴿٤٩﴾

50. And *edh* (when) We sundered by you^b the sea; then *anjay-nakum* (We delivered you^b) and We drowned the Pharaoh's *aala* (family/ house/ kin/ chiefs/ followers) while you^f look.

وَإِذْ فَرَقْنَا بِكُمْ الْبَحْرَ فَأَجْنَيْكُمْ
وَأَغْرَقْنَا آلَ فِرْعَوْنَ وَأَنْتُمْ تَنْظُرُونَ ﴿٥٠﴾

51. And *edh* (when) mutually We appointed *Mosa* (Moses) a forty nights;^w afterwards *ittakhatthotom*⁸³ (took and presumed you^c) the calf from after him, while you^f (were) *dha'lemona*⁸⁴ (injustice-doers).

وَإِذْ وَعَدْنَا مُوسَىٰ أَرْبَعِينَ لَيْلَةً
ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ
وَأَنْتُمْ ظَالِمُونَ ﴿٥١﴾

52. Afterwards We pardoned *a'n* (regarding)⁸⁵ you^b from after *tha'leka* (afar-that-it/ that),^x *la'allā* (craving currently unavailable deed that, perhaps) you^b thank you.^z

ثُمَّ عَفَوْنَا عَنْكُمْ مِّنْ بَعْدِ ذَلِكَ
لَعَلَّكُمْ تَشْكُرُونَ ﴿٥٢﴾

53. And *edh* (when) *aa'tayna* (We accorded) *Mosa* (Moses) the book^x and the Criterion^x *la'allā* (craving currently unavailable deed that/ perhaps) you^b *tahtadona* (you^f find and accept the aright-guidance).

وَإِذْ آتَيْنَا مُوسَىٰ الْكِتَابَ
وَالْفُرْقَانَ لَعَلَّكُمْ تَهْتَدُونَ ﴿٥٣﴾

54. And *edh* (when) said *Mosa* (Moses) for his people: O, my people, verily you^b *dhalamatom*⁸⁶ (wronged you^c) yourⁿ selves^w by *ittekhathekum*⁸⁷ (yourⁿ taking and presuming) the calf; so let-repent you^z to yourⁿ Engenderer; so let-kill you^z yourⁿ selves^w *tha'lekum* (collective-afar-that) (is) *khayron* (choicer/-worthier) for you^b *enda* (by rule of)⁸⁸ yourⁿ Engenderer; so [He] relented on you,^b verily He, He (is) The *Tawwabo* (iterative Relent) *Ar-Rabeemo* (The iterative mercy Giver).

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يَفْقَهُمُ
إِنَّكُمْ ظَلَمْتُمْ أَنْفُسَكُمْ
بِاتِّخَاذِكُمُ الْعِجْلَ فَتُوبُوا إِلَىٰ
بَارِيكُمْ فَاقْتُلُوا أَنْفُسَكُمْ ذَلِكُمْ خَيْرٌ
لَّكُمْ عِنْدَ بَارِيكُمْ فَنَابَ عَلَيْكُمْ
إِنَّهُ هُوَ الْتَوَّابُ الرَّحِيمُ ﴿٥٤﴾

⁸¹ See the *Lexicon* attached to this Translation for the effect of the letter **س** when added to a word..

⁸² See the *Lexicon* attached to this Translation regarding the meaning of “ذلكم” = “thalekum.”

⁸³ The word “اتخذ” from “الإنخاذ” which is “إفْتَعَال” for “الآتخاذ,” as stated in *لسان العرب*; therefore “اتخذ” is always taking and presuming some thing associated with what was taken. Thus, it is not just the mere taking = “أخذ.”

⁸⁴ The “ظالمون” = “the injustice-doer,” as “الظلم” = “injustice.” See footnote 148 below.

⁸⁵ See the *Lexicon* attached to this Translation for the various meanings of the prepositional letter “عن.”

⁸⁶ See the *Lexicon* attached to this Translation for “ظالم” = “فاعل الظلم” = “injustice-doer” and “ظلم” = “wronger.”

⁸⁷ See footnote 83 above regarding “اتخذ.”

⁸⁸ The word “عند” = “و تكون بمعنى الحكم:” “by rule of.” يقال هذا عندى أفضل أي في حكمي، which means: it can be in the sense of “rule,” it can be said: this is in my rule more excellent, meaning according to my ruling or my judgment (although “judgment” is best suited for “قضاء” (أو القضاء) it is more excellent. However, with respect to Allah, Exalted in His Majesty, we know His Judgment only by His rule. There is more elaboration for this word in the *Lexicon* attached to this Translation, please refer to it there.

55. And *edh* (*when*) said you:^c O, Mosa (Moses), never (*shall*) we believe for you^g until [*we*] see Allah openly^w /overtly;^w so took-she^y you^b the thunderbolt^{w89} while you^f look. وَإِذْ قُلْتُمْ يَمُوسَىٰ لَنْ نُّؤْمِنَ لَكَ حَتَّىٰ نَرَىٰ اللَّهَ جَهْرَةً فَأَخَذَتْكَمُ الصَّيْقَةُ وَأَنْتُمْ نَنْظُرُونَ ﴿٥٥﴾
56. Afterwards We resurrected⁹⁰ you^b from after yourⁿ death, *la'alla* (*craving currently unavailable deed that/perhaps*) you^b thank you.^z ثُمَّ بَعَثْنَاكَم مِّنْ بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٥٦﴾
57. And We overshadowed over you^b the clouds and We descended on you^b the Manna⁹¹ (*sweet gum like substance*) and the quails; let-eat you^z from the goodies^{w92} (*of*) what *razagnakom* (*We provided you^b*); and not *dhalamo*⁹³ (*they^z wronged to*) Us [*and*] but they^z were (*to*) their selves^w *yadh'lemonoona* (*they^z were wronging*). وَظَلَّلْنَا عَلَيْكُمُ الْغَمَامَ وَأَنْزَلْنَا عَلَيْكُمُ الْمَنَّاءَ وَالسَّلَوىٰ كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَمَا ظَلَمُونَا وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿٥٧﴾
58. And *edh* (*when*) We said: let-enter you^z this^{w94} the village,^w then let-eat you^z from it^w whence you^c willed opulently; and let-enter you^z the door (*in a manner*)⁹⁵ kowtowing, and let-say you^z *hittatonn*^{w96} (*may Allah remove our sins from our shoulders*)^w [*We*] forgive for you^b yourⁿ mistakes,⁹⁷ and [*We*] shall augment the benefactors. وَإِذْ قُلْنَا ادْخُلُوا هَذِهِ الْقَرْيَةَ فَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا وَادْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا حِطَّةٌ نَّغْفِرْ لَكُمْ خَطَايَاكُمْ وَسَنَزِيدُ الْمُحْسِنِينَ ﴿٥٨﴾
59. Then substituted they^z who^r *dhalamo*⁹⁸ (*they^z wronged*) a say other than which^x (*had been*) said for them; then We descended on who^r *dhalamo rejzan*⁹⁹ (*successive: convulsive and perturbing torment*) from the sky^w by what they^z were *yafsoqoona*¹⁰⁰ (*rebelling they^z vis-à-vis Allah's command*). فَبَدَّلَ الَّذِينَ ظَلَمُوا قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَنْزَلْنَا عَلَى الَّذِينَ ظَلَمُوا رِجْزًا مِّنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ ﴿٥٩﴾
60. And *edh* (*when*) Mosa (Moses) *istasqa*¹⁰¹ (*sought water-* وَإِذْ أَسْتَسْقَىٰ مُوسَىٰ لِقَوْمِهِ

⁸⁹ That is, and Allah knows best, the “thunderbolt” rendered them *suddenly becoming unconscious or dead*.

⁹⁰ The word “بعث” carries several meanings, among them: *sent, arouse, resurrected, awaken, and prompted*.

⁹¹ Manna means sweet gum.

⁹² The word “طيبات” = “goodies” = “goodies^w” = a *feminine gender* means any thing *delectable and legitimate*.

⁹³ See footnote 84 above regarding “ظالم” = “فاعل الظلم” = “injustice-doer”.

⁹⁴ The “village^w” is a *feminine gender* in the Arabic hence the reference to it is *feminized* by: this^w.

⁹⁵ The word “سُجَّدًا” is an *adverb*, see أعراب القرآن لـ محمود صافي, hence the parenthetical (*in a manner*).

⁹⁶ This word “hittatann” is a word of *submission* to Allah and *repentance*; such as, and Allah knows best, “May Allah removes our sins from our shoulders.” However, the evildoers *changed* the word, as the next *Ayah* states.

⁹⁷ The word (a) “kbatayakum” = “خطايكم” is *not* synonymous with (b) “kbatay’atekum” = “خطياتكم”, as some translators tend to make the *mistake*. The former (a) is the result of *unintended* errors or faults, *mistakes* in the course of normally “permissible” action; whereas (b) is the result of *intended* action in course of *not permissible* action in the first place. See the *Lexicon* to this *Translation* for more details.

⁹⁸ See footnote 84 regarding “ظالم” = “فاعل الظلم” = “injustice-doer”.

⁹⁹ The word “رجز” has *several* meanings such as: *convulsive and perturbing torment*. Also it includes Satan’s whisper, sin, offense, and idol or worship of idols. See اللسان.

¹⁰⁰ See the *Lexicon* attached to this *Translation* for *ja’seqoona* for an elaboration on this rather important word.

¹⁰¹ The word “استسقى” = “طلب السقي أو الإسقاء”, see الراغب. So “استسقى” means: (1) sought to *give* him what to drink (e.g.: water); (2) sought to *avail* him what to drink (e.g.: water); (3) however, in the case of Mosa (Moses) (*pnuoh*), Allah’s munificence provided him with *twelve different sources* through the “stone” which he was commanded to just smite (it) and *thereof gushed water*, in a *controllable* manner for each tribe.

avail/availability) for his people, so said We: let-hit [you^s] by your^t staff the rock then enfajarat (burst/gushed) from it^x twelve wells;^w qad (already and affirmatively) knew each mankind their mashraba (drinking-place^x); let: eat you^z and drink you^z of Allah's rez'qe^x (provision/victuals for sustenance);^x and let not ta'athan¹⁰² (you^z mischief-hardest) in the land^w corruptingly/ (as) corruptors.

فَقُلْنَا اضْرِبْ بِعَصَاكَ الْحَجَرَ
فَانْفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا
قَدْ عَلِمَ كُلُّ اُنَاسٍ مَّشْرِبَهُمْ
كُلُوا وَاشْرَبُوا مِنْ رِزْقِ اللَّهِ وَلَا
تَعْتَوْا فِي الْأَرْضِ مُفْسِدِينَ ﴿١٠﴾

61. And edh (when) said you:^c O, Mosa (Moses) never nassbera (we hold on patiently) on a single tta'aamen^x (wheat/-edible/food-grains/stuff);^x so: let-invoke [you^s] for us your^t Lord youkbrejo ([He] emerges/produces) for us of what the Earth^w grows^w of its^w herbs, and its^w guththa¹⁰³ (corrugated-long-cucumber), and its^w foo'me¹⁰⁴ (garlic/wheat/chickpea/bread of grains), and its^w lentils, and its^w onions; said [he]: do tastabelona (you^z affirmly seek substituting) which^x it^x (is) baser by which^x it^x (is) kbhayron (choicer/superior); ebbetto¹⁰⁵ (let-you:~immigrate-/emigrate/alight/dwell-basely) Mesran (Egypt/any town); then verily for you^b what quested you;^c and (had been) struck-she^y on them the ignominy^w and the abjectness;^w and ba'o (they^z deservedly incurred) by a wrath^x from Allah; tha'leka (afar-that-it/),^x (is) because verily they were unbelieving by Allah's Aya'te^w (messages/signs/proofs) and they^z kill¹⁰⁶ the prophets by other than the right; tha'leka (is) by what they^z disobeyed and were transgressing they.^z

وَإِذْ قُلْتُمْ يَمُوسَىٰ لَنْ نَصْبِرَ عَلَىٰ
طَعَامٍ وَاحِدٍ فَادْعْ لَنَا رَبًّا يُخْرِجْ
لَنَا مِمَّا تُنْبِتُ الْأَرْضُ مِنْ بَقْلِهَا
وَقِثَّائِهَا وَفُومَهَا وَعَدْسِهَا
وَبَصَلِّهَا قَالَ أَتَسْتَبْدِلُونَ
الَّذِي هُوَ آذَنٌ بِالَّذِي هُوَ خَيْرٌ
أَمْ هِطُّوا مُضِرًّا فَإِنَّ لَكُمْ مَا
سَأَلْتُمْ ۖ وَضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ
وَالْمَسْكَنَةُ وَبَاءُوا بِغَضَبٍ مِنَ
اللَّهِ ۚ ذَٰلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ
بِعِبَادَتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّنَ بِغَيْرِ
الْحَقِّ ۚ ذَٰلِكَ بِمَا عَصَوْا وَكَانُوا
يَسْتَدُونَ ﴿١١﴾

62. Verily, who^t they^z believed, and who^t bado¹⁰⁷ (they^z adopted the Jewish "lam"/customs/repented) and the nasara,¹⁰⁸ and

إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ
هَادُوا وَالنَّصَارَى وَالصَّابِئِينَ

¹⁰² The word "تعتوا" from "العتو = الفساد", means to mischief causing hardest of corruption. See اللسان.

¹⁰³ The word "قثاء" translated as "cucumber" is strictly speaking not correct, as the "قثاء" is that kind of "cucumber" which is corrugated, i.e. "zebra" looking in its external look and could be so long it bends.

¹⁰⁴ The word "قوم" = "Foom" has many meanings: garlic, wheat, chickpeas, or bread of any grain. See البصائر.

¹⁰⁵ The word ebbetto = "هبطوا" rooted in "هبط," meaning: alighted/touched-down/dwelled in evil/dwell basely. See اللسان. It also means emigrate or imgrate as in this Ayah. It also could mean: gradually descending.

¹⁰⁶ The word "kill" here is used in the present/future tense. This suggests, and Allah knows best, an epithet for them characterizing them as killers of the prophets at all times. (Reader must bear in mind the difference between a prophet vis-à-vis a messenger).

¹⁰⁷ The word "bada" for the singular and "bado" for the plural has three distinct meanings: (1) returned to the truth; (2) returned and repented; (3) entered into the "lam" (religion) of the Jews and adopted the Jewish customs. It is interesting that the Hebrew language does not have a word for "religion" per se, that is why they say: "lam," that is they say the Mosaic Law, instead of Mosaic religion.

¹⁰⁸ This word "nasara," plural masculine, is equivalent to the word "Nazarenes" (i.e. believers in the message of Esa (Jesus) of Nazareth). (Matthew 2:23) of the New Testament (NT) speaks of Nazarene, and also other "Gospels" that speak of Nazarenes, which are different from Nazirite. Loosely, we refer to present day Christians as "Nassara," which may or may not be accurate. As most present day "Christians" do believe in "The Trinity." The Qur'an clearly says about "The Trinitarians:" "certainly unbelieved who said they^z that Allah (is) a Third of three..." (S5:73). Also, to be noted is: "nassara" = Nazarenes, who are not equal to the Nazirites, referred to in the OT, e.g. (Judg.13:7) and are the followers of "Yahweh."

the *Ssa'bey'eena*¹⁰⁹ (*Sabians*) who^p believed [be] by Allah and The Day [The] Last, and [be] worked righteously, so for them (*is*) their remuneration *enda* (by munificence of/by Rule of) their Lord; and neither (*is*) a fear on them, and nor they sadden.

مَنْ ءَامَنَ بِاللّٰهِ وَالْيَوْمِ الْآخِرِ
وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ
عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ
وَلَا هُمْ يَحْزَنُونَ ﴿١٢﴾

63. And *edh* (when) We took yourⁿ *meethaga*^{x110} (ratified-covenant)^x and raised We above you^b the *Ttoora* (Mount Toor in Sinai), let-take you^z what *aa'taynakom* (We accorded/gave you^b) by a strength^w and let-remember you^z what (*is*) in it^x *la'alla* (craving currently unavailable deed that, perhaps) you^b *tattaqoona* (you^x reverentially guard not to displease Allah).¹¹¹

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا
فَوْقَكُمْ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ
بِقُوَّةٍ وَادْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٣﴾

64. Afterwards diverted you^c from after *tha'leka* (*afar-that-it*)^x so *lawla* (*had it not been for*) Allah's munificence^x on you^b and His mercy^w surely you^c were/would-have-been of¹¹² the losers.

ثُمَّ تَوَلَّيْتُمْ مِنْ بَعْدِ ذَلِكَ فَلَوْلَا
فَضْلُ اللّٰهِ عَلَيْكُمْ وَرَحْمَتُهُ
لَكُنْتُمْ مِنَ الْخَاسِرِينَ ﴿١٤﴾

65. And *laqad* (*verily, already and affirmatively*) knew you^c who^r transgressed they^z of you^b in the Sabbath; so We said for them: let-be you^z apes *kha'seyeena*¹¹³ (*he-cringers/he-they who caused self contemptibility and had been driven away with a spurn*).

وَلَقَدْ عَلِمْتُمُ الَّذِينَ اعْتَدَوْا مِنْكُمْ
فِي السَّبْتِ فَقُلْنَا لَهُمْ كُونُوا
قِرَدَةً خَاسِئِينَ ﴿١٥﴾

66. Then We made it^w *nakalan* (*punishing-determent*) for what (*is*) between its^w both hands^{w114} and behind it^w and an exhortation^{w115} for the *muttaqeena* (*reverential guarders against Allah's displeasure*).

فَجَعَلْنَاهَا نَكَالًا لِّمَا بَيْنَ يَدَيْهَا
وَمَا خَلْفَهَا وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿١٦﴾

67. And *edh* (when) *Mosa* (*Moses*) said for his people: verily, Allah commands you^b that you^z slaughter a cow; said they: *atatakbethona*¹¹⁶ (*do you^s take and make us*) a jesting; said [be]: I refuge¹¹⁷ by Allah that I be of the *ja'beleena*¹¹⁸ (*he-they who act ignorantly or incorrectly*).

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ إِنَّ اللّٰهَ
يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقَرَةً قَالُوا
أَتَنُخِذُكَ هٰذَا هُزُوًا قَالْ أَعِودُ بِاللّٰهِ أَنْ
أَكُونَ مِنَ الْجَاهِلِينَ ﴿١٧﴾

¹⁰⁹ This word "*ssabeeyena*" refers to, and Allah knows best, to the people who used to live in Musal (Iraq) and are followers of Noah. But the word also means those who left their religion and adopted another religion. See *الراغب*.

¹¹⁰ The word "*ميثاق*" = "assured covenant" and "*عهد*" = covenant. See the *Lexicon* attached to this Translation.

¹¹¹ The word "*تتقون*" = "*tattaqoona*," based on the Arabic word "*waqa*," linguistically means: took all the precautions to secure and protect (any thing) from any harm. Hence, "*tattaqoona*" means: you "*reverentially guard against Allah's displeasure*" by adhering to Allah's Criteria of prescription and proscription. There is no English equivalent for "*taqwa*" (surely not piety). So "*taqwa*" = "*reverential guarding against Allah's displeasure*". See the *Lexicon* attached to this Translation for both "*tattaqoona*" and "*taqwa*."

¹¹² That is a constant part of a larger whole, so "of the losers" means *all the time losers*.

¹¹³ The word "*kha'seyeena*" = "*خاسنين*" is plural, masculine, subjective noun meaning: be you^f (of) those who caused self contemptibility and had been driven away with a spurn. There is no English equivalent for the word *khasayeen*.

¹¹⁴ The Arabic tongue expression "between his or her both hands" means *in front of him/her or before him/her*.

¹¹⁵ The word "*موعظة*" rooted in "*وعظ*" = "*exhort*" or "*admonish*," could mean: *exhortation or admonition*.

¹¹⁶ The word "*اتخذ*" from "*الإنخاذ*" which is "*افتعال*" for "*الإنخاذ*," as stated in *لسان العرب*; therefore "*اتخذ*" is *always taking and making/ assuming some thing of/about what was taken*. Thus, it is *not* just the mere *taking*.

¹¹⁷ The Arabic expression: "*I refuge in Allah*" means: May Allah forbids that I do so and so.

¹¹⁸ The word "*جاهلين*" = "*ja'beleena*" is rooted in "*جهل*" meaning: (1) was ignorant of, (2) *believed in some thing contrary to the truth/reality*, (3) *did some thing not accurate*. So the "*ja'beleena*" are: *he-they who act ignorantly or incorrectly*.

68. Said they:^z let-invoke [you^s] for us your^t Lord (to) manifest for us *ma*¹¹⁹ (whatever) she; said [he]: verily He says that it^w (is) a cow neither a senescent¹²⁰ nor a virgin, medial between *tha'leka* (that-afar-it/that); so let-do you^z what you^z (are being) commanded.

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ
قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا فَارِضٌ
وَلَا يَكْرُ عَوَانٌ بَيْنَ ذَلِكَ
فَاعْمَلُوا مَا تُؤْمَرُونَ ﴿١٨﴾

69. Said they:^z let-invoke [you^s] for us your^t Lord (to) manifest for us *ma*¹²¹ (whatever) (is) her color; said [he]: verily He says that it^w (is) a yellow cow, *fa'qeon* (bright) (is) her color, [it's] pleasing the lookers.

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا
مَا لَوْحُهَا قَالَ إِنَّهُ يَقُولُ إِنَّهَا
بَقَرَةٌ صَفْرَاءٌ فَاقِعٌ لَوْنُهَا
تُسْرُ الْأَنْظَارِ ﴿١٩﴾

70. Said they:^z let-invoke [you^s] for us your^t Lord (to) manifest for us *ma*¹²² (whatever) she; verily the cows looked-alike [on] us; and verily we (are), *en* (if) willed Allah, surely (are) *muh-tadoona*¹²³ (who are divinely-guidance).

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا
هِيَ إِنَّ الْأَبْقَرُ تَشَبَهَ عَلَيْنَا وَإِنَّا
إِنْ شَاءَ اللَّهُ لَمُهْتَدُونَ ﴿٢٠﴾

71. Said [he]: verily He says that she (is) a cow neither *dhalowlon*^w (submitter/submissively-submitter)^w tothero^w ([she] rouses/ploughs) the land^w and nor waters [she] the tilth; *Musalla'maton*^w (blemish-less^w) no blemish^w-/blotch^w (is) in¹²⁴ it;^w said they:^z now came you^g by the right;^x and they^z slaughtered it^w and not *kado* (they^z nighed/verged/almost) do they.^z

قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا ذَلُولٌ
تُثِيرُ الْأَرْضَ وَلَا تَسْقِي الْحَرْثَ
مُسْلَمَةٌ لَا شَيْءَ فِيهَا قَالُوا
أَلَكُنْ جِئْتَ بِالْحَقِّ فَذَبَحُوهَا وَمَا
كَادُوا يَفْعَلُونَ ﴿٢١﴾

72. And *edh* (when) you^c killed a self^w then *eddaratom* (mutually you^c shirked) in it;^w and Allah (is) *mukbrejon* (producer/producing) (of) what you^c were concealing.

وَإِذْ قَتَلْتُمْ نَفْسًا فَادَرَأْتُمُوهَا
وَاللَّهُ يُخْرِجُ مَا كُنْتُمْ تَكْتُمُونَ ﴿٢٢﴾

73. Then said We: let-you^z strike him by some of it^w like *tha'leka* (afar-that-it)^x Allah quickens the dead, and [He] shows you^b His *Aya'te*^{w125} (miracles/signs-/proofs) *la'alla* (craving currently unavailable deed that-/perhaps) you^b cerebrate you.^z

فَقُلْنَا اضْرِبُوهُ بِبَعْضِهَا كَذَلِكَ
يُبَيِّنُ اللَّهُ الْآيَاتِ وَالْآيَاتِ
عَلَّامَاتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿٢٣﴾

74. Afterwards indurated-she^y yourⁿ hearts from after *tha'leka* (that-afar-it/that); so it^w (is) like rocks^{w126} or harder induration,^w and verily of the rocks^w surely

ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ فَهِيَ
كَالْحِجَارِ أَوْ أَشَدَّ قَسْوَةً وَإِنَّ مِنْ

¹¹⁹ This "ما إستفهام لغير المميز", i.e. an inquisitive-noun for non-distinctive entity. That is for non-human/non-Jinn.

¹²⁰ The word "فارض" = "الضخم من كل شيء، أو السن"، means: large, big or senescent. See الهادي أو اللسان أو الرأغب.

¹²¹ This "ما إستفهام لغير المميز" = "ما" = i.e. an inquisitive-noun for non-distinctive entity. That is for non-human/non-Jinn.

¹²² Ibid.

¹²³ See the Lexicon attached to this Translation for this word and its grammatical inflections.

¹²⁴ The text says: "in it," not on it, (فيها and not عليها), as might readily come to mind. There is wisdom in such an expression that may not be so apparent. Allah knows best, but it could well be "in" implying that the color is a natural growth from within its body; whereas "on" could be externally placed on its skin.

¹²⁵ That is His miracles.

¹²⁶ The word "حجارة" is "جمع كثرة" = plural of multiplicity vis-à-vis "جمع القلة" = "أحجار أو أحجر" = plural of paucity. See التاج.

which *yatafajjaro* (*bursts/gushes*) from it^x the rivers; and verily of it^w surely which *yashshaqaqo*¹²⁷ (*repetitively split*) then issues of it^x the water;^x and verily of it^w surely *yabbetto* (*meeks/sinks/humbles*) of Allah's *khashya'te* (*reverent-fear*);^w and not Allah (*is*) surely neglector *amm*¹²⁸ (*regarding*) what you^z work.

الْجَارَةِ لَمَا يَنْفَجِرُ مِنْهُ الْأَنْهَارُ
وَإِنَّ مِنْهَا لَمَا يَشْفَقُ فَيَخْرُجُ مِنْهُ
أَمْاءٌ ۚ وَإِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ
خَشْيَةِ اللَّهِ ۚ وَمَا اللَّهُ بِغَفِلٍ عَمَّا
تَعْمَلُونَ ﴿٧٤﴾

75. Do then covet you^z that they^z believe for you;^b while *qad* (*already and affirmatively*) was a team of them listening (*to*) Allah's Speech; afterwards they^z pervert it^x from after what they^z understood it^x while they know they^z.

أَفَنظَمُونَ أَنْ يُؤْمِنُوا لَكُمْ وَقَدْ
كَانَ فَرِيقٌ مِنْهُمْ يَسْمَعُونَ كَلِمَ
اللَّهِ ثُمَّ يَحْرِفُونَ مِنْ بَعْدِ مَا
عَقَلُوا وَهُمْ يَعْلَمُونَ ﴿٧٥﴾

76. And if they^z met/encountered whom^f they^z believed they^z said: we believed; and if they^z secluded, some (*of*) them to some, said they^z: do you^z narrate (*to*) them by what Allah opened¹²⁹ on you^b *le'yuoha 'jjokum* (*from hence mutually they^z dispute you^b*) by it^x *enda* (*by rule of*) yourⁿ Lord; do then not reason you^z.

وَإِذَا لَقُوا الَّذِينَ ءَامَنُوا قَالُوا
ءَامَنَّا وَإِذَا خَلَا بِعَضُّهُمْ إِلَى
بَعْضٍ قَالُوا أَتُحَدِّثُونَهُمْ بِمَا
فَتَحَ اللَّهُ عَلَيْكُمْ لِيُحَاجُّوكُمْ بِهِ
عِنْدَ رَبِّكُمْ ۚ أَفَلَا تَعْقِلُونَ ﴿٧٦﴾

77. Do [and] not they^z know that surely Allah knows what they^z conceal and what they^z disclose.

أَوَلَا يَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا
يُسرُورُونَ وَمَا يُعْلِنُونَ ﴿٧٧﴾

78. And of them *ommeyouna*¹³⁰ (*he-they who are unlettered-/the Arabs*) not know they^z the book save wishes, and *en* (*not*) they except presuming they^z.

وَمِنْهُمْ أُمِّيُونَ لَا يَعْلَمُونَ
الْكِتَابَ إِلَّا أَمَانِي وَإِنْ هُمْ إِلَّا
يُظُنُّونَ ﴿٧٨﴾

79. So *waylon*¹³¹ (*lengthy: stay in Hell-valley/woe/bane*) for whom^r they^z write the book^x by their hands^w afterwards they^z say: this (*is*) from *ende* (*originating from/by Rule of*) Allah to purchase they^z by it^x a little price; so *waylon* for them of what wrote-she^y their hands^w and *waylon* for them of what they^z earn.

فَوَيْلٌ لِلَّذِينَ يَكْتُبُونَ الْكِتَابَ
بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ
اللَّهِ لِيَشْتَرُوا بِهِ ثَمَنًا قَلِيلًا ۖ
فَوَيْلٌ لَهُمْ مِمَّا كَتَبَتْ أَيْدِيهِمْ
وَوَيْلٌ لَهُمْ مِمَّا يَكْسِبُونَ ﴿٧٩﴾

¹²⁷ The word used is “يشفق,” the *intensive* form of “يشق.” To indicate this *intensiveness*, the word “repetitively” is employed as an *intensifying* adverbial particle.

¹²⁸ See the *Lexicon* attached to this *Translation* regarding the various meanings of the preposition *عن*.

¹²⁹ The phrase “فتح عليكم,” translated here as “opened on you^b,” means *informed you* or *taught you*. See *الراغب*.

¹³⁰ The word “أميون” is the plural for “امي” = “unlettered.” In English “unlettered” is an *adjective*, so *no* plural for it. So, I resort to *transliteration* and *parenthetical explanation*. Also the “أميون” could mean the *gentiles*.

¹³¹ *Waylon* is an Arabic word that has three *distinct* meanings: (1) *lengthy: stay valley in the Hell Fire/woe, bane*; (2) *with intense heat that it melts every thing that comes into it*; (3) *ruin*.

80. And they^z said: never touches/betides¹³² us The Fire^w except days *ma'adodatan*^w (a few/countables);^w let-say [you^s]: *attakhatbtom*¹³³ (have you^c taken and made) *enda* (by munificence of/by Rule of) Allah a covenant;^x so never unfulfills Allah His covenant;^x or you^z say on Allah what not you^z know. وَقَالُوا لَنْ تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَعْدُودَةً قُلْ أَتَّخَذْتُمْ عِنْدَ اللَّهِ عَهْدًا فَلَنْ يُخْلَفَ اللَّهُ عَهْدَهُ أَمْ تَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٨٠﴾

81. *Bala*¹³⁴ (certainly-not); whoever [he] earned a *sayye'a'tan* (demeritorious-deed)^w and beset-she^y [by] him his offense^w/inequity^w¹³⁵ so those (are) The Fire's^w companions;^x they (are) in it^w immortals.^x بَلَىٰ مَنْ كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ خَطِيئَتُهُ فَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٨١﴾

82. And who^r they^z believed, and they^z worked the righteous-works^w those (are) the Paradise's^w companions^x they (are) in it^w immortals. وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ ﴿٨٢﴾

83. And *edh* (when) We took Israel's sons *meethaqa*^x¹³⁶ (ratified-covenant)^x let-not you^z worship¹³⁷ except Allah; and by both the begetters¹³⁸ *ehsan* (meritorious act); and (too towards): the kin possessors, and the orphans, and the *masakee'ne* (ones not having sufficient material possessions);¹³⁹ and let-say you^z for the mankind *husnan*¹⁴⁰ (meritorious say); and *aqemo*¹⁴¹ (let-you^z up-to-fulfill the prescribed obligations of) the وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَءِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَالْيَاوَلِدِينَ إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَآتُوا

¹³² The word "touch" for "يمس" rooted in "مس" or "مسس" with many meanings: (1) the first degree or lightest feeling by the hands, as the "touch" is normally by the hands; (2) betiding, (3) then it was borrowed figuratively for "taking" and "beating," as the two actions are normally by the hands; (4) and used also figuratively for sexual intercourse, because it is based on "intimate touching," and (5) for craziness, presumably the brain is "taken" by the Jinn or the Satan, see تاج العروس for more of such details.

¹³³ The word "اتخذ" from "الإنخاذ" which is "افتعال" for "الاتخاذ," as stated in لسان العرب; therefore, "اتخذ" is always taking and making some assumption about what was taken. Thus, it is not just the mere taking.

¹³⁴ The word "bala" = "certainly-not" is absolutely not synonymous to "yes" = "نعم," as "bala" = "certainly-not" is particularized to negate a (A1) negative-predicative (i.e. a previously stated negative statement); or (A2) a statement possessing the strength of such a negative predicative. (B) Additionally it affirms the positivity of the negated (A1). E.g. of (A1) is "Am I not your Lord?" (S7:172). E.g.: of (A2) is, in this case the previous Ayah, (S2:80), or (S39:57-58) or (S6:157).

¹³⁵ There is "خطء" and "خطيئة" both are "offenses" committed intentionally and therefore are sins. But "خطء" is masculine and singular and "خطيئة" is feminine and singular.

¹³⁶ The word "ميثاق" = "assured covenant" and "عهد" = covenant. See the Lexicon attached to this Translation.

¹³⁷ That is to say: from now and forever worship none except Allah. There are four scholarly opinions in this regard. Most important of them is: "ان لا تعبدوا" but when the "ان" was dropped the verb became "مرفوع" thus, "تعبدون" rendering it a stronger news of forbiddance (خير نهى) which is already complied with, according to حسين بن ابي العز الهمداني دار الثقافة المصرية-القاهرة، 1411 هـ by "القرئ في إعراب القرآن المجيد".

¹³⁸ In Arabic there is a difference between "both the begetters (parents)" = "الوالدان" or "الوالدين" and the "parents." "الوالدان" or "الوالدين" are: (1) the ones that beget, cause/give the birth to; and (2) those that merely nurture and raise a child, a father or a mother. Thus, parents could be only (2), or (3) ancestors, a progenitors; or (4) guardians; (5) a protectors. So, the emphasis here in this great Ayah is on the "الوالدان" or "الوالدين" that is the "begetters" per se.

¹³⁹ For the words "مسكين" versus "فقرء", see the Lexicon attached to this Translation for the distinction. Meskeen = مسكين, i.e. having some material possessions but not sufficient; whereas فقير lacks any material possessions.

¹⁴⁰ Some linguists suggest that الحسن is for the face while الجمال is for the parts of the body and other things. See الهادي

¹⁴¹ The word "أقيموا" is rooted in "أقام" = uphold/sustain/maintain.

Prayer^w and *aa'to* (*let-you^z accord and fulfill the obligations of*) the *Zakata*^{w142} (*prescribed portion of personal possessions*);^w afterwards you^c diverted except a few of you^b while you^f (*were*) shunners.

الرَّكَوَّةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا
مِّنْكُمْ وَأَنْتُمْ مُّعْرِضُونَ ﴿٨٣﴾

84. And *edh* (*when*) We took yourⁿ *meethaqa*^{x143} (*ratified-covenant*):^x let-you^z not shed yourⁿ bloods and let-you^z not egress/evict yourⁿ selves^w from yourⁿ homes;^w then you^c acknowledged while you^f witness/testify.

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ لَا تَسْفِكُونَ
دِمَاءَكُمْ وَلَا تَخْرُجُونَ أَنْفُسَكُمْ
مِّنْ دِيَارِكُمْ ثُمَّ أَقْرَرْتُمْ وَأَنْتُمْ
تَشْهَدُونَ ﴿٨٤﴾

85. Afterwards you:^f these you^z kill yourⁿ selves^w and egress/evict you^z a team of you^b from their homes;^w mutually you^z back (*each-other*) over them by the sin and the aggression; and *en* (*if*) *ya'tokum* (*they^z come to you^b*) captives, mutually you^z ransom them, while it^x (*is*) *muharramon* (*that which is made a ban/forbidden*) on you^b their egression/eviction; do then you^z believe by some (*of*) the book^x and you^z unbelieve by some (*of it^x*); so what a requital (*of*) whom^p [*he*] does *tha'leka* (*afar-that-it*)^x of you^b except ignominy in the life^w (*of*) the world^w and The *Qeyamatey's*^w (*Judgment's*) Day, *youraddona*¹⁴⁴ (*to be forthwith-retuned they^z*) to hardest (*of*) the torment; and not Allah (*is*) neglector *amma* (*regarding*) what you^z work.

ثُمَّ أَنْتُمْ هَؤُلَاءِ تَقْتُلُونَ
أَنْفُسَكُمْ وَتَخْرُجُونَ فَرِيقًا مِّنْكُمْ
مِّنْ دِيَارِهِمْ تَطْرَهُونَ عَلَيْهِمْ بِالْأَيْدِي
وَالْعُدُونِ وَإِنْ يَأْتِوكُمْ أُسْرَىٰ
تَفْدُوهُمْ وَهُمْ هُوَ مُحَرَّمٌ عَلَيْكُمْ
إِخْرَاجُهُمْ أَفَتُؤْمِنُونَ بِبَعْضِ
الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ فَمَا
جَزَاءُ مَنْ يَفْعَلُ ذَلِكَ مِنْكُمْ إِلَّا
خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ
الْأَقِيمَةِ يُرَدُّونَ إِلَىٰ أَشَدِّ الْعَذَابِ وَمَا
اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿٨٥﴾

86. Those, who^r they^z purchased the life^w (*of*) the world^w by the Hereafter;^w so neither (*to be*) alleviated *a'n* (*off*) them the torment, nor (*are*) they (*to be*) succored they.^z

أُولَٰئِكَ الَّذِينَ اشْتَرُوا الْحَيَاةَ
الدُّنْيَا بِالْآخِرَةِ فَلَا يَخَفُ عَنْهُمْ
الْعَذَابُ وَلَا هُمْ يُنصَرُونَ ﴿٨٦﴾

87. And *laqad* (*verily, already and affirmatively*) *aa'tayna* (*We accorded*) *Mosa* (*Moses*) the book^x and We supervened from after him by the messengers; and *aa'tayna Esa*, (*Jesus*) *Mariam's* (*Mary's*) son, the evidences-she;^y and We supported¹⁴⁵ him by *Ruhe-el-Qudes*¹⁴⁶ (*Arch angel Gabriel*); is then everywhen¹⁴⁷

وَلَقَدْ آتَيْنَا مُوسَىٰ الْكِتَابَ
وَفَقَّيْنَا مِنْ بَعْدِهِ بِالرُّسُلِ
وَأَتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ
وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ أَفَكُلَّمَا

¹⁴² See the *Lexicon* attached to this Translation for the word *Zakah* and its implications of augmentative blessedness.

¹⁴³ The word “ميثاق”=“assured covenant” and “عهد”=covenant. See the *Lexicon* attached to this Translation.

¹⁴⁴ The word “يردون” is rooted in “رد” meaning forthwith-retuned; example the greeting must be “forthwith retuned,” as in the *Ayah*: “And when (*had*) been greeted you^c by a greeting^w then let-you^z greet by better than it^w or let-you^z forthwith-return it.” (S4: 86).

¹⁴⁵ The word “آتيناه” comes from the “آي” which is that “(divine) Might,” as in the *Ayah*: “And the Heaven We built it^w by (divine) Might” (S51: 47), i.e. a kind of “Might” which Allah alone possesses.

¹⁴⁶ *Ruhe-el-Qudis* = The Holy Spirit = (*Al-Rubo-Alameen, The trusted Spirit = the angle of revelation, Gabriel, peace be on him.*

¹⁴⁷ The letter “ما” has many meanings, among them: *time*.

a messenger came (to) you^b by what not *tahwa* (tendentiously like) yourⁿ selves^w *istakbaratom*¹⁴⁸ (you^c affirmed yourⁿ prideful haughtiness) so a team you^c denied and a team you^z kill.

فَقَتُلُوا

88. And said they:^z our hearts (are) *ghulfon*¹⁴⁹ (wrapped-/shrouded or veiled); rather Allah cursed them by their unbelief; so a few *mma*¹⁵⁰ (intensely few) they^z believe.

وَقَالُوا قُلُوبُنَا غُلْفٌ بَلْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَقَلِيلًا مَّا يُؤْمِنُونَ

89. And *lamma* (when/whence) came (to) them a Book^x from *enda* (originating from/by munificence of/by Rule of) Allah, *mussa'ddeqon*¹⁵¹ (accepter as credible) for what (is) with them and they^z were of earlier *yestaftaboona* (seeking-[opening]/victory) over whom^r they^z unbelieved; so *lamma* came (to) them what they^z knew, they^z unbelieved by it;^x so Allah's curse^w (is) on the unbelievers.

وَلَمَّا جَاءَهُمْ كِتَابٌ مِّنْ عِندِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ وَكَانُوا مِن قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ فَلَعْنَهُ اللَّهُ عَلَى الْكَافِرِينَ

90. Wretched what they^z purchased by it^x their selves^w that they^z unbelieve by what Allah descended, *baghyann*¹⁵² (envyingly/transgressively) that *younazzeala* (iteratively descends) Allah of His munificence^x on whom^p [He] wills of His *eba'de* (worshippers-/submitters/slaves); so, *ba'o* (they^z deservedly incurred) by a wrath^x on a wrath,^x and for the unbelievers (is) a torment humiliating.

بِشْمَا اشْتَرَوْا بِهِ أَنْفُسَهُمْ أَن يَكْفُرُوا بِمَا أَنزَلَ اللَّهُ بَعِثْنَا أَن يُنَزَّلَ اللَّهُ مِنْ فَضْلِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ فَبَاءُوا بِغَضَبٍ عَلَى غَضَبٍ وَلِلْكَافِرِينَ عَذَابٌ مُّهِينٌ

91. And if (had been) said for them: let-believe you^z by what Allah (had) descended, they^z said: [we] believe by what (had been) descended on us; and they^z unbelieve by what (is) beyond¹⁵³ it^x while it^x is the right^x *mussa'ddeqan*¹⁵⁴ (accepter as credible) for what (is) with them; let-say [you^s]: so wherefore you^z kill Allah's prophets of earlier, *en* (if) you^c were believers.

وَإِذَا قِيلَ لَهُمْ ءَامِنُوا بِمَا أَنزَلَ اللَّهُ قَالُوا تَوْفِينَا بِمَا أَنزَلَ عَلَيْنَا وَيكْفُرُونَ بِمَا وَرَاءَهُ وَهُوَ الْحَقُّ مُصَدِّقًا لِّمَا مَعَهُمْ قُلْ فَلِمَ تَقْتُلُونَ أَنْبِيَاءَ اللَّهِ مِن قَبْلُ إِن كُنْتُمْ مُّؤْمِنِينَ

¹⁴⁸ See the *Lexicon* attached to this Translation for the effect of the letter **س** when added to a word..

¹⁴⁹ The word “غلف” means in a cover or envelop and so we do not understand.

¹⁵⁰ See the *Lexicon* attached to this Translation regarding, “بِمَا الْمَصْدِرِيَّةُ” here for *intensification*.

¹⁵¹ The word “*musaddeqon*” is more than an “affirmer,” it is *accepter of the referent as credible*.

¹⁵² This word “*baghyann*” has several *distinct* meanings: (1) envious and presumptuous state of mind inciting unprovoked aggression, i.e. going *beyond bounds* in striving to possess what does *not* belong to the inciter; (2) enviously seeking or aspiring to possess for one's self some thing, i.e. selfish excessiveness; (3) excessive rain; (4) Adultery.

¹⁵³ The word “وراء” means: (1) “بعد” (2) “الآخر”. مثلا: و يذرون وراءهم الآخرة. (3) “ولد الولد”. الخلف، ف خلف الشيء هو مؤخرته: مثلا وراء الأكمة. (3) ولد الولد knowledge or experience.

¹⁵⁴ The word “*musaddeqan*” is more than an “affirmer,” it is *accepter of the referent as credible*.

92. And *laqad* (verily, already and affirmatively) came (to) you^b Mosa (Moses) by the evidences-she;^y afterwards *ittakha-thtom*¹⁵⁵ (you^c took and presumed) the calf from after him, while you^f (were) *dha'lemoona*¹⁵⁶ (injustice-doers).

وَلَقَدْ جَاءَكُمْ مُوسَىٰ بِالْبَيِّنَاتِ
ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِن بَعْدِهِ
وَأَنْتُمْ ظَالِمُونَ ﴿٩٢﴾

93. And *edh* (when) We took yourⁿ *meethaqa*^x (ratified-covenant)^{x157} and raised We above you^b the *Ttoora* (Mount of Sinai); let-take you^z what We gave you^b by a strength^w and let-listen you,^z said they:^z we heard and we disobeyed; and (had been caused to) drink they^z in their hearts the calf¹⁵⁸ by their unbelief; let-say [you^s]: wretched (is) what commands you^b by it^x yourⁿ belief, *en* (if) you^c were believers.

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا
فَوْقَكُمْ الطُّورَ خُذُوا مَا
ءَاتَيْنَاكُمْ بِقُوَّةٍ وَأَسْمِعُوا
قَالُوا سَمِعْنَا وَعَصَيْنَا وَأُشْرِبُوا فِي
قُلُوبِهِمُ الْعِجْلَ بِكُفْرِهِمْ
قُلْ بِسْمَا يَأْمُرُكُمْ بِهِ
إِيمَانُكُمْ إِن كُنْتُمْ مُؤْمِنِينَ ﴿٩٣﴾

94. Let-say [you^s]: *en* (if) was-she^y for you^b the home^w (of) the Hereafter^w *enda* (by munificence of/ by Rule of) Allah purely-she^{y159} of without the mankind, then let-you^z wish the death^x if you^c were *ssa'dequeena* (always-truth-enforcers).

قُلْ إِنْ كَانَتْ لَكُمْ أَلْدَارُ
الْآخِرَةِ عِنْدَ اللَّهِ خَالِصَةً مِّنْ
دُونِ النَّاسِ فَتَمَنَّوْا الْمَوْتَ إِنْ
كُنْتُمْ صَادِقِينَ ﴿٩٤﴾

95. And never they^z wish it^{x160} ever, by what (had) advanced-she^y their hands,^{w161} and Allah (is) Omniscient by the *dha'lemeena* (injustice-doers).

وَلَنْ يَتَمَنَّوْهُ أَبَدًا بِمَا قَدَّمَتْ
أَيْدِيهِمْ ۗ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿٩٥﴾

96. And surely assuredly¹⁶² [you^s] find them eagerest (of) the mankind over a life;^w and of whom^r they^z partnered (other deities), longs¹⁶³ an *abado*¹⁶⁴ (a lone/any one) (of) them if¹⁶⁵ [he] (were to) live a

وَلَنَجْذِبَهُمْ أَكْرَصَ النَّاسِ عَلَى
حَيَوتِهِمْ وَمِنَ الَّذِينَ أَشْرَكُوا يَوَدُّ
أَحَدُهُمْ لَوْ يُعَمَّرَ أَلْفَ سَنَةٍ وَمَا هُوَ

¹⁵⁵ The word "اتَّخَذَ" from "الإِتْخَاذُ" which is "إِفْتِعَالٌ" for "الْإِتْخَاذُ", as stated in لسان العرب; therefore, "اتَّخَذَ" is always taking and presuming some thing of what was taken. Thus, it is not just the mere taking.

¹⁵⁶ The "ظالمون" = "the injustice-doer," as "الظلم" = "injustice." See footnote 270 below.

¹⁵⁷ The words: "ميثاق" = "ratified covenant" and "عهد" = covenant.

¹⁵⁸ That is their love of the calf.

¹⁵⁹ The word "خالصة" is an adverbial construct, and a feminine gender as indicated by the feminine ة in خالصة. So, it is suffixed by the feminine suffix: "she". See إعراب القرآن، لمحمود صافي.

¹⁶⁰ The pronoun "هـ" in "يَتَمَنَّوْهُ" is a masculine pronoun referring to "the death," a masculine gender. So, it is x.

¹⁶¹ The word "hand" in the Arabic language is in the feminine gender, and has many distinct meanings: (1) it is the body part extending from the tips of the fingers up to the shoulders; (2) from the tips of the fingers to the wrist; (3) power or might; (4) having possession of; (5) extending submission to; (6) extending support for; (7) taking the hands off; (8) given the back of the hand=giving freely; (9) favor; (10) handle of; (11) fell in his hand=felt sorry; (12) under the hand of=trained by; (13) between the hands=in the front of or before (prior to) it. The Qur'anic expression as in this Ayah: "what (had) advanced-she" their hands" means had done themselves.

¹⁶² The "ل" in "لَتَجِدَنَّ" is a juratory "القسم" "ل" = "ل" amounting to = "التأكيد", i.e. affirmation, expressed here by "assuredly".

¹⁶³ The word "يودُّ" translated as "longs" means an earnest, heartfelt desire, especially for something beyond reach. That is to say: what one longs for is not going to happen.

¹⁶⁴ See the Lexicon attached to this Translation regarding "أحد."

¹⁶⁵ The particle "لو" since it is a future-connected verb, probable to occur and not sure it's a present occurrence, such a "لو" amounts to "if" or "when." See معني اللبيب، ابن هشام.

thousand-year^w and that surely not *mozahze-be'*¹⁶⁶ (*he who budges others/displacer*) of the torment that [he] (*were made to be*) long-lived; and Allah (*is*) Basseeron (*keenly: Seer/Omnoscient*) by what they^z work.

بِمَرْحَنِهِ مَنِ الْعَذَابِ أَنْ يُعَمَّرَ
وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ ﴿١٦٦﴾

97. Let-say [you^s]: whoever [he] was a foe¹⁶⁷ for *Jebreela* (*Gabriel*), then verily he *naẓẓala* (*iteratively descended*) it^x on your^t heart, by Allah's leave, *mussa'ddeqan*¹⁶⁸ (*accepter as credible*) for what (*is*) between his hands,^{w169} and a *hudan* (*divine-guidance*)^x and a *bushra*^{w170} (*a pleasant-tiding*)^w for the believers.

قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ
نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا
لِمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرَى
لِلْمُؤْمِنِينَ ﴿١٦٧﴾

98. Whoever [he] was a foe¹⁷¹ for Allah and His angels and His messengers, and *Jebreela* (*Gabriel*) and *Mekala* (*Michael*), then verily Allah (*is*) a foe¹⁷² for the unbelievers.

مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ
وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَالَ
فَإِنَّ اللَّهَ عَدُوٌّ لِلْكَافِرِينَ ﴿١٦٨﴾

99. And *laqad* (*verily, already and affirmatively*) We descended to you^s *Aya'ten*^w (*Qura'nic statements*) evidents-she;^y and not unbelieve by it^w except the *fa'seeqoona*¹⁷³ (*rebels vis-à-vis Allah's command*).

وَلَقَدْ أَنْزَلْنَا إِلَيْكَ آيَاتٍ بَيِّنَاتٍ
وَمَا يَكْفُرُ بِهَا إِلَّا الْفَاسِقُونَ ﴿١٦٩﴾

100. Is [and] everywhen covenanted they^z a covenant^x *nabatha* (*slightly-forsook*) it^x a team of them; rather most (*of*) them not believe they.^z

أَوْكُلَّمَا عَاهَدُوا عَهْدًا نَبَذَهُ
فَرِيقٌ مِّنْهُمْ بَلْ أَكْثَرُهُمْ لَا
يُؤْمِنُونَ ﴿١٧٠﴾

101. And *lamma*¹⁷⁴ (*when/whence*) came (*to*) them a messenger from *ende* (*by munificence of/by Rule of*) Allah, *mussa'ddeqan*¹⁷⁵ (*accepter as credible*) for what (*is*) with them, *nabatha* (*slightly-forsook*) a team of whom^r they^z (*had been*) given the book, Allah's Book beyond¹⁷⁶ their backs, as if/surely they not know.

وَلَمَّا جَاءَهُمْ رَسُولٌ مِّنْ عِنْدِ
اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ بَدَّ فَرِيقٌ
مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ كَتَبَ
اللَّهُ وَرَاءَ ظُهُورِهِمْ كَانَهُمْ لَا
يَعْلَمُونَ ﴿١٧١﴾

¹⁶⁶ The word "*mozahzebe*" is deflected subject of the past tense root word "*zahzaba*" = "زَحَزَحَ," which means moved the object back and forth or from side to side, usually gently, intending to *budge* or *displace* it. Thus, "*zahzaba*" = "زَحَزَحَ," means *displaced* or *moved away* from an original place.

¹⁶⁷ The word "عَدُوٌّ" in Arabic is used for: (1) *singular* and (2) *plural* too (3) "*multitudinous foe*," see *الهادي واللسان*.

¹⁶⁸ See footnote 77 above regarding "*musaddeqan*".

¹⁶⁹ That is to say: before him, i.e. the *writes* that were revealed earlier to other *messengers and prophets*.

¹⁷⁰ Here again there is *no single* word in English for the noun "بُشْرَى" so we resort to transliteration and parenthetical explanation. So, *bushra* (*a pleasing-tiding*). And "بُشْرَى" unlike its verbal conjugates, throughout The Qur'an *always* use it for the "*khayrey*" (*desirables, goodnesses, worthinesses*).

¹⁷¹ See footnote 167 above regarding *foe*.

¹⁷² Ibid regarding *foe*.

¹⁷³ See the *Lexicon* attached to this Translation for this important word *faseqoon* and its grammatical inflections.

¹⁷⁴ The particle "لَمَّا" is an *adverbial* particle in the sense of a *past tense* = ظَرْفٌ بِمَعْنَى حِينَ = "when." Coupled with the *present tense* it means: "whence" = "حَيْثُ," or it could be a particle of *exception* meaning: *but* or *except*. See *إعراب القرآن، لمحمود صافي والهادي*.

¹⁷⁵ The word "*musaddeqan*" is more than an "affirmer," it is *accepter of the referent as credible*.

¹⁷⁶ The word "وَرَاءَ" means: (1) "بعد" (2) "أخيراً" (3) "مؤخراً" (4) "مؤخراً" (5) "مؤخراً" (6) "مؤخراً" (7) "مؤخراً" (8) "مؤخراً" (9) "مؤخراً" (10) "مؤخراً" (11) "مؤخراً" (12) "مؤخراً" (13) "مؤخراً" (14) "مؤخراً" (15) "مؤخراً" (16) "مؤخراً" (17) "مؤخراً" (18) "مؤخراً" (19) "مؤخراً" (20) "مؤخراً" (21) "مؤخراً" (22) "مؤخراً" (23) "مؤخراً" (24) "مؤخراً" (25) "مؤخراً" (26) "مؤخراً" (27) "مؤخراً" (28) "مؤخراً" (29) "مؤخراً" (30) "مؤخراً" (31) "مؤخراً" (32) "مؤخراً" (33) "مؤخراً" (34) "مؤخراً" (35) "مؤخراً" (36) "مؤخراً" (37) "مؤخراً" (38) "مؤخراً" (39) "مؤخراً" (40) "مؤخراً" (41) "مؤخراً" (42) "مؤخراً" (43) "مؤخراً" (44) "مؤخراً" (45) "مؤخراً" (46) "مؤخراً" (47) "مؤخراً" (48) "مؤخراً" (49) "مؤخراً" (50) "مؤخراً" (51) "مؤخراً" (52) "مؤخراً" (53) "مؤخراً" (54) "مؤخراً" (55) "مؤخراً" (56) "مؤخراً" (57) "مؤخراً" (58) "مؤخراً" (59) "مؤخراً" (60) "مؤخراً" (61) "مؤخراً" (62) "مؤخراً" (63) "مؤخراً" (64) "مؤخراً" (65) "مؤخراً" (66) "مؤخراً" (67) "مؤخراً" (68) "مؤخراً" (69) "مؤخراً" (70) "مؤخراً" 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102. And *ettaba'o*¹⁷⁷ (they^z closely followed) what recite the Satans over *Sulaymana's* (Solomon's) proprietorship; and not unbelieved *Sulaymano* (Solomon); [and] but the Satans unbelieved they;^z they^z teach the mankind the magic^x and what (had been) descended on the two angels by *Ba'bela*, *Haruta* and *Maruta*; and not both teach of an *aba'den* (a lone/any one) until both say: verily only we (are) an essay;^{w178} so let-not unbelieve [you^s], then learn they^z from them both what they^z separate by it^x between the *mar'ee*¹⁷⁹ (mature/perfect manliness possessor) and his spouse (wife); and not they surely (are) *dha'reena* (futilely harming/hurting) by it^x of an *aba'den* except by Allah's leave; and they^z learn what hurts them and not benefits them; and *laqad* (verily, already and affirmatively) knew they^z surely who^p [he] purchased¹⁸⁰ it^x not for him in the Hereafter^w of a *khalaqen*¹⁸¹ (good-portion/lot); and surely wretched (is) what they^z sold¹⁸² by it^x their selves^w if they^z were (to) know.

وَاتَّبَعُوا مَا تَتْلُوا الشَّيَاطِينُ عَلَىٰ مُلْكٍ سُلَيْمَنَ وَمَا كَفَرُوا سُلَيْمَنَ وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ وَمَا أُنْزِلَ عَلَى الْمَلَائِكَةِ بِبَابِلَ هَرُوتَ وَمَرْوُتَ وَمَا يُمَلِّكَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلْقٍ وَلَبِئْسَ مَا شَكَرُوا بِهِ أَنْفُسَهُمْ لَوْ كَانُوا يَعْلَمُونَ ﴿١٠٢﴾

103. And had that they believed they^z and *ettaqam* (they^z had reverentially guarded not to displease Allah), surely a reward^w from *ende* (by munificence of/by Rule of) Allah (is) *khayron* (choicer/superior/worthier) if they^z were (to) know.

لَوْ أَنَّهُمْ ءَامَنُوا وَاتَّقَوْا لَمَثُوبَةٌ مِّنْ عِنْدِ اللَّهِ خَيْرٌ لَّوْ كَانُوا يَعْلَمُونَ ﴿١٠٣﴾

104. O, you who^r believed they^z let-not say you^z *ra'end*¹⁸³ (let-be considerate to us [you^s] / look at us [you^s]), and let-say you^z *undburna*¹⁸⁴ (let-listen and pay

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقُولُوا رَعَيْنَا وَفُؤُولُوا أَنْظَرْنَا

¹⁷⁷ See the *Lexicon* attached to this Translation for the distinction between “اتبع”= follow and “اتَّبَعَ”= closely follow..

¹⁷⁸ See the *Lexicon* attached to this Translation for the word “*jetnah*,” which has many meanings.

¹⁷⁹ See the *Lexicon* attached to this Translation for the differences between: the man = الإنسان, the person = الشخص, the *mar'o* = المرء, being the mature/perfect manliness possessor. Although in English the word “one” seems to be an acceptable approximation for “المرء,” the *Lexicon* explains why we cannot use this seemingly acceptable way with respect to The Qur'an or the *hadeeth*.

¹⁸⁰ The Arabic words: (a) “اشترى” and (b) “شَرَى” occur time and again in The Qur'an. Many people confuse their meanings. As a rule, mostly and generally: (a) “اشترى” means purchased and (b) “شَرَى” means sold; although on some rather rare occasions the reverse may be true. It is the context, which will govern the exact meaning. In this great *Ayah* the rule holds well.

¹⁸¹ The word “خَلَقَ” has two similar but distinct meanings: (1) good portion, or (2) the good traits of a person for which he is praised for. See الهادي.

¹⁸² See footnote 190 above regarding “شَرَى.”

¹⁸³ The word “*ra'end*” has two distinct meanings, depending on how the emphasis is placed at the end of the word. One meaning is: (1) consider us, by way of being kind and considerate. (2) The second meaning is: (you) hasty, foolish, rash and thoughtless. The Jews used to address Mohammad (SAWS) by twisting their tongue almost imperceptible way to mean the second meaning. Thus, the believers were commanded by this *Ayah* to avoid this word, as it is associated with the second meaning; and instead to substitute it with the word “*undburna*.”

¹⁸⁴ The word “*undburna*” is made up of two words: “*nadbara*” and “*na*.” The word “*nadbara*” has many meanings, among them: looked at and was considerate towards some one with the intention of being kind or =

attention to us [you^s]), and let-listen you;^z and for the unbelievers (is) a painful torment.

وَأَسْمِعُوا وَلِلْكَافِرِينَ
عَذَابٌ أَلِيمٌ ﴿١٠٤﴾

105. Not long¹⁸⁵ who^r unbelieved they^z of the book's folk,^w nor the *mushrekeena* (he-they who partner deities with Allah/he-polytheists), that *younazala* (to be iteratively descended) on you^b of a *khayren* (mercy-/revelation/desirable/provision/power) from yourⁿ Lord and Allah particularizes by His mercy^w whom^p [He] wills; and Allah (is) possessor (of) the munificence, the great.

مَا يَوَدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ
الْكِتَابِ وَلَا الْمُشْرِكِينَ أَنْ يُنَزَّلَ
عَلَيْكُمْ مِنْ خَيْرٍ مِنْ رَبِّكُمْ
وَاللَّهُ يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ
وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿١٠٥﴾

106. Not [We] abrogate of an *Aya'ten*^w (Qura'nic statement) or [We] (cause) it^w (to be) forgotten, *na'atey* ([We] accord/bring) by *khayren* (superior/worthier) than it^w or like it,^w have not known [you^s] that Allah over every thing (is) Omnipotent.

مَا نَنْسَخْ مِنْ آيَةٍ أَوْ نُنسِهَا
نَأْتِ بِخَيْرٍ مِمَّا أَوْ مِثْلِهَا
أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٠٦﴾

107. Have not [you^s] known that Allah for Him (is) the Heavens^w and the Earth's^w proprietorship; and not for you^b of lesser than/without Allah of a *wa'leyen* (guardian/ally) and nor a *na'sseeren* (multitudinous-succorer).

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ
السَّمَوَاتِ وَالْأَرْضِ وَمَا لَكُمْ
مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿١٠٧﴾

108. Or you^z want to you^z ask yourⁿ messenger just-as *Mosa* (Moses) (had been) asked of before; and whoever [he] substitutes¹⁸⁶ (i.e. takes/receives) the unbelief by (i.e. instead-of) the belief, then *qad* (already and affirmatively) [he] strayed the path's intent/center.

أَمْ تَرِيدُونَ أَنْ تَسْأَلُوا رَسُولَكُمْ
كَمَا سَأَلَ مُوسَى مِنْ قَبْلُ وَمَنْ
يَتَّبِعِ الْكُفْرَ الْإِبْرَاقَ فَقَدْ ضَلَّ
سَوَاءَ السَّبِيلِ ﴿١٠٨﴾

= *reprieving* or both; (2) considered and appreciated the enormity of some thing. The “na” is the pronoun of the speakers in the subjective collective sense of “us.” Thus, “*undhuran*,” here, and Allah knows best, means: (1) (the addressors are petitioning the addressee as if saying) “listen and pay attention to us;” (2) (the addressors are pleading the addressee as if saying) “give us respite (i.e. the speakers).”

¹⁸⁵ The word “يَوَدُّ,” translated as “long” means an earnest, heartfelt desire, especially for something *beyond reach*. That is to say: what many long for is *not* going to happen.

¹⁸⁶ The word “يَتَبَدَّلُ,” translated here as “substitutes” must be understood in light of the following: (1) Allah SWT created the people “good by nature” and He empowered each person by a capacity to choose the good or the bad but be held accountable for such choices. (2) The Arabic language has many characteristics, among them “التقديم” = *hysteron-proteron* (see the *Lexicon* attached to this Translation for more elaboration on this point), giving greater importance or precedence to that which is stated first in a text, in order to convey a particular meaning or an image of some thing. For example in this great *Ayah*: seemingly “whoever exchanges the unbelief by the belief then *qad* (already and affirmatively) verily [he] (had) strayed...” is a clear text. However, the reader must bear in mind that (3) given the aforesaid in (1) people by “nature” are good, so they innately possess good belief or the potential for a good belief. (4) But because of various influences, including the personal unsound biases a person would interchange the good for the bad. For example remember (S 2:61) which says “Said [he]: do you seek substituting that which is baser by that which is better? ...” So, when someone seeks to substitute that which is baser by that which is better what can you say to him other than what an unsound choice he made? Nevertheless that is his/her choice. So, in such a case (5) the bad receives precedence or priority and is seen ahead or first. Thus, (6) the unbelief is more important to him so he interchanges it with what he already has, i.e. the innately good belief. Therefore, (7) this great *Ayah* tries to depict such a reality; that is why the unbelief is mentioned first and the belief is stated last. (8) Hence what is seemingly clear does neither stands nor really applies. And the Arabs say: “تَبَدَّلَهُ أَيَّ أَخْذِهِ مَكَانَهُ” = *interchanged it equals took it in its place*, in other word he had interchanged what he has with what he does not have. In this case, he had interchanged the belief for the unbelief.

109. Longed¹⁸⁷ many of the book's folk if¹⁸⁸ *yarrodokom*¹⁸⁹ (*they^z forthwith-return you^b*) from after yourⁿ belief (*to become*) unbelievers, an envy-/envyingly of *ende* (*springing of*) their selves^w from after what manifested for them the right; so let-pardon you^z and let-condone you^z until Allah *ya'atey* (*accords/comes*) by His command; verily Allah over every thing (*is*) Omnipotent.

وَدَّ كَثِيرٌ مِّنْ أَهْلِ
الْكِتَابِ لَوْ يَرُدُّونَكُم مِّنْ بَعْدِ
إِيمَانِكُمْ كَفَارًا حَسَدًا مِّنْ عِنْدِ
أَنفُسِهِمْ مِّنْ بَعْدِ مَا بَيَّنَّ لَهُمُ
الْحَقُّ فَاعْفُوا وَاصْفَحُوا حَتَّىٰ
يَأْتِيَ اللَّهُ بِأَمْرِهِ إِنَّ اللَّهَ عَلَىٰ كُلِّ
شَيْءٍ قَدِيرٌ ﴿١٠٩﴾

110. And *aqemo*¹⁹⁰ (*let-you^z up-to-fulfill the prescribed obligations of*) the Prayer^w and *aa'to* (*let-you^z accord and fulfill the obligations of*) the Zakata^{w191} (*prescribed portion of personal possessions*)^w and what advance you^z for yourⁿ selves^w of *khayren* (*goodness/charity-/worship*) you^z find it^x *ende* (*with/by Rule of*) Allah; verily Allah by what you^z work (*is*) *Basseeron* (*keenly: Seer/Omnoscient*).

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ
وَمَا تُقَدِّمُوا لِأَنفُسِكُمْ مِنْ خَيْرٍ
تَجِدُوهُ عِنْدَ اللَّهِ إِنَّ اللَّهَ بِمَا
تَعْمَلُونَ بَصِيرٌ ﴿١١٠﴾

111. And said they^z: never enters the Paradise^w except who^p [*he*] was Jewish or Nassara (*Christians*); *telka*^{w192} (*that-afar-it/those*)^w (*are*) their wishes^w; let-say [*you^s*]: *ba'to* (*let-bring forth you^z*) yourⁿ proof *en* (*if*) you^c were *ssa'dequeena* (*always-truth-enforcers*).

وَقَالُوا لَن يَدْخُلَ الْجَنَّةَ إِلَّا مَن
كَانَ هُودًا أَوْ نَصْرَىٰ تِلْكَ
أَمَانِيُّهُمْ قُلْ هَاتُوا بُرْهَانَكُمْ
إِن كُنْتُمْ صَادِقِينَ ﴿١١١﴾

112. *Bala*¹⁹³ (*certainly-not*); whoever [*he*] consigned his face¹⁹⁴ for Allah, while he (*is*) a benefactor, so for him (*is*) his remuneration *enda* (*by munificence of/by Rule of*) his Lord; and (*is*) neither a fear on them, and nor they sadden.

بَلَىٰ مَن أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ
مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَلَا
خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١١٢﴾

113. And said-she^y the Jews: the Nassara (*Christians*) (*are*) not-she^y on a thing; and said-she^y the Nassara the Jews (*are*) not-she^y on a thing, while they recite the book; like *tha'leka* (*afar-that-it*)^x said who^r not know they^z like their say; so Allah rules among

وَقَالَتِ الْيَهُودُ لَيْسَتِ النَّصْرَىٰ عَلَىٰ
شَيْءٍ وَقَالَتِ النَّصْرَىٰ لَيْسَتِ الْيَهُودُ
عَلَىٰ شَيْءٍ وَهُمْ يَتْلُونَ الْكِتَابَ
كَذَٰلِكَ قَالَ الَّذِينَ لَا يَعْلَمُونَ مِثْلَ

¹⁸⁷ See footnote 247 above regarding “ود، يود”= “long.”

¹⁸⁸ The particle “لو” since it is a *future-connected* verb, probable to occur and *not* sure it's a present occurrence, such a “لو” amounts to “if” or “when.” See مقني اللبيب، ابن هشام.

¹⁸⁹ The word “يردونكم” is rooted in “رد” meaning *forthwith-retuned*; example the greeting must be “*forthwith-retuned*,” as in the *Ayah*: “And when (*had been*) greeted you^z by a greeting^w then you^z greet by better than it^w or you^z forthwith-return it.” (S4: 86).

¹⁹⁰ The word “أقيموا” is rooted in “أقام”=uphold/sustain/maintain.

¹⁹¹ See the *Lexicon* attached to this *Translation* for the word *Zakah* and its *implications of augmentative blessedness*.

¹⁹² See the *Lexicon* attached to this *Translation* for an elaboration on this *conjunctive noun*.

¹⁹³ The word “bala”= “indeed-not” is absolutely *not* synonymous to “yes”=“نعم,” see footnote 196 or the *Lexicon* attached to this *Translation* for more elaboration.

¹⁹⁴ The word “face” has at least *eight* different meanings: (1) literally the face of any entity, (2) pleasure and countenance of, (3) favor, (4) honor, (5) sake, (6) the beginning of, (7) essence of, (8) *the entity of*.

them The *Qeyamatey's*^w (Judgment's) Day in what they^z were in it^x differing. قَوْلِهِمْ ۖ فَأَلَّهَ يَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَمَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿١١٧﴾

114. And who^a (is) wronger¹⁹⁵ than who^p [he] prevented Allah's mosques that His name (to be) mentioned in it^w and [he] endeavored¹⁹⁶ in its^w ruin; those not was for them to enter it^w except (as) fearers; for them in the world^w (is) an ignominy and for them in the Hereafter^w (is) a great torment. وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسَاجِدَ اللَّهِ أَنْ يُذَكَّرَ فِيهَا أَسْمُهُ وَاسْعَى فِي خَرَابِهَا أُولَٰئِكَ مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا خَائِفِينَ لَهُمْ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿١١٤﴾

115. And for Allah (are) the *mashrege* (sunrise's locus) and the *maghrebe* (sunset's locus); so, where ever you^z turn/diverge so hither (is) Allah's Face¹⁹⁷; verily, Allah (is) *Wa'seon*¹⁹⁸ (Surrounder and encompassing all things), Omniscient. وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُولُوا فَتَمَّ وَجْهَ اللَّهِ إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ ﴿١١٥﴾

116. And said they:^z Allah *ittakhatha*¹⁹⁹ ([He] took and made) a son; *Subhana*²⁰⁰ (Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of) Him; rather for Him what (are) in the Heavens^w and the Earth^w all (are) for Him *qa'netoona* (he-they: devotedly-obeyers/submitters/suppliants). وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحَنَهُ ۚ بَلْ لَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ كُلُّ لَّهُ قَلِيلٌ ﴿١١٦﴾

117. *Ba'dee'ao*²⁰¹ (Perfect-Originator [He]) (of) the Heavens^w and the Earth^w and if [He] decreed a matter^x then verily only says [He] for it:^x let-be [you^s] so [it^x] is. بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ ۚ وَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿١١٧﴾

118. And said who^r not know they^z *lawla* (why not/wherefore) speaks Allah (to) us, or *ta'ateena* ([you^s]: come/bring us) an *Ayaton*^w (sign/proof/miracle); وَقَالَ الَّذِينَ لَا يَعْلَمُونَ لَوْلَا يُكَلِّمُنَا اللَّهُ أَوْ تَأْتِينَا آيَةٌ ۚ

¹⁹⁵ See the *Lexicon* attached to this Translation for “ظالم”=“فاعل الظلم”=“injustice-doer” and “أظلم”=“wronger.”

¹⁹⁶ See the *Lexicon* attached to this Translation for remarks on the word “سعى” denoting agility and vigor of gait.

¹⁹⁷ The Arabic tongue expression “Allah's Face” = Allah's pleasure and/or His countenance, His Entity, His only.

¹⁹⁸ The word “wa'seon” is singular, masculine, subjective noun with multiple meanings: (1) Surrounder of other things and subsuming them, (2) vastly spacious, (3) that which can comprehensively contain other thing. When the definite article “the” is prefixed to it, with a capital “T” and the word “was'oon” also with a capital “W,” to make “The Was'eo” then it becomes one of Allah's most beautiful names, meaning “surrounding and encompassing everything.”

¹⁹⁹ The word “اتَّخَذَ” from “الِاتَّخَاذَ” which is “افْتَعَلَ” for “الِاتَّخَاذَ,” as stated in *لسان العرب*; therefore, “اتَّخَذَ” is always taking and assuming some thing about what was taken. Thus, it is not just the mere taking.

²⁰⁰ The word “subhana”=“سبحانه” has no English equivalent. The word is made up of two parts: “subhana” and the pronoun “ho”=“Him.” Wherever the word “subhana,” or its associates/inflections (such as “سبحان” or “سبحانك”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus deserving the utmost solemn consecration for His divine uniqueness. So, we can render “subhana”=“سبحان” concept by saying: Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of Him).

²⁰¹ The word “بَدِيعٌ” has two distinct albeit related meanings: (1) the Perfect-Originator, (2) the perfectly-originated thing (s), such as the Heavens or the Earth. See *الهادي*.

like *tha'leka* (*afar-that-it*)^x said who^r of before them similar (*to*) their say; looked-alike-she^y their hearts; *qad* (*already and affirmatively*) manifested We the *Aya'te*^w (=plural of *aya'ton*) for a people *youqenoona* (*those who believe with certitude*).

كَذَلِكَ قَالَ الَّذِينَ مِنْ قَبْلِهِمْ
مِثْلَ قَوْلِهِمْ سَتَبَثَتْ قُلُوبُهُمْ قَدْ
بَيَّنَّا الْآيَاتِ لِقَوْمٍ يُوقِنُونَ

١١٨

119. Verily We sent you^g by the right, a *basbeeran*²⁰² (*iterative teller of pleasant tidings*) and *natbeeran* (*iterative warner*); and (*shall be*) not asked [*you*^s] a'n (*regarding*)²⁰³ the *Jabeem's*^{w204} (*intensely-blazing Fire*^w) companions.

إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا
وَلَا تُسْأَلُ عَنْ أَصْحَابِ الْجَحِيمِ

١١٩

120. And never (*shall*) delight a'n²⁰⁵ (*about*) you^g the Jews, and nor the *Nassara* (*Christians*) until *tattaba'a*^{d206} ([*you*^s] *closely-follow*) their sect^w/faith;^w let-say [*you*^s]: verily, Allah's *buda* (*divine-guidance*)^x it^x (*is*) the *buda*^x; and indeed *en* (*if*) *ettaba'ata* (*closely-followed you*^g) their *ahwa*²⁰⁷ (*tendentious likings*) after (*that*) which^x came (*to*) you^g of the knowledge, not for you^g from Allah of a *wa'leyen* (*guardian/ally*), nor a *nasseeren* (*multitudinous succorer*).

وَلَنْ تَرْضَى عَنْكَ الْيَهُودُ وَلَا
النَّصَارَى حَتَّى تَتَّبِعَ مِلَّتَهُمْ قُلْ إِنَّ
هُدَى اللَّهِ هُوَ الْهُدَى وَلَئِنْ
اتَّبَعْتَ أَهْوَاءَهُمْ بَعْدَ الَّذِي جَاءَكَ
مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ
وَلَا نَصِيرٍ

١٢٠

121. Whom^r *aa'taynabum* (*We gave/accorded them*) the book^x they^z recite it^x its^x right recitation; those, they^z believe by it,^x and whoever unbelieves [*he*] by it^x then those they (*are*) the losers.

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ
تِلَاوَتِهِ أُولَئِكَ يُؤْمِنُونَ بِهِ وَمَنْ يَكْفُرْ
بِهِ فَأُولَئِكَ هُمُ الْخَاسِرُونَ

١٢١

122. O, Israel's sons: let-remember you^z My boon^{w208} which^u *an'amto*²⁰⁹ (*I had graced bounteously and ennoblingly the most desirable and delighting boons*) on you^b and surely I preferred you^b over²¹⁰ the worlds.

يَذَكِّرْ لِلْأَسْرَى أَذْكُرُوا نِعْمَتِيَ الَّتِي
أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى
الْعَالَمِينَ

١٢٢

123. And *ettago* (*let you^z reverentially self-protect in*) a day (*in which*) no self^w requites a'n²¹¹ (*avails instead of*) a self^w a thing; and neither (*to be*) accepted from it^w *adlon* (*equivalence/ransom*), and nor benefits it^w an intercession^w and nor they (*are to be*) succored they.^z

وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ
شَيْئًا وَلَا يُقْبَلُ مِنْهَا عَدْلٌ وَلَا
تَنْفَعُهَا شَفَعَةٌ وَلَا هُمْ يُنصَرُونَ

١٢٣

²⁰² See the *Lexicon* attached to this Translation for *bashashara/youbashsharo/mubasheran*=بَشِيرًا يُبَشِّرُ مُبَشِّرٌ.

²⁰³ See the *Lexicon* attached to this Translation for the various meanings of the prepositional letter "عن."

²⁰⁴ The word "الجحيم" is proper noun, but it means intensely blazing fire. See *الراغب*.

²⁰⁵ See the *Lexicon* attached to this Translation regarding the various meanings of the preposition "عن."

²⁰⁶ See the *Lexicon* attached to this Translation for the distinction between "تبع"=followed and "اتبع"=closely-followed.

²⁰⁷ The word "هوى," translated as "(tendentious-liking)," which in and of itself could be good or bad, noble or vile. The Messenger (SAWS) says that believes not anyone of you until his "هوى" agrees with what I came with, i.e. The *Qur'an* and true/good *Hadeeth*.

²⁰⁸ See the *Lexicon* attached to this Translation for "ne'amah" ("boon").

²⁰⁹ For more elaboration regarding "انعم" see the *Lexicon* attached to this Translation.

²¹⁰ *Qur'an* commentators are almost unanimous that this is in reference to the people of that time, i.e. *Moses* contemporaries.

²¹¹ See the *Lexicon* attached to this Translation regarding the various meanings of the preposition "عن."

124. And *edh* (*when*) his Lord essayed *Ebraheema* (*Abraham*) by words;^w then [*he*] concluded them;^{y212} said [*He*]: I am making you^g for the mankind a leader; said [*he*]: and of my progeny;^w said [*He*]: not attain My covenant the *dha'lemeena*²¹³ (*injustice-doers*).

وَإِذْ أُنْتَلَىٰ إِلَٰهَهُمْ رَبُّهُ، بِكَلِمَاتٍ فَأَتَمَّهُنَّ ۖ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا ۚ قَالَ وَمِنْ ذُرِّيَّتِي قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ ﴿١٢٤﴾

125. And *edh* (*when*) We made The House a *matha'batan*²¹⁴ (*frequented-resort/recompment*)^w for the mankind and a security; and *ittakebtho*²¹⁵ (*let-take and make you^a*) of *Ebraheema's* (*Abraham's*) *maqa'me* (*standing-location*) *mussalla* (*Prayer-place*); and We covenanted to *Ebraheema* (*Abraham*) and *Ismaela* (*Ishmael*): that let-purge you both My House for the circumambulators, and the anchorites, and the *rukka'a* (*they who markedly bow i.e. head stooping, chest paralleling the ground and both palms leaning on the knees in the Prayer*) as '*sojoode* (*he-they who kowtow in the Prayer*).

وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنًا وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى ۖ وَعَهِدْنَا إِلَىٰٓ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَنَّ طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ ﴿١٢٥﴾

126. And *edh* (*when*) said *Ebraheemo* (*Abraham*): my Lord let-make [*You^s*] this *baladan*^{x216} (*township, i.e. during establishment of Makkah*) secure; and let-provide [*You^s*] its^{x217} folk of the *thamara'te* (*trees-/plants/crops/fruits*)^w who^p [*he*] believed of them by Allah and The Day The Last; said [*He*]: and who^p [*he*] unbelieved then *omattey'aobo* ([*I*] *let him relish the transitory worldly delight*) a little, afterwards [*I*] (*shall*) force him to The Fire's^w torment, and wretched (*is*) the destiny.

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ ۖ مَنْ ءَامَنَ مِنْهُمْ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۖ قَالَ وَمَنْ كَفَرَ فَأُمَتِّعُهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ إِلَىٰ عَذَابِ النَّارِ وَبِئْسَ الْمَصِيرُ ﴿١٢٦﴾

127. And *edh* (*when*) raises²¹⁸ *Ebraheemo* (*Abraham*) the bases^w of The House and *Ismaelo* (*Ishmael*) [*too*]: O, our Lord: *taqabbe^f19* (*let-clemently accept* [*You^s*]) from us, verily You^g You^s (*are*) The Sameo²²⁰ (*The Acute-Hearer/The Enabler of others to hear/favorable Answerer to prayer*), The Omniscient.

وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا ۖ إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴿١٢٧﴾

²¹² The "them ^y" to indicate "هن" rather "it ^w" and would or could be "أتمها". Also the pronoun "هـ" in "أَتَمَّهُنَّ" refers to "him" meaning he did according to their dicta. See النذر المصون، لـ أحمد الحلبي.

²¹³ The word "ظالم" in "فَاعِلُ الظُّلْمِ" = "ظالمون" = "the injustice-doer," as "الظالم" = "injustice."

²¹⁴ The word "مَثَابَةٌ" = "لربما تعني يثاب زواره" = so it could mean: recouped/rewarded are its visitors.

²¹⁵ The word "اتَّخَذَ" from "الإِتِّخَاذُ" which is "إِفْتِعَالٌ" for "الْإِتِّخَاذُ" as stated in لسان العرب; therefore, "اتَّخَذَ" is always taking and assuming some thing about what was taken. Thus, it is not just the mere taking.

²¹⁶ The word "Al-balada," confused by some people for "Al-baldah," is an Arabic word with a least three distinct meanings: (1) region or country, or a place; however, a settlement, or a city within a region or country is "Al-baldah." (2) The present city of Makkah, itself; (3) any left over marks or signs on a body.

²¹⁷ The pronoun "هـ" in "أَهْلَهُ" refers to the "township" = "البلد."

²¹⁸ What is to be noted here is "raises" not establishes, i.e. the foundations were already there.

²¹⁹ The word used in The Qur'an is "تَقَبَّلَ," not "اِقْبَلْ" = accept. Thus, "تَقَبَّلَ" means accept with clemency or mercifulness, as whatever that was being offered by the doer, who is beseeching Allah to accept it, may not be fully worthy of Allah's acceptance; or the work itself is somewhat deficient, not perfect and complete. So, Allah is besought to accept it as is, with the already known shortcomings it may have therein. So Allah accepts it by His clemency. So, تَقَبَّلَ = Let-[You^s] clemently accept.

²²⁰ See the Lexicon attached to this Translation for this multi-meaning word "Same'o" = "المُسْمِعُ."

128. O, our Lord: and let-make²²¹ us [You^s] both Muslims²²² for You;^g and of our progeny^{w223} *Ummatan*^{w224} (generation/followers of a messenger)^w Muslim-she^y for You;^g and let-show us [You^s] our rites, and let-relent [You^s] on us; verily You^g You^s (are) The *Tanwabo* (iterative Relent), *Ar-Rabeemo* (The multitudinous mercy Giver).

رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِنْ
ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ وَأَرِنَا
مَنَاسِكَكَ وَتُبَّ عَلَيْنَا إِنَّكَ أَنْتَ
الْتَّوَّابُ الرَّحِيمُ ﴿١٢٨﴾

129. O, our Lord: and let-mission²²⁵ [You^s] in them a messenger of them (to) recite [be] on them Your^t *Aya'te*^w (messages) and (to) teach them [be] The Book and the *hekмата*^{w226} (wisdom)^w and *youzakkey*^{w227} (to be: purifies/exculpates/swells/befits/and suits) them; verily You^g You^s (are) The Mighty The *Hakeemo*²²⁸ (infinite *hekma*²²⁹ Possessor).²³⁰

رَبَّنَا وَأَبْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ
يَتْلُوا عَلَيْهِمْ ءَايَاتِكَ وَيُعَلِّمُهُمُ
الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّهِمْ
إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿١٢٩﴾

130. And who^a [be] desires²³¹ a'n (off) *Ebraheema's* (Abraham's) sect^w/faith^w except whomever [be] befooled his self;^w and *laqad* (verily, already and affirmatively) *isstafaynabo*²³² (We had superlatively and exclusively selected him) in the world;^w and verily he (is) in the Hereafter^w surely of the *ssa'lebeena* (righteous-people).

وَمَنْ يَرْغَبْ عَن مِّلَّةِ إِبْرَاهِيمَ
إِلَّا مَن سَفِهَ نَفْسَهُ وَلَقَدِ
أَصْطَفَيْنَاهُ فِي الدُّنْيَا وَإِنَّهُ فِي
الْآخِرَةِ لَمِنَ الصَّالِحِينَ ﴿١٣٠﴾

²²¹ Here "make" by necessity meaning *continue our status as it currently stands (being Muslims) or improve it, i.e. be better Muslims.*

²²² The invocation as stated here is for both *Ebraheem* (Abraham) and his son, *Ismael* (Ishmael). However, Ibn Abbas, famous explainer of The Qur'an, and who is blessed by Mohammad (SAWS) having prayed to Allah to teach this particular young companion of Mohammad (SAWS) the "Ta'aweez" = ultimate meanings of The Qur'an. Ibn Abbas read this word "Muslemay'ne," grammatically for dual (two), versus "Muslimeen," the plural for Muslim=Muslims. Clearly, father and son here are already Muslims; but this prayer is intended to increase and keep their submission to Allah constant.

²²³ The word "ذُرِّيَّة" linguistically has double meaning: (1) ancestry or (2) progeny. See *اللسان*. Clearly in this context progeny is what applies. Also the word progeny is both plural and singular or progenies; clearly here it is the descendents which are in reference.

²²⁴ The word *Ummah* has many meanings: (1) Mother (called *Umm* or *Ummah*); (2) The total of a given population ruled by a set of rules or a ruler (a nation); (3) followers of any messenger of Allah; (4) All creatures of Allah that procreate, and protect themselves; (5) each animal species is an *Ummah*; (6) way of doing things; (7) religion; (8) time span; (9) the height/bodily frame of a person; (10) a person that has gathered within himself multiple great, and favorable traits normally available in a whole nation. In The Qur'an, *Ebraheem* (Abraham) is described as "Ummah;" (11) a generation; (12) people; (13) community; (14) main section of the road.

²²⁵ The word "بَعَثَ" in "ابْعَثْ" carries several meanings, among them: sent, missioned, resurrected, awakened, and prompted.

²²⁶ The English word "wisdom" is highly inadequate term to describe its supposed Arabic equivalent "bekma". It's the knowledgeable, perfectly sound choice, and use of things in their proper place and function to produce the best immediate and ultimate results. See the *Lexicon* attached to this Translation, for an exposition.

²²⁷ The word "يُزَكِّهِمْ" here it's, and Allah is knower, [be] exculpates, and befits/suits them. See *التفسير* and *اللسان*.

²²⁸ See the *Lexicon* attached to this Translation for an exposition on the words "الحكيم" and "حكيم."

²²⁹ See the *Lexicon* attached to this Translation for "bekma."

²³⁰ Ibid.

²³¹ The Arabic word "يرغب" assumes different meaning, depending on how it is coupled by various prepositional articles. For example: "يرغب" not coupled by any article = [be] desires/likes. However, "يرغب عن" = [be] desire off/averts, or "يرغب في" = [be] likes, or "يرغب إلى" = [be] asks and beseeches, or "يرغب بـ" = [be] prefers.

²³² See the *Lexicon* to this Translation for elaboration and some specific examples. The word "اصطفى" means: selected the best from among other similars. The word is a transitive verb by (a) itself or (b) with the prepositional letter "على." In the case of (a) it could include more than a single element. In the case of (a) "الاصطفاء" is for superlative selection (i.e. taken the best of the bests) for: a mission, preference, or bestowment of a privilege over the entity subject of "الاصطفاء." In the case of (b) the subject of "اصطفاء" is exclusive, either because of the make-up or one or more characteristics for such exclusivity.

131. Edh (*when*) said for him his Lord: *as'lem* (*let-you^s be Muslim= he who submit to Allah's prescriptions and proscriptions*); said [he]: Muslim I (*have become*) for the worlds' Lord. إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمَ قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ ﴿١٣١﴾
132. And enjoined by it^w Ebraheemo (*Abraham*) his sons and (*so did*) Ya'agoobo (*Jacob*), O, my sons: verily Allah *istafa*²³³ ([He] *had superlatively and exclusively selected*) for you^b the religion; so let-not assuredly die²³⁴ you^z except while you^f (*are being*) Muslims. وَوَصَّى بِهَا إِبْرَاهِيمُ بَنِيهِ وَيَعْقُوبُ يَبْنَئِ إِنَّ اللَّهَ أَصْطَفَى لَكُمْ آلَ دِينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ ﴿١٣٢﴾
133. Or witnesses were you^c edh (*when*) *badhara*²³⁵ (*attended at predetermined time and place*) the death Ya'agooba (*Jacob*), edh said [he] for his sons: what (*do/should*) worship you^z from after me; said they:^z we worship your^t Elaha (*Deity*) and Elaha of your^t fathers Ebraheema (*Abraham*), and Ismaela (*Ishmael*) and Is'haqa (*Isaac*), Elahan (*Deity*) One and we (*are*) for Him Muslims. أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِنْ بَعْدِي قَالُوا نَعْبُدُ إِلَهَكَ وَاللَّهُ آبَاؤُكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَٰهًا وَاحِدًا وَنَحْنُ لَهُ مُسْلِمُونَ ﴿١٣٣﴾
134. Telka^w (*she-that-afar-it^w/it^w*) (*is*) an Ummaton^w (*nation-/community*)^w qad (*already and affirmatively*) ceded-she;^{y236} for it^w what earned-she;^y and for you^b what earned you;^c and not (*are to be*) questioned you^z amma (*regarding*) what they^z were working. تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ ﴿١٣٤﴾
135. And said they:^z let-be you^z Jewish or Nassara (*Christians*), *tahtadow* (*you^z become divinely-guided*); let-say [you^z]: rather Ebraheema's (*Abraham's*) sect^w-/faith^w *ha'neefan*²³⁷ (*soundly-leaning [he]*) and not was [he] of the *mushbrekeena* (*he-they who partner deities with Allah/ he-polytheists*). وَقَالُوا كُونُوا هُودًا أَوْ نَصَارَى تَهْتَدُوا قُلْ بَلْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٣٥﴾
136. Let-say you:^z we believed by Allah and what (*had been*) descended to us and what (*had been*) descended to Ebraheema (*Abraham*), and Ismaela (*Ishmael*), and Is'haqa (*Isaac*), and Ya'agooba (*Jacob*), and the *As'batte*²³⁸ (*tribes-of-Jacob's grandsons*), and قُولُوا ءَامَنَّا بِاللَّهِ وَمَا أُنْزِلَ إِلَيْنَا وَمَا أُنْزِلَ إِلَيَّ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطَ وَمَا

²³³ Ibid.

²³⁴ In the Arabic text the word "die" in the intensive form is suffixed to the pronoun "you," implying *never should you die except as Muslims*, i.e. *be prepared for death any time and thus keep on as Muslims*.

²³⁵ The word "حضر" means *currently existing* i.e. *being at hand* or *at immediate attendance* on the basis of an *already presumed knowledge* of such an existence in terms of time and place, such as a student who knows *when* and *where* to attend his class. In the case of "death" although *no one* knows "*where*" or "*when*" nevertheless, such *potential existence* could *materialize* any time and any *where* and "death" *knows when* and *where* to be present to take the life of dying.

²³⁶ In Arabic grammar, broken-plural is referred to/denoted by *feminizing-denotative* suffix="ت التانيث"=she^y. As the word "Ummaton" is *feminin*, so *imperatively* it's denoted by she^y; hence ceded-she^y. See the *Prelude*

²³⁷ The word "ميلًا"="حنيفًا" is an *adverbial construct*, hence "*leanly*." See إعراب القرآن، لمحمود صافي. The "*leaning*" is to the *sound religion* or *faith* of Ibraheem's (*Abraham's*); as he *leaned away* from his people's faith which was based on *multiple idols' worship*.

²³⁸ The word "*as'batt*" with respect to the *Jews* is like the "*tribes*" with respect to the *Arabs*. See اللسان.

what *oteya* (*had been accorded/given to*) Mosa (Moses) and Esa (Jesus), and what *oteya* the prophets from their Lord; not differentiate [*we*] among an *aba'den*²³⁹ (*a lone/any one*) of them, and we (*are*) for Him Muslims.

أَوَقِيَ مُوسَى وَعِيسَى وَمَا أُوتِيَ
النَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ
أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ ﴿١٣١﴾

137. 'Then if they^z believed by like what you^c believed by it^x then *qad* (*surely and affirmatively*) *ebtadaw* (*they became divinely-guidance*); and if they^z diverted, so verily only they (*are*) in a conflict; so shall suffice²⁴⁰ you^g them²⁴¹ Allah; and He (*is*) The *Sa'meeo*²⁴² (*The Acute-Hearer/The Enabler of others to hear/The favorable Answerer to prayer*), The Omniscient.

فَإِنْ آمَنُوا بِمِثْلِ مَا آمَنْتُمْ بِهِ
 فَقَدْ اهْتَدَوْا وَإِنْ تَوَلَّوْا فَإِنَّمَا هُمْ
 فِي شِقَاقٍ فَسَيَكْفِيكَهُمُ اللَّهُ
 وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١٣٢﴾

138. Allah's *Ssebhata*²⁴³ (*pigmentation/nuance/nature*)^w and who^a (*is*) *ahsa'no*²⁴⁴ (*perfecter and beautifuler*) than Allah's *Ssebhata*,^w and we (*are*) for Him worshippers.

صَبَّغَهُ اللَّهُ وَمَنْ أَحْسَنُ مِنَ اللَّهِ
 صَبَّغَهُ وَنَحْنُ لَهُ عَابِدُونَ ﴿١٣٣﴾

139. Let-say [*you*^s]: do you^z mutually argue (*with*) us in Allah while He (*is*) our Lord and yourⁿ Lord; and for us (*are*) our works and for you^b (*are*) yourⁿ works; and we (*are*) for Him *mukhblessona* (*truly faithfals*).

قُلْ أَتَحَاجُّونَنَا فِي اللَّهِ وَهُوَ رَبُّنَا
 وَرَبُّكُمْ وَلَنَا أَعْمَلُنَا وَلَكُمْ
 أَعْمَلُكُمْ وَنَحْنُ لَهُ مُخْلِصُونَ ﴿١٣٤﴾

140. Or say you:^z verily/that *Ebrabeema* (*Abraham*) and *Ismaela* (*Ishmael*), and *Is'haqa* (*Isaac*), and *Ya'aqooba* (*Jacob*) and the *As'batte* (*tribes-of-Jacob's grandsons*) were Jewish or *Nassara* (*Christians*); let-say [*you*^s]: are you^f knowinger or Allah; and who^a (*is*) wronger²⁴⁵ than whom^p [*he*] concealed a testimony^w he has from Allah; and Allah (*is*) not neglecter *amma* (*regarding*) what you^z work.

أَمْ تَقُولُونَ إِنَّ إِبْرَاهِيمَ وَإِسْمَاعِيلَ
 وَإِسْحَاقَ وَالْيَسَاقَاطَ كَانُوا
 هُودًا أَوْ نَصَارَى قُلْ ءَأَنْتُمْ أَعْلَمُ
 أَمِ اللَّهُ وَمَنْ أَظْلَمُ مِمَّنْ كَتَمَ
 شَهَادَةً عِنْدَهُ مِنَ اللَّهِ وَمَا
 اللَّهُ بِغَافِلٍ عَمَّا يَعْمَلُونَ ﴿١٤٠﴾

141. *Telka*^w (*far-that-it^w/it^w*) (*is*) an *Ummaton*^w (*generation-/people*)^w *qad* (*already and affirmatively*) ceded-she;^y for it^w what earned-she^y and for you^b what earned you;^c and (*are*) not (*to be*) questioned you^z *amma* (*regarding*) what they^z were working.

تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ
 وَلَكُمْ مَا كَسَبْتُمْ وَلَا تُسْأَلُونَ
 عَمَّا كَانُوا يَعْمَلُونَ ﴿١٤١﴾

²³⁹ See the *Lexicon* attached to this Translation regarding "أحد."

²⁴⁰ The phrase "suffice you^g" means Allah is sufficient on your behalf to prevent or avert any harm to come to you from them.

²⁴¹ The "س" in "فسيكفيك" is closer/more imminent then "سوف" = "will." See أحمد الحلبي. الدار المصون، لـ أحمد الحلبي. But in English there is no way to distinguish the effect of the "س" and "سوف" per se. So for the "س" shall, will be used.

²⁴² See the *Lexicon* attached to this Translation for this multi-meaning word "Same'o" = "السميع."

²⁴³ The Arabic phrase "Ssebhata Allah," is made up of two words: (a) "Ssebhata" literally meaning dye; (b) (1) creed, (2) religion, (3) creation of Allah.

²⁴⁴ There is no English word for أحسن = *ahsano*. Both words perfecter and beautifuler are in their adjective senses.

²⁴⁵ See the *Lexicon* attached to this Translation for "ظالم" = "injustice-doer" and "ظلم" = "wronger."

142. Shall say the mooncalves of the mankind: what diverted/diverged them *a'n* (off) their *Qeblata*^{w246} (direction to face during Prayer)^w which^u they^z were on it;^w let-say [you^s]: for Allah (are) the *masbrege* (sunrise's locus) and the *maghrebe* (sunset's locus); *yahdey* ([He] divinely-guides) whom^p [He] wills to a *Sseratten* (road-/way) straight.

سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلَّاهُمْ عَنْ قِبْلَتِهِمُ الَّتِي كَانُوا عَلَيْهَا قُلْ لِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٤٢﴾

143. And like *tha'leka* (afar-that-it)^x We made you^b an *Ummatan*^w (generation/peoples)^w *wasattan*²⁴⁷ (just/middle), to you^z be *shobada* (witnessers/testifiers) over the mankind, and the messenger [to]²⁴⁸ be [he] a *sha'beedan* (witnesser/testifier) over you;^b and not made We the *Qeblata*^w (direction to face during Prayer)^w which^u you^g were on it^w except for Us (to) know²⁴⁹ whom^p *yatta'beo*²⁵⁰ ([he] closely follows) the messenger of whom^p [he] transposes²⁵¹ over his both heels,²⁵² and *en* (albeit) was-she^y surely a big^w except on whom^r Allah (had) *hada* (divinely-guided); and not was Allah indeed to waste yourⁿ belief; verily Allah by the mankind (is) surely *Ra'oofon*²⁵³ (iteratively Forbearer-/Clement) *Rabeemon* (iterative mercy Giver).

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعِ الرَّسُولَ مِمَّنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ ۚ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ ۚ وَمَا كَانَ لِلَّهِ أَنْ يُضِيعَ إِيمَانَكُمْ ۚ إِنَّكَ

144. *Qad*²⁵⁴ (iteratively and affirmatively) [We] see your^t face's *tagalloba* (repetitive transpose) in the sky;^w so surely We (shall) assuredly shift/divert you^g to a *Qeblatan*^w (direction to face during Prayer)^w (which) [you^s] delight it;^w so let-shift/divert [you^s] your^t face *shattra* (towards) The Mosque^x The Sacred;^x and

قَدْ زَرَى ثَقَلَبٌ وَجْهَكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ

²⁴⁶ *Qeblah* means the direction to which a person faces; however, in *Islam* it is the direction to which all Muslims face during their five daily Prayers or any time they perform such a Prayer, which is towards the *Ka'abah* in Makkah.

²⁴⁷ This word "*wasattan*" literally means just/ideal/ middle or medial. However, this term in this context has at least two distinct meanings: (1) The "*wasatt*" person, is the one who is just/ideal and judges fairly and justly among groups of peoples; (2) And Allah knows best, in *Islamic terms* the *وسط*=*wasatt* of any thing is the just/ideal/best /middle or strongest part of it; thus, the term "*wasatt*" evolved to mean that the Muslims are enjoined to be most witnesses vis.a.vis others and their respective religions, as Muslims: (a) believe in Allah, (b) enjoin virtue, and (c) forbid vice. Additionally, (3) scientifically speaking, it has been proven that the center of the Earth runs through the *Ka'abah*, towards which Muslims face in their Prayers.

²⁴⁸ The reason this "*to*" [is] in a bracket because it seems as if it is "*hidden*," like "*الضمير المستتر*"

²⁴⁹ To "*know*" here, does not mean Allah needs to know, as if He does not know, absolutely not; because He knows everything and any thing before they happen, as time is not a hinderance. So, to "*know*" here means for the accounting with respect to the doers and relevant others, so that no one could ever claim other than the facts.

²⁵⁰ See the *Lexicon* attached to this Translation for the distinction between "*اتبع*" = followed and "*اتبع*" = closely-followed.

²⁵¹ The word "*ينقلب*" = "*they transpose*," means he betook himself returning.

²⁵² The phrase "*reverts over his two heels*" in this great *Ayah* is Arabic tongue expression, meaning: returned to where he came from in a hurry.

²⁵³ The word "*رؤوف*" of "*الرافة*" which is more intensive than "*الرحمة*" as "*الرحمة*" = "*mercy*," which is kindness imparting delight to its recipient; while "*الرافة*" is in addition to "*الرحمة*" it involves protecting against any possible future undesirable happening to the recipient, i.e. clemency. Hence, "*الرافة*" is a protective-mercy=clemency. And the *النتاج* is multitudinous protective mercy doer or multitudinously clement. See *النتاج*.

²⁵⁴ The particle "*Qad*" preceding a future tense means "*للتوكيد والتكثير*" = "*iteratively and affirmatively*." See *المعنى*.

whence you^c were so let-shift/divert you^z yourⁿ faces *shattra* it;^x and verily who^r *oto* (*had been accorded they^z*) the book surely know they^z that it^x (*is*) the right^x from their Lord; and not Allah (*is*) neglector *amma*²⁵⁵ (*regarding*) what they^z work.

سَطَرُهُ وَإِنَّ الَّذِينَ أُوتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ ۖ وَمَا اللَّهُ بِغَفِلٍ عَمَّا يَعْمَلُونَ ﴿١٤١﴾

145. And indeed *en (if) atyta* (*came/brought you^g*) whom^r *oto* (*they^z had been accorded/given*) the book by every *Aya'ten^w* (*sign/proof/miracle*) not followed they^z your^t *Qeblata^w*; and not you^s (*are*) surely their *Qeblata^w* follower; and nor some (*of*) them surely a *Qeblata^w* follower (*of*) some (*others*); and indeed *en (if) ettaba'a'uta²⁵⁶* (*closely-followed you^g*) their *ahwa* (*tendentious likings*) from after what came (*to*) you^g of the knowledge, verily you^g (*are*) then surely of the *dba'lemeend²⁵⁷* (*injustice-doers*).

وَلَيْنَ أَتَيْتَ الَّذِينَ أُوتُوا الْكِتَابَ بِكُلِّ آيَةٍ مَا تَبِعُوا قِبْلَتَكَ وَمَا أَنْتَ بِتَابِعٍ قِبْلَتَهُمْ وَمَا بَعْضُهُمْ بِتَابِعٍ قِبْلَةَ بَعْضٍ وَلَئِنْ اتَّبَعْتَ أَهْوَاءَهُمْ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ إِنَّكَ إِذَا لَمَنِ الظَّالِمِينَ ﴿١٤٢﴾

146. Whom^r *aa'taynahum* (*We accorded/given them*) the book they^z know him/it^{x258} just-as they^z know their sons; and verily, a team of them surely they^z conceal the right while they^z know.

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ ۚ وَإِنَّ فَرِيقًا مِنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ ﴿١٤٣﴾

147. The right (*is*) from your^t Lord, so let not assuredly be [*you^s*] of the dubitantes.

الْحَقُّ مِنْ رَبِّكَ ۚ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ ﴿١٤٤﴾

148. And for each (*is*) a directive^w/behest^w he (*is*) a turner (*to*) it;^w so let-you^z vie²⁵⁹ (*to gain*) the *kbayra'te* (*desirables-traits of worthiness and goodness*); wherever be you^z *ya'a'tee* (*brings/comes*) by you^b Allah together; verily Allah over every-thing (*is*) Omnipotent.

وَلِكُلِّ وِجْهَةٍ هُومُولٌ ۖ فَاسْتَبِقُوا الْحَيَاةَ آيَنَ مَا تَكُونُوا يَأْتِ بِكُمْ اللَّهُ جَمِيعًا ۚ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٤٥﴾

149. And from whence exited you^g then let-turn/divert [*you^s*] your^t face *shattra* (*towards*) The Mosque^x [The] Sacred;^x and verily it^x (*is*) surely the right^x from your^t Lord; and not Allah (*is*) neglector *amma*²⁶⁰ (*regarding*) what you^z work.

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ سَطْرَ الْمَسْجِدِ الْحَرَامِ ۚ وَإِنَّهُ لَلْحَقُّ ۖ مِنْ رَبِّكَ ۚ وَمَا اللَّهُ بِغَفِلٍ عَمَّا تَعْمَلُونَ ﴿١٤٦﴾

²⁵⁵ See the *Lexicon* attached to this *Translation* regarding the various meanings of the preposition “عن.”

²⁵⁶ See footnote 309 above for the distinction between “تبع” = *followed* and “اتبع” = *closely-followed*.

²⁵⁷ The word *ظالم* in “ظالمون” = “ظالمون” = “the injustice-doer,” as “الظالم” = “injustice.”

²⁵⁸ The pronouns “*he/it*” could refer to the truth, or to *Mohammad* (SAWS). Thus the pronouns “*he/it*” could refer to either (A) *Mohammad* (SAWS) or (B) to the “truth” concerning the then recent change of the *Qeblah*. Most commentators on The Qur'an believe that the suffixed pronoun “*he*” referring to (A) while some others believe that *it* refers to (B). That is why here we chose both.

²⁵⁹ It must be pointed out here that the vying is *not* (a) *to* or (b) *for*; as both, “*to*” or “*for*,” would imply they are *outside* the good things; while in fact they are *already within them*, only they have to vie for *higher-ranking* position or achievements.

²⁶⁰ See the *Lexicon* attached to this *Translation* regarding the various meanings of the preposition “عن.”

- ²⁶¹ See the *Lexicon* attached to this *Translation* for “ظالم”=“*injustice-doer*” and “أظلم”=“*wronger*.”

²⁶² See the *Lexicon* attached to this *Translation* for the difference between “conclude” and “complete.”

²⁶³ See the *Lexicon* attached to this *Translation* for “ne’amah” (“boon”).

²⁶⁴ For the words “لعلى”, “عسى” and “ليت” are *special particles*, for *each* refer to the *Lexicon* attached to this *Translation*.

²⁶⁵ The “يزكيم” here means, and Allah is knowinger, [he] *exculpates*, and *befits/suits*. See التفسير واللسان.

²⁶⁶ The English word “wisdom” is highly inadequate term to describe its supposed Arabic equivalent “*hekmal*”. It’s the *knowledgeable, perfectly sound choice, and use of things in their proper place and function to produce the best immediate and ultimate results*. See the *Lexicon* attached to this *Translation*, for an exposition.

267 The word “و في الكلام حذف مضاف اليه” and “عن الوقاية” has “تكفرون” that is let-not be you ungrateful for My boon. إعراب القرآن، لمحمود صافي

²⁶⁸ Many translators translate: “في سبيل الله”= literally, “in the *path* of Allah,” “as in the *cause* of Allah.” The first choice is more to the *textual* diction in the *Ayah*, although *interpretively* speaking “*cause*” is remotely acceptable.

²⁶⁹ The word “أحياء” is *subjective, masculine, plural noun*. It means: *be-they who are alive*. The word “quicks” mean “أحياء,” as in the phrase “The quick and the dead,” see the updated *Merriam Webster’s Dictionary*.

²⁷⁰ The "ل" in "النبيلونكم" is a *juratory* "ل القسم" = "ل" amounting to = "التأكيد," i.e. *affirmation*, expressed by "assuredly".

²⁷¹ By scholarly Arabic the word: “الخوف”=“القتل”. See تاج العروس and اللسان.

and a diminution of: the possessions and the selves^w and the *thamara'te*^w (trees/plant-crops/fruits),^w and *bashshe're*²⁷² (let-tell you^s pleasant tidings) the *ssa'bereena* (people of patience). وَالْجُوعِ وَنَقْصٍ مِنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ

156. Who^r if betided-she^y them a disaster^w said they:^z verily we (are) for Allah and to Him verily we (are) returnees.²⁷³ الَّذِينَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

157. Those on them³ (are) prayers^{w274} from their Lord and a mercy^w and those they (are) the *muhtadoona*²⁷⁵ (be-they who are divinely-guided). أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ هُمُ الْمُهْتَدُونَ

158. Verily the *Ssafa* and the *Marwata*²⁷⁶ (are) of Allah's rites; so whoever [he] pilgrimaged (to) The House or *e'atamra*²⁷⁷ (he did the lesser pilgrimage) then no *jonaha*²⁷⁸ (sin) (is) on him to *yatta'wanafa*²⁷⁹ (iteratively circumambulate [he]) by them both; and whoever [he] volunteered *khayran* (prescribed extra worships), verily Allah (is) Thanker, Omniscient. إِنَّ الْأَصْفَا وَالْمَرْوَةَ مِنْ سَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ

159. Verily who^r they^z conceal what We descended of the evidences-she^y and the *buda* (divine-guidance)^x from after what We manifested it^x for the mankind in The Book, those curses them Allah and curse them the cursers. إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَى مِنْ بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ أُولَئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّاعِنُونَ

160. Except whom^r they^z repented and they^z mended and they^z manifested, then those [I] (shall) relent on them; and I am The *Tanwabo* (iterative Relent) *Ar-Raheemo* (The iterative mercy Giver). إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنَّا فَاُولَئِكَ أَتُوبُ عَلَيْهِمْ وَأَنَا التَّوَّابُ الرَّحِيمُ

²⁷² The word *bashshe're* = “بَشِّرَ” has no English equivalent *per se*. So, we resort to transliteration and parenthetical explanation. It is a command verb where a speaker is commanding another to tell pleasant tidings, albeit surely not all of the times pleasing to some recipients. As some times “grievous” tiding could be the case. Clearly demeritorious people do not deserve any pleasant tidings, except by way of sarcasm. As raising their expectations and suddenly plunging it deep into the abyss of dismality is very fitting for them.

²⁷³ The part of this Generous *Ayah* that states: “Verily we for Allah and to Him we are returnees” is called “*doa'a al-esterja'a*,” meaning “the prayer of seeking the refuge,” which in turn means invoking Allah's assistance to alleviate a personal plight that is in progress and replace it with some thing rather pleasing. Once “*doa'a al-esterja'a*” is remembered and recited in whatever personal predicament happens to befall one, the *Hadeeth* says that Allah will alleviate the plight in progress and replace it with some thing far better and delightful.

²⁷⁴ “Prayer” from Allah on any one means: Allah's granting of His forgiveness and mercy plus extending His compassion and blessing to those on whom the prayer is said to be for. The reason there is “mercy” after the “prayer” is to compound/to intensify His mercy on the referenced entity.

²⁷⁵ See the *Lexicon* attached to this Translation for “*muhtadee*” and its plural “*muhtadoona*” / “*muhtadeena*.”

²⁷⁶ The *Ssafa* and the *Marwa* are twain small hills next to the *Ka'abah*. The pagan-Arabs were performing rituals around the twain hills.

²⁷⁷ The word “*E'atamara*” means made “*Umrab*,” which is referred to as the “*lesser pilgrimage*” i.e. visiting of The Sacred House in Makkah outside the normal *Hajj* (Pilgrimage) time/ceremonies.

²⁷⁸ See the *Lexicon* attached to this Translation for the meaning of the word “*جَنَاح*” figuratively taken to symbolize the inclination to sin or the sin itself. So, no “*جَنَاح*” = no sin or no-inclination to sin.

²⁷⁹ The word “*طَوَّفَ*” has two distinct meanings: (1) iteratively circumambulate, and (2) fill-up the place, as that of “*الطوفان*” which fills up the place to overflowing. See *اللسان*. However, the current rites, the hurried ambulation (rapid movement) is between the *Ssafa* and the *Marwa*, is called “*Sa'ey*.” So, perhaps, and Allah knows best, this “*circumambulating*” is in the sense of filling-up in between the *Ssafa* and the *Marwa*, by their group gatherings.

161. Verily who^r unbelieved they,^z and died they^z while (being) unbelievers, those on them (is) Allah's curse^w and the angels' and the mankind's wholes [too].
 إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ أُولَئِكَ عَلَيْهِمْ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ ﴿١٦١﴾
162. Immortals they^z (are) in it;^{w280} neither (to be) lightened a'n²⁸¹ (off) them the torment, and nor they (are to be) reprieved.
 خَالِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنْظَرُونَ ﴿١٦٢﴾
163. And yourⁿ Elabo (Deity) (is) One Elabon (Deity); there (is) no Elaba (Deity) except Him, Ar-Rahmano, Ar-Raheemo (The multitudinous mercy Giver).
 وَاللَّهُمُّ إِلَهُ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ ﴿١٦٣﴾
164. Verily in the Heavens^w and the Earth's^w creation, and successive varying (of) the naba're (between sunrise and sunset) and the night, and the fol'ke^x (ship/ships)^x which^u [runs/run]^w in the sea by what benefits the mankind, and what Allah descended from the Heaven^w of water^x so [He] quickened by it^x the land^w after its^w death, and disseminated [He] in it^w of every dabba'ten^{w282} (she-moving-creature), and variegating the winds^w and the saba'be²⁸³ (gliding-clouds) the musakhkha're²⁸⁴ (that which is driven) between the Heaven^w and the Earth,^w surely (are) Aya'ten^w (messages-/signs/proofs) for a cerebrating people.
 إِنَّ فِي خَلْقِ السَّمَكَاتِ وَالْأَرْضِ وَاتِّخَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَّاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيْحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ ﴿١٦٤﴾
165. And of the mankind who^p yattakbetho²⁸⁵ ([he] takes and presumes) of lesser²⁸⁶ than/without Allah compeers; they^z love them as love (of) Allah, while who^r believed they^z (are) harder love for Allah; and if²⁸⁷ (were to) see who^r dhalamo²⁸⁸ (they^z wronged) edh (when) they^z see the torment, that the strength^w together (is) for Allah, and that Allah (is) severe in the torment.
 وَمِنَ النَّاسِ مَنْ يَتَّخِذُ مِنْ دُونِ اللَّهِ أَنْدَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرَوْنَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ ﴿١٦٥﴾

²⁸⁰ The pronoun "it" could refer to the curse or to Hell, the punishment for the curse, all are feminine in Arabic.

²⁸¹ See the Lexicon attached to this Translation regarding the various meanings of the preposition "عن."

²⁸² For lack of a better term I chose a "she-moving-creature" for "دابة" as a simple "she-creature" (alone) will not do, because a "rock" is a "she-creature" but it does not have apparent motility.

²⁸³ The word "سحاب" versus "غيم" is that the "سحاب هو ينسحب" i.e. glides itself or the wind pulls or pushes it and make it move. And it's plural of a "سحابية" Whereas the "غيم" appears stationary. انظر اللسان.

²⁸⁴ The word "musakhkhar" is a singular objective noun, with no English equivalent per se, as almost always for objective nouns. "musakhkhar" means: that which is driven.

²⁸⁵ The word "يَتَّخِذُ" from "الِاتِّخَاذُ" which is "اِفْتَعَالُ" for "الِاتِّخَاذُ" as stated in لسان العرب; therefore, "يَتَّخِذُ" is always taking and presuming some thing about what was taken. Thus, it is not just the mere taking.

²⁸⁶ The phrase "lesser than" explicitly states the obvious fact which "instead of" might hide, that whatever is taken is lesser than Allah. Therefore, why take that lesser entity for a compeer to Allah?

²⁸⁷ The particle "لو" since it is a future-connected verb, probable to occur and not sure it's a present occurrence, such a "لو" amounts to "if" or "when." See معني اللبيب، ابن هشام

²⁸⁸ See the Lexicon attached to this Translation for "ظالم"="ظالم"="injustice-doer" and "ظلم"="wronger."

166. Edb (*when*) disavowed who^r ettobe'o²⁸⁹ (*they^z who had been closely-followed*) of whom^r ettaba'o (*they^z who closely-followed*), and saw they^z the torment, and taqatta'at (*iteratively-severed-she^v*) by them the means.²⁹⁰ إِذْ تَبَرَّأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا وَرَأَوْا الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ ﴿١٦٦﴾
167. And said who^r ettaba'o (*they^z who closely-followed*) had that for us another recurrence^{w291} then we (*shall*) disavow [of] them just-as they^z disavowed [of] us; like *tha'leka* (*afar-that-it*)^x Allah shows them their works *hasara'ten*^{w292} (*ardent contritions*)^{w293} on them; and not they surely (*are*) exiting from The Fire.^w وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّا كُنَّا كَرَّةً فَتَبَرَّأْنَا مِنْهُمْ كَمَا تَبَرَّءُوا مِنَّا كَذَلِكَ يُرِيهِمُ اللَّهُ أَعْمَالَهُمْ حَسَرَاتٍ عَلَيْهِمْ وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ ﴿١٦٧﴾
168. O, you the mankind: let-eat you^z from what (*is*) in the land^w/Earth^w (*as*) goodly legitimate, and let-not *tatta'be'o*²⁹⁴ (*you^z closely-follow*) the steps^w of [the] Satan; verily he (*is*) for you^b a foe²⁹⁵ manifest. يَأْتِيهَا النَّاسُ كُلُّوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴿١٦٨﴾
169. Verily only, [he] commands you^b by the ill and the profanity^{w296} and that you^z say on Allah what not you^z know. إِنَّمَا يَأْمُرُكُم بِالسُّوءِ وَالْفَحْشَاءِ وَأَن تَقُولُوا عَلَى اللَّهِ مَا لَا نَعْلَمُونَ ﴿١٦٩﴾
170. And if (*had been*) said for them: *ettab'eo* (*let-you^z closely-follow*) what Allah (*had*) descended; said they: rather *natta'be'o* (*[we] closely-follow*) what *alfayna* (*we commonly found*) on it^x our fathers; even while albeit²⁹⁷ their fathers not were cerebrating a thing, and nor *yabtadoona* (*he-they who find and accept the divine-guidance*). وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ آبَاءَنَا أَوَلَوْ كَانُوا آبَاءَهُمْ لَا يَعْقِلُونَ سَيِّئًا وَلَا يَهْتَدُونَ ﴿١٧٠﴾
171. And a parable/example (*of*) whom^r unbelieved they^z (*is*) like a parable/example (*of*) whom^x *yan'ego* (*[he] squawks/bawls*) by what not hears except an invocation/prayer and an afar-calling:²⁹⁸ *ssommon*²⁹⁹ وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الْإِذَى يَنْفِقُ بِمَا لَا يَسْمَعُ إِلَّا دُعَاءَ

²⁸⁹ See the Lexicon attached to this Translation for the distinction between “تابع” = [he] followed and “اتبع” = [he] closely-follow.

²⁹⁰ The word “means” here means, and Allah knows best, the bases or ways of motives for any conduct of relations.

²⁹¹ The word “recurrence” here means another chance.

²⁹² The word “حسرة” = “أشد الندم,” see التاج. Thus we qualify the word “contrition” by ardent to intensify contrition.

²⁹³ Ibid.

²⁹⁴ See footnote 206 above regarding: “[he] closely-followed.”

²⁹⁵ The word “عدو” in Arabic is used for: (1) singular and (2) plural as well as (3) “multitudinous foe,” see النهادي واللسان.

²⁹⁶ The word used is “الفحشاء,” = the noun of “فاحشة.” See التاج. And “الفحشاء” = “profanity” or “profaneness” means: vulgar or irreverent say or action, i.e. the excess of ugliness in statement or action by an entity, a person or a group, (2) or any of Allah’s proscriptions, (3) or fornication (sexual intercourse between partners who are not married to each other) or adultery (voluntary sexual intercourse between a married person and a partner other than the lawful spouse), (3) The ugly excesses of say or action, (4) homosexuality.

²⁹⁷ The construct “أولو” is made up of three distinct components: (1) “الاستفهام الاستنكاري” = “disapprobatory interrogative,” (2) “و” = adverbial = “while,” and (3) “لو” = conditional particle = “albeit.” For (1) I chose “even” as an intensive to indicate something that is unexpected. For (2) “while” is obvious. For (3) “albeit” seems to me very appropriately self-explanatory.

²⁹⁸ The words “نداء” = calling for the near-by, and “دعاء” = calling the afar. For lack of better words, I chose: “invocation” or “prayer” for “دعاء,” and “afar-calling” for the “نداء.”

وَنِدَاءٌ ۚ صُمُّ بَكْمٌ عُمَىٰ فَهُمْ لَا يَعْقِلُونَ ﴿١٧١﴾
(deaf people), bokmon (born dumb-mute people), omyon (blind people); so they³⁰⁰ reason not.

172. O, you who^r they^z believed: let-eat you^z of the goodies^{w301} (of) what *razaqna* (We provided/allotted) you^b and let-thank you^z Allah, en (if) you^c were *eyyaho*³⁰² (indeed particularizing Him) worship you.^z

173. Verily only, [He] forbade on you^b the carrion^w and the blood, and the swine's flesh^x and what (had been) invoked by it^x for other than Allah; so whomever [he] (had been) forced (by necessity), neither (is) a *baghen* (selfish envier/-transgressor [he]) nor a transgressor [he], then no sin (is) on him; verily Allah (is) *Ghafooron* (iterative Forgiver), *Raheemon* (iterative mercy Giver).

174. Verily who^r they^z conceal what Allah (had) descended of the book, and they^z purchase by it^x a little price, those not eat they^z in their bellies except the fire^w and not speaks (to) them Allah The *Qeyamatey's*^w (Judgment's) Day, and not *youzakkey*³⁰³ ([He] blessedly: exculpates/befits/suits) them, and for them (is) a painful torment.

175. Those who^r they^z purchased the misguidance^w by the *buda* (divine-guidance)^x and the torment^x by the forgiveness^w so what *assbarahum*³⁰⁴ (how patiently had become he-they) on The Fire.^w

176. *Tha'leka* (afar-that-it)^x (is) because that Allah *naẓẓala*³⁰⁵ (repetitively descended) The Book by the right and verily who^r they^z differed in The Book surely (are) in an afar conflict.

²⁹⁹ The words "صُمُّ، بَكْمٌ، عُمَىٰ" all are plural nouns while their closest English corresponding entities all are adjectives and hence no plural for any except to associate the respective word with a plural noun people. Hence, this transliteration.

³⁰⁰ The analogy here is that calling on the unbelievers is like a shepherd calling on his animals; the animals hear his voice but perceive not the meaning of the words. Implied here is also the fact that: some near by animals may hear but responding is another matter; however, others (far away) animals may not hear at all. In this analogy the unbelievers are likened to the animals, slighting them, and suggesting that their reasoning is deficient, like that of animals, i.e. they cannot take advantage of the good call for Islam. Hence, they are "deaf, dumb, and blind; thus, they reason not."

³⁰¹ The word "طَيِّبَات" = "goodies" = "goodies^w" = a feminine gender means any thing delectable and legitimate.

³⁰² The word "إِنَّا" = "إداة توكيد لضمير منصوب" = an article of intensity for an objective pronoun.

³⁰³ The word "يُزَكِّيهِمْ" that's, and Allah is knowinger, [He] exculpates, befits/suits and blesses. See التفسير واللسان.

³⁰⁴ This is to imply, and Allah knows best, that how bold those people are on how insisting they were on deeds which surely lead them to Hell staying in it constantly. The word "أَصْبِرَ" is "فعل ماض جامد مبني" إعراب القرآن لمحمود صافي, i.e. cannot be conjugated, see التمتع.

³⁰⁵ That is piecemeal, according to the situation at hand, completing it within about 23 years.

177. Not the *berra* (just and dutiful) (is) that you^z turn-/diverge yourⁿ faces towards the *marshree* (sunrise's locus) and the *maghrebe* (sunset's locus) [and,] but the *berra* (is): who^p [he] believed by Allah, and The Day The Last, and the angels, and The Book, and the prophets, and *aa'ta* ([he] gave/accorded) the possession^x over his love (of) it^x/Him³⁰⁶ (to) the kin possessors, and the orphans, and the *masakee'na* (ones not having sufficient material possessions),³⁰⁷ and the path's-son (wayfarer) and the requesters and in the necks^{w308} and *aqama*³⁰⁹ ([he] upheld the prescribed obligations of) the Prayer^w and *aa'ta* ([he] accorded and fulfilled the obligations of) the *Zakata*^{w310} (prescribed portion of personal possessions)^w and the fulfillers by their covenant if they^z covenanted, and the *ssa'bereena* (people of patience) in the *ba'asa'e*^{w311} (penury-tension)^w and the *dharra'e*^{w312} (distress due to adversity) and at time of the *ba'ase*³¹³ (intense:warfare/torment/fighṭ); those (are) who^r *ssadaqa* (they^z had always-enforced-the-truth), and those they (are) the *mottaqoona* (they who reverentially guard against Allah's displeasure).

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَءَاتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَءَاتَى الزَّكَاةَ وَالْمُؤْتُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَاءِ وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ ﴿٢١٧﴾

178. O, you who^r they^z believed, (had been) written on you^b the *qessasso* (Lawful retribution) in the murderers: the free by the free, and the slave by the slave, and the female by the female, so whomever [he] (had been) remitted for him³¹⁴ of his brother³¹⁵ a thing, then *etteba'on* (close-following) by the *ma'aroofe* (popularly acceptable and not *Sharey'ah* disapproved maxim) and *adda'on*³¹⁶ (personally delivering or performing

بَيَّأْتُمُ الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلِ الْحُرُّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ وَالْأُنثَىٰ بِالْأُنثَىٰ فَمَنْ عُفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَاتِّبَاعٌ بِالْمَعْرُوفِ وَأَدَاءٌ إِلَيْهِ

³⁰⁶ There is another interpretive reading of "Him" instead "it." The "Him" implying Allah, i.e. because of personal love of Allah, the person gives his/her wealth to the stated categories of people.

³⁰⁷ For the words "مساكين" versus "فقراء", see the *Lexicon* attached to this *Translation* for the distinction. *Meskeen*=مسكين i.e. having some material possessions but not sufficient; whereas *faqeer* lacks any material possessions.

³⁰⁸ The Qur'anic expression "for the neck" means paying the needed funds for freeing a slaved person.

³⁰⁹ The word "أقام" = "stood/upheld/sustained/maintained". But first what is the meaning of: "أقام" = "إدام، بمعنى أبقي أو استمر على دوام والدوام هو الحضور في زمان و مكان معين، معروف لدى الحاضر مسبقاً".

So, "يقيمون" means they: (1) Maintain, in the sense of continuedness and keep up of all the prescribed obligations, as in this *Ayah* (S2: 3). Also "أقام" has another "sharey'ah" prescribed meaning of: (2) called or upped to perform the Prayer itself, as in the *Ayah*: "And when you^g were in them, then you^g upped for them (the second call for) the Prayer," (S4: 102). Note: Prayer and how to be done was established and revealed by Allah. Hence people do not establish Prayer they only maintain and perform it.

³¹⁰ See the *Lexicon* attached to this *Translation* for the word *Zakah* and its implications of augmentative blessedness.

³¹¹ The Arabic word "ba'asa" has several meanings: (1) tension due to peury (extreme need); (2) hardship; (3); hunger; (5) misery; (6) or may be the combination of all stated meanings, (1) through (6). See the *Lexicon* attached to this *Translation* for more elaboration on this.

³¹² The Arabic word "Al-dharra" means distress out of adversity and people who render support.

³¹³ The Arabic word "Al-Ba'a'se" means: (1) warfare or (2) intense torment or (3) mighty fight.

³¹⁴ The pronoun "him" here refers to the murderer.

³¹⁵ The word "brother" here is brother in Islam who is really the relative of the victim (the murdered).

³¹⁶ With respect the word "addon,"="أداء," it is to be noted that it means: personally performing (one's obligations), e.g.: a payer must pay the payment to the payee in person or in certain circumstances the payee's legal representative. This is in contrast to "waffa"="وفى" paid the full obligations in any way.

one's full obligations) to him by *ehsanen* (rendering benevolence and ultimate beautiful and adorned deed/say); *tha'leka* (afar-that-it)^x (is) a mitigation from yourⁿ Lord and a mercy;^w so whoever [he] transgresses after *tha'leka*, surely for him (is) a painful torment.

يٰۤاَحْسَنُ ذٰلِكَ تَخْفِيفٌ مِّن رَّبِّكُمْ وَرَحْمَةٌ فَمَنِ اعْتَدَىٰ بَعْدَ ذٰلِكَ فَلَهُ عَذَابٌ اَلِيمٌ ﴿١٧٨﴾

179. And for you^b in the *qessa'sse* (*Lawful: retribution-/retaliation*) (is) a life^{w317} O, the *albab's*³¹⁸ (hearts-/intellects)'s possessors, *la'allā* (craving currently unavailable deed that, perhaps) you^b *tattaqoona* (you^x reverentially guard not to displease Allah).³¹⁹

وَلَكُمْ فِي الْقِصَاصِ حَيٰوةٌ يَّتَذَوَّلُوا ۚ اَلْاَلْبَابِ لَعَلَّكُمْ تَتَّقُوْنَ ﴿١٧٩﴾

180. (Had been) written on you^b if/when *hadbara*³²⁰ (attended at predetermined time and place) the death *abada* (a lone/any one) of you^b en (if) [he] left *khayran* (*lawful: possessions/desirables*) the will^w (is) for both the begetters (parents) and the closest-kins by the *ma'aroofe* (popularly acceptable and not *Sharey'ah* disapproved maxim), an (absolute)-right³²¹ on the *muttaqeena* (reverential guarders against Allah's displeasure).

كُتِبَ عَلَيْكُمُ اِذَا حَضَرَ اَحَدَكُمُ الْمَوْتُ اِنْ تَرَكَ خَيْرًا الْوَصِيَّةُ لِلْوَلَدَيْنِ وَالْاَقْرَبَيْنَ بِالْمَعْرُوفِ ۚ حَقًّا عَلَى الْمُتَّقِينَ ﴿١٨٠﴾

181. So whoever [he] substituted it^x after what [he] heard it^x then verily only its^x sin (is) on whom^r they^z substitute it;^x verily Allah (is) *Sa'meeon* (*Acute-Hearer/Enabler of others to hear/favorable Answerer to prayer*), Omniscient.

فَمَنْ بَدَّلَهُ بَعْدَ مَا سَمِعَهُ فَاِنْبَاهَا اِثْمُهُ عَلَى الَّذِيْنَ يَبْدُلُوْهُ ۚ اِنَّ اِلٰهًا سَمِيعٌ عَلِيْمٌ ﴿١٨١﴾

182. So whoever [he] feared/knew³²² of a bequeather *janafan* (*intentional unjust-swerving in the will*) or a sin then [he] reconciled among/between them, then no sin (is) on him; verily Allah (is) *Ghafooron* (*iterative Forgiver*), *Raheemon* (*iterative mercy Giver*).

فَمَنْ خَافَ مِنْ مُّوَصٍّ جَنَفًا اَوْ اِثْمًا فَاصْلَحَ بَيْنَهُمْ فَلَا اِثْمَ عَلَيْهِ ۚ اِنَّ اِلٰهًا غَفُوْرٌ رَّحِيْمٌ ﴿١٨٢﴾

183. O, you who^r they^z believed (had been) written on you^b the fasting^x just-as (it^x had been) written on whom^r of before you^b *la'allā* (craving currently unavailable deed that, perhaps) you^b *tattaqoona*³²³ (you^x reverentially guard not to displease Allah).

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِيْنَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُوْنَ ﴿١٨٣﴾

³¹⁷ That is "saving" of life in the form of deterrence.

³¹⁸ See the *Lexicon* attached to this Translation for The Qur'an's characterizations of "الآلآباب" = the *albab's* possessors.

³¹⁹ The word "تَتَّقُوْنَ" = "tattaqoon," based on the Arabic word "naqa," linguistically meaning: took all the precautions to secure and protect (any thing) from any harm. Hence, "tattaqoon" means: you "reverentially guard against Allah's displeasure" by adhering to Allah's Criteria of prescription and proscription. There is no English equivalent for "taqwa," i.e. reverential guarding against Allah's displeasure. See the *Lexicon* attached to this Translation for both "tattaqoon" and "taqwa."

³²⁰ The word "حَضَرَ" means currently existing i.e. being at hand or at immediate attendance on the basis of an already presumed knowledge of such an existence in terms of time and place, such as a student who knows when and where to attend his class. In the case of "death" although no one knows "where" or "when" nevertheless, such potential existence could materialize any time and any where and "death" knows when and where to be present.

³²¹ The Arabic text says: "حَقًّا," not "حَقُّ," i.e. the word "حَقًّا" = absolute objective noun, used for strengthening; indicating that such a right, and Allah knows best, is an emphatic right. See *إعراب القرآن، لمحمود صافي*.

³²² The word "خَافَ" carries dual meanings: (1) feared and (2) knew. Both meanings could apply. See *اللسان*.

³²³ See the *Lexicon* attached to this Translation for both "tattaqoona" and "taqwa."

184. Days *ma'adoda'ten*^w (a few/countables)^w so whoever of you^b [was]: ill or on a travel, then a number^{w324} of other days; and on whom^r *youtteygo* ([they^z] endure-/with hardship fast) it^x a ransom^w *tta'aamo*^x (wheat-/edible/food-grains)^x (to) a *meskee'nen* (one not having sufficient material possessions) so whoever [he] volunteered *khayran* (increased the ransom^w) so it^x (is) *khayron* (choicer/superior/worthier) for him; and *en* (if) you^z fast (it^x is) *khayron* for you^b if you^c were knowing.

أَيَّامًا مَّعْدُودَاتٍ فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ. وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿١٨٤﴾

185. Month (of) *Ramadhan*^x which^x (is) in it^x (had been) descended The Qur'an, a *hudan* (divine-guidance)^x for the mankind, and evidences-she^{ym} of the *huda* (divine-guidance)^x and the Criterion,³²⁵ so whoever of you^b witnessed (lived/coexisted) the month^x so let fast it^x [he]; and whoever [he] [was]: ill or on a travel, then a number^w of other days; Allah wants by you^b the ease and not wants [H] by you^b the *usra* (hardship/-difficulty); and to complete the *eddata*^w (prescribed-period)^w and to *toka-bbero*³²⁶ (to say: *Allaho Akebar*) Allah over what [He] divinely-guided you^b and *la'alla* (craving currently unavailable deed that/perhaps) you^b thank you.^z

شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَى وَالْفُرْقَانِ فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ. وَمَنْ كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ. يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَيْتُمْ وَلِعَلَّكُمْ تَشْكُرُونَ ﴿١٨٥﴾

186. And if asked you^g My *eba'de* (worshippers/submitters-/slaves) *a'nney*³²⁷ (about Me), so verily I am near; [I] answer the prayer's/invoker's prayer^w/invocation^w if [he] prayed-for/invoked [Me]; so let *yestajeebo*³²⁸ (they^z compliantly-answer) for Me and let believe they^z by Me, *la'alla* (craving currently unavailable deed that/perhaps) they *yarshodoona*³²⁹ (they^z maturely-discern-/rationally guide to the right).

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ ۖ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ ﴿١٨٦﴾

187. (Had been) legitimized for you^b night (of) the fasting the *rafatho*³³⁰ (sexual intercourse, talk about sex, intimacies leading to sex) to yourⁿ women; they^y (are) *lebason*³³¹ (reposefulness/spouse/chasteness) for you^b

أَحَلَّ لَكُمْ لَيْلَةَ الصَّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ

³²⁴ That is equal to the number of days not fasted.

³²⁵ The word "Criterion" means a *distinctive Law*, i.e. the Law that separate right from wrong, such as that which was give to *Mosa* (Moses), peace [be] upon him, and The Qur'an The Supreme, revealed to Mohammad (SAWS), both are considered to be the "Criteria."

³²⁶ The word "*tokabbero*" = "تَكْبَرُوا" = to say: "الله أكبر" = *Allaho Akebar* = Allah antecedent s/predates all and every thing, also Allah is bigger than all and everything. Such say is the highest degree of glorifying and deifying Allah, SWT. See القرطبي

³²⁷ See the *Lexicon* attached to this Translation regarding "عن."

³²⁸ The word "يستجيب" is rooted in "استجاب," meaning: favorably/compliantly responded, not just responded. See الهادي.

³²⁹ See the *Lexicon* attached to this Translation for the word الرشد.

³³⁰ The word "رفث" means: (1) sexual intercourse, talk about it, (2) vulgarity leading to it, (3) filth.

³³¹ The word "لباس" has *myriads* of linguistic as well as *figurative* meanings. Any and perhaps most if not all of =

and you^f (are) *lebason* for them;^y Allah knew surely you^b were *takhtanona*³³² (committing perfidy to) yourⁿ selves;^w so [He] relented on you^b and [He] pardoned a'n (regarding)³³³ you;^b hence, now *ba'shero*³³⁴ (let-you:^x mutually touch their bare-skin, engage in sexual intimacy^x or its^x foreplay) them^y and *ebtagho*³³⁵ (let-earnestly quest you^f) what Allah wrote for you;^b and let-eat you^z and let-drink you^z until manifests for you^b the white thread from the black thread of [the] dawn; afterwards let-conclude you^z the fasting to the night, and let not *toba'shero* them^y while you^f (are) anchorites³³⁶ in the mosques; *telka*^w (*she-that-afar-it/those*)^w (are) Allah's limits;^w so let-not near it^w you;^z like *tha'leka* (*afar-that-it/thai*)^x Allah manifests His *Aya'te*^w (messages) for the mankind *la'alla* (*craving currently unavailable deed that, perhaps*) they, *yattaqoona* (*they reverently guard not to displease Allah*).

لِإِسْأَلِهِمْ عِلْمَ اللَّهِ أَنكُمْ كُنْتُمْ
تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ
عَلَيْكُمْ وَعَفَا عَنْكُمْ فَالْآنَ بَاشِرُوهُمْ
وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ وَكُلُوا
وَأَشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ
الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ
الْفَجْرِ ثُمَّ أَتِمُوا الصِّيَامَ إِلَى اللَّيْلِ وَلَا
تَبْشِرُوهُمْ وَأَنْتُمْ عَاكِفُونَ فِي
الْمَسْجِدِ تِلْكَ حُدُودُ اللَّهِ فَلَا
تَقْرُبُوهَا كَذَلِكَ يُبَيِّنُ اللَّهُ آيَاتِهِ
لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ

188. And let-not you^z eat^{*} yourⁿ possessions^w among you^b by the falsehood^x and (*let-not*) *todlo* (you^z utter-/articulate) by it^w to the rulers to you^z eat *fa'reeqan* (*band/portion*) of the mankind's possessions by the sin, while you^f know.

وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ
وَتُذَلُّوا بِهَا إِلَى الْحُكَّامِ
لِتَأْكُلُوا فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ
بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ

189. Ask you^g they^z a'n (regarding) the new-moons;^w let-say [you^s]: it^w (*all are*) appointments for the mankind and the *Hajj* (*pilgrimage*); and not the *berro* (*that which is just and dutiful*) (*is*) by that *ta'ato* (you:^z come-to/self-bring) the houses from its^w backs; [and,] but the *berra*³³⁷ (=berro) (*is*) who^p [he] *ettaqa*, (*he had*

يَسْأَلُونَكَ عَنِ الْأَهْلِ قُلْ هِيَ
مَوَاقِبُ لِلنَّاسِ وَالْحَجِّ وَلَيْسَ
الْبَرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ
ظُهُورِهَا وَلَكِنَّ الْبَرَّ مِنَ اتَّقَى

= them could apply in this locution: "they^y are a *lebason* (spouse, reposefulness, chasteness, usufruct, gratification) for youⁿ and you^f (are) *lebason* for them." As *lebason* linguistically, means: (1) inner-clothing (i.e. the under-wear that comes in direct contact with a bare-skin, (2) dressing of the pudenda, (3) protective dress, *vis-à-vis* heat/cold; (4) wear, figuratively, means: (5) cover with: (a) clothe, (b) mail, (c) darkness, i.e. to obstruct vision. (6) Spouse, (7) reposefulness, chasteness (8) usufruct, (9) gratification, (10) sweeping: (a) fear or (b) hunger/indigence, or (c) *taqwa* (personal reverential guarding against Allah's displeasure). See *البصائر* and *اللسان*.

³³² The word "*takhtanoona*," "*you commit perfidy*" for the Arabic word "*يختانون*" is meant to show that "*يختانون*" is different than "*يخونون*," as "*يخونون*," is simple "cheating;" but "*يختانون*" is much stronger, as it means *cheating on some thing one is entrusted to guard*. I know of no English word for "*يختانون*" *per se*.

³³³ See the *Lexicon* attached to this Translation for the effect of the letter *س* when added to a word.

³³⁴ The word "*بأشروا*" = "*لامس من غير حاجز*" has many meanings, among them: (1) *mutually touched the bare-skin without any barrier*; and (2) "*بأشروا*" = "*لامس*" the man's bare body touched the bare body of the female; and (3) "*بأشروا*" means commenced performing a specific function. And so "*المباشرة*" = "*المباشرة*" is a figurative speech or metonymy for intimate sexual relation.

³³⁵ The word "*ابتغوا*" is based on the word "*طلب حثيثا*" meaning: *earnestly-quested*.

³³⁶ The word "*anchorites*" = "*عاكفون*" in the sense of period of seclusion, retirement, or solitude of withdrawal for prayer, meditation, and study of Allah's commands.

* Here "eat" means legitimize/make legitimate. *أكل مال الغير* = ate other's funds legitimized other's funds for own self.

³³⁷ *Al-berra* / *Al-berro* are same, only the Arabic grammar makes the difference in the nunation.

reverentially guarded not to displease Allah); and aa'to (let-you^z come to/self-bring) the houses from its^w (front) doors; and ettaqo (let-you^z reverentially guard not to displease) Allah, la'alla (craving currently unavailable deed that/perhaps) you^b prosper.

وَأْتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا
وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ

١٩٠

190. And let-mutually fight you^z in Allah's path whom^r they^z mutually fight you;^z and let-not transgress you;^z verily, Allah likes not the transgressors.

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْذِرِينَ

١٩١

191. And let-kill them you^z whence *tha'qeftomohum*³³⁸ (grabbed them you^c); and let-exit them you^z from whence they^z (had) exited you;^b and the *fitna'to*^{w339} (unbelief/sinful/immoral/unpraised deed/say)^w (is) harder than the killing; and let-not you^z mutually fight them at 'The Sacred^x [The] Mosque^x until they^z mutually fight you^b in it;^x so *en* (if) they^z mutually fought you^b then you^z kill them; like *tha'leka* (afar-that-it)^x (is) the unbelievers' requital.

وَقَاتِلُوهُمْ حَيْثُ ثَفَفْتُمُوهُمْ وَآخِرُجُوهُمْ مِنْ حَيْثُ آخَرَجْتُمْ وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ وَلَا تُقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّى يُقَاتِلَوكُمْ فِيهِ فَإِنْ قَتَلُوكُمْ فَاقْتُلُوهُمْ كَذَلِكَ جَزَاءُ الْكَافِرِينَ

١٩٢

192. Then *en* (if) desisted they^z so verily Allah (is) *Ghafooron* (iterative Forgiver), *Rabeemon* (multitudinous mercy Giver).

فَإِنْ أَنْهَوْا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

١٩٣

193. And let-mutually fight them you^z until/so-that not (there) be a *fitnaton*^w (unbelief/engaging in sinful-/immoral/unpraised deed/say)^w and the religion be for Allah; so *en* (if) desisted they^z then no aggression except on the *dha'lemeena*³⁴⁰ (injustice-doers).

وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلَّهِ فَإِنْ أَنْهَوْا فَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ

١٩٤

194. The month [the] sacred by the month [the] sacred, and the (divine) proscriptions^{w341} (are) *Qessasson* (Lawful: retribution/retaliation for equality); so whoever aggressed [he] on you^b so let-aggress you^z on him by like what aggressed [he] on you;^b and *ettaqo* (let you^z reverentially guard not to displease) Allah; and let-know you^z that Allah (is) with the *mut'taqeena* (reverential guarders against Allah's displeasure).

الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ وَالْحُرُمَتُ قِصَاصٌ فَمَنِ اعْتَدَى عَلَيْكُمْ فَاعْتَدُوا عَلَيْهِ بِمِثْلِ مَا اعْتَدَى عَلَيْكُمْ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ

١٩٥

195. And let-expend you^z in Allah's path; and let-not cast you^z by yourⁿ hands^w to the *tabloka'te*^{w342}

وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا

³³⁸ The word "تَفَفْتُمُوهُمْ" rooted in "تَفَفَّ" which stands for several meanings: (1) met, (2) grabbed, (3) sighted due to sharp vision by the seer, that is "أَدْرَكَه بِبَصَرِهِ لِحَدَّةٍ فِي النَّظَرِ", "ظَفَرَ بِهِ", "صَادَفَ", respectively. See البصائر and اللسان. I chose "grabbed" as it obviously includes "met" and "sighted" as you cannot grab without "sighting" and "meeting".

³³⁹ The word "fitnah" has several meanings, among them: (1) unbelief; (2) temptation; (3) misfortune; (4) discord; (5) sedition; (6) trial; (7) punishment; (8) civil strife; (9) seduction from the truth; (10) tumult. According to Ibn Abbas, the word "fitnah" means unbelief.

³⁴⁰ The word "ظالم" in "فَاعِلُ الظَّالِمِ" = "ظالمون" = "the injustice-doer," as "الظالم" = "injustice."

³⁴¹ The word "الحرمت" = "the divine proscriptions." See اللسان و القرطبي.

³⁴² The word "التابلاكة" = "التهلكة" is different than "الهلكة". In English the closest for "التهلكة" I think is: jeopardy, as it means: any thing that can be considered as "causing or leading to perdition." However, many =

(jeopardy);^{w^} and *abseno*[^] (let-[you]^f render meritorious deeds); truly Allah loves the benefactors. بِأَيْدِيكُمْ إِلَى الْكَلْبَةِ * وَأَحْسِنُوا * إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ﴿١١٥﴾

196. And let-conclude you^z the *Hajja* (greater³⁴³ pilgrimage) and the *Umrata*^{w344} (the lesser pilgrimage)^w for Allah; so *en* (if) (had been) constrained you^c then whatever *istaysara* (is easily-availed) of the *bad'ye* (sacrificial animals);^x and let-not shave you^z yourⁿ heads until the offering^x reaches³⁴⁵ its^x place (of sacrifice); then whoever of you^b [was]: ill or by him an annoyance of his head, then a ransom^w of a fasting^x or a charity^w or *nosoken*³⁴⁶ (worship-commands/ especially concerning Hajj, i.e. pilgrimage to Mecca, e.g.: offering);^x then if felt-secured you^c then whoever [be] delighted (himself) by the *Umrat'e*^w to the *Hajja*^x then whatever *istaysar* of the *bad'ye*;^x then whoever [be] found not then fasting^x three days in the *Hajje*^x and seven if/when returned you;^c *telka*^w (she-that-afar-it/that^w/those^w) (are) ten complete (days); *tha'leka* (afar-that-it)^x (is) for whom^p [be] was not his family vicinages (of) The Mosque^x [The] Sacred^x and *ettaqo* (let you^x reverently guard not to displease) Allah, and let-know you^z that Allah (is) hard (in) the punishment. وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ فَإِنْ أُحْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ وَلَا تَحْلِفُوا رُءُوسَكُمْ حَتَّىٰ يَبْلُغَ الْهَدْيُ مَحَلَّهُ ۚ فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ بِهِ أَذًى مِنْ رَأْسِهِ ۖ فَذَبْحَةٌ مِنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ فَإِذَا أَمِنْتُمْ فَمَنْ تَمَنَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ ۚ فَمَنْ لَمْ يَجِدْ فَصِيَامٌ ثَلَاثَةِ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ ۚ تِلْكَ عَشْرَةٌ كَامِلَةٌ ۚ ذَلِكَ لِمَنْ لَمْ يَكُنْ أَهْلَهُ ۚ حَاضِرِ الْمَسْجِدِ الْحَرَامِ وَانْفُوا ۚ وَالْعُمَلَا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿١١٦﴾

197. The *Hajjo*^x (pilgrimage)^x (are) *ash'buron*^{x347} (months)^x *ma'alo-ma'ton*^w (already: countables/known);^w so whoever [be] fore-ordained in them^y the *Hajja*, then neither *rafatha*³⁴⁸ (sexual intercourse/talk about intercourse-/action leading to it), nor *fosooca*³⁴⁹ (rebellion vis-à-vis Allah's command), nor a disputation in the *Hajje* (pilgrimage); and what you^z do of *kbayren*^x (lawful: goodness/desirables) Allah knows it;^x and let-cater الْحَجَّ أَشْهُرٌ مَعْلُومَةٌ ۖ فَمَنْ رَزَقَ فِيهِمْ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ ۚ وَمَا تَفْعَلُوا مِنْ خَيْرٍ يَعْلَمُهُ

= people tend to emphasize and almost stop at the apparent linguistic meaning of this great *Ayah*, in the sense of urging people not to cast their power = "أيديهم" to their own perdition. For example: jumping from unreasonable height, not praying, engaging in an ill-treatment of the parent, etc. Such understanding, although not far-fetched, in fact such *Ayah* falls mostly in the category of urging people to expend in the cause of Allah, "in the way of Allah." = "Jehad" = "الجهاد". The whole expression: "and let not cast you^z by yourⁿ hands^w to the-tablokah (any thing that causes or leads to perdition)" means do not cause damage to your selves by your own power ("yourⁿ hands") through abstaining from expending in the cause of Allah (i.e. the *Jehad*) or (withdrawing from a *Jehad* in progress). Such an abstention or a withdrawal really tantamounts to "the-tablokah"; thus, it is self-damaging and leading to self-perdition.

³⁴³ The greater Hajj means the full Hajj at a specified dates, times, and being in the right places doing all the prescribed rituals.

³⁴⁴ The lesser Hajj or the *Umrab* means going to Makkah any time, visiting the Sacred Mosque, circumambulating around the Ka'abah, and making the *Sa'ey* (walking hurriedly) between the two mounts of *As-Safa* and *Al-Marwa* and performing the other prescribed rituals.

³⁴⁵ Means slaughtered for the intended purpose of a sacrifice.

³⁴⁶ The word *Nosoken* (any worship relating to the pilgrimage, such as gift a person gives the needy or the poor intending by it Allah's name) See **الراغب**.

³⁴⁷ *ash'buron*=**اشهر**=plural of paucity, versus *sho'booron*=**شهور**= plural of multiplicity, implying limited/small number.

³⁴⁸ See the *Lexicon* attached to this Translation for the full meaning of this word.

³⁴⁹ See the *Lexicon* attached to this Translation for an elaboration on this important word, *fasooeen* = "الفاسقون."

you^z (your selves); so verily *khayra* (choicer/superior-/worthier) (of) the *ṣa'de* (traveler's stock of provision) (is) the *taqwa*^w (having sufficient ṣa'de for the Hajj)^w and *ettago'ne*³⁵⁰ (let reverently guard you^z against My displeasure), O possessors (of) the *alba'be*³⁵¹ (hearts-intellects).

اللَّهُ تَكَرَّوْهُ فَإِنَّكَ حَيَّرَ
الزَّادِ الْتَقَوَىٰ ۖ وَأَنْتُمْ يَتَأُولَىٰ
الْأَلْبَابِ ﴿١٧٧﴾

198. Not on you^b a *jonabon*³⁵² (sin) that *tabtagho*³⁵³ (you^z earnestly-quest) munificence³⁵⁴ from yourⁿ Lord; so if/when *afadhtom*³⁵⁵ (you^c group-rushed) from *Arafa'te*^w then let-remember you^z Allah at [The] Monument^x The Sacred;^x and let-remember Him you^z just-as *bada* ([He] divinely-guided) you^b while *en* (albeit) you^c were before it^{x356} surely of the strayers.

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ
تَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ ۚ
فَإِذَا أَقَضْتُمْ مِنْ عَرَفَاتٍ
فَاذْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ
الْحَرَامِ ۖ وَاذْكُرُوهُ كَمَا
هَدَيْتُمْ وَإِنْ كُنْتُمْ مِنْ
قَبْلِهِ لَمَنِ الضَّالِّينَ ﴿١٧٨﴾

199. Afterwards *afeedbo* (let-group-rush you^r) from whence *afadha* (group-rushed) the mankind; and *istaghfero*³⁵⁷ (let-see you^z forgiveness) (from) Allah; verily Allah (is) *Ghafaoron* (iterative Forgiver), *Raheemon* (iterative mercy Giver).

ثُمَّ أَفِيضُوا مِنْ حَيْثُ
أَفَاضَ النَّاسُ وَاسْتَغْفِرُوا
اللَّهَ ۚ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٧٩﴾

200. Then if/when *qadhaytom* (finished you^c) yourⁿ *manasik* (Hajj, i.e. pilgrimage/rituals) then let-remember you^z Allah as yourⁿ remembrance (of) yourⁿ fathers or harder a remembrance; so of the mankind who^p [he] says: (O), our Lord *aa'tena* (let-accord/give us [You^s]) in the world^w and not for him in the Hereafter^w of a *khala'gen*³⁵⁸ (good:portion/lot).

فَإِذَا قَضَيْتُمْ مَنَاسِكَكُمْ
فَاذْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ
أَوْ أَشَدَّ ذِكْرًا ۚ فَمَنْ الْنَّاسِ
مَنْ يَقُولُ رَبَّنَا آئِنَا فِي الدُّنْيَا
وَمَا لَنَا فِي الْآخِرَةِ مِنْ خَلْقٍ ﴿١٨٠﴾

201. And of them who^p [he] says: O, our Lord *aa'tena* (let-accord/give us [You^s]) in the world^w *hasanatan*^w (meritorious-deed)^w and in the Hereafter^w *hasanatan*^w; and let-[You^s] preclude us (from) the Fire's^w torment.

وَمِنْهُمْ مَّنْ يَقُولُ رَبَّنَا آئِنَا
فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ
حَسَنَةً ۚ وَقِنَا عَذَابَ النَّارِ ﴿١٨١﴾

³⁵⁰ The letter "ن" in "فَاتَّقُونَ" by Arabic (linguistic) Rule, is called "نون الوقاية او العماد، حيث لا يستغنى عنها" which precedes the speaker's pronoun "ي". The speaker's pronoun "ي" in "فَاتَّقُونَ" is omitted, for "التخفيف" = "alleviation, lightening" or *Ayat's* end harmony (rhyme). See *إعراب القرآن، لمحمود صافي*

³⁵¹ See the *Lexicon* attached to this Translation for The Qur'an's characterizations of "نوالألباب" = the *albab's* possessors.

³⁵² See the *Lexicon* attached to this Translation for the meaning of the word "جَنَاحٌ" figuratively taken to symbolize the inclination to sin or the sin itself. So, no "جَنَاحٌ" = no sin.

³⁵³ The word "إِبْتَغَىٰ" = "طَلَبَ حَثِيثًا" meaning: earnestly-quested.

³⁵⁴ By trading with one another for example.

³⁵⁵ The word "أَفِيضُوا" comes from "الإفاضة" which means a crowd of people rushing from one place to another.

³⁵⁶ The pronoun "it^x" here refers to the aright-guidance = "الهدى" or "The Qur'an" the coming of Prophet Mohammad (SAWS), all of which are masculine; hence the reference is in the masculine form, it^x.

³⁵⁷ The word "اسْتَغْفِرُوا" = "اطْلُبُوا الْغَفْرَ" = "let-see forgiveness [you^r]." In English there is no seemly way to say: "اسْتَغْفِرُوا" *per se*. So I settled for saying: "let-see forgiveness [you^r]."

³⁵⁸ The word "خَلْقٌ" has two similar but distinct meanings: (1) good portion, or (2) the good traits of a person for which he is praised for it. See *الهادي*.



مَا لَكُمْ

³⁶⁰ The particle “إِذَا” is a *future adverbial conditional* article hence it is “if” not “when,” which = “إِذَا”.

³⁶² See the *Lexicon* attached to this *Translation* regarding this “سعى,” denoting *agility and vigor of gait*.

³⁶⁴ The Arabic word “*nasl*” means: (1) the son or daughter; (2) the offspring; (3) birth or place of birth. However, the Arabic proverbial phrase: “the *barth* and the *nasl*” is an Arabic tongue expression = a metonymy (figure of speech) for women and children. Thus in the above *Ayah*, and Allah knows best, the retreater hasten to destroys the women and the children.

³⁶⁶ The word “العزة” = “prestige,” in the sense of lordliness as: *possessing power and authority over others*.

³⁶⁸ The Arabic words: (a) “إِشْتَرَى” and (b) “شَرَى” (c) “يَشْتَرِي,” rooted in this *Ayah*, occur time and again in *The Qur’an*. Many people *confuse* their meanings. As a *rule*, mostly and generally: (a) “إِشْتَرَى” means *purchased* and (b) “شَرَى” means *sold*; although on some rather *rare* occasions the *reverse* may be true. It is the *context*, which will *govern* the exact meaning. In this *Ayah* the *rule* holds well.

³⁶⁹ The word “رؤوف” of “الرأفة” which is more *intensive* than “الرحمة,” as “الرحمة”=“mercy,” which is =

the *eba'de* (worshippers/ submitters/ slaves).

رُءُوفٌ بِالْعِبَادِ ﴿٢٧﴾

208. O, you who^r believed they^z let-enter you^z in the *sel'me* (peace/ Islam) *ka'fatan*³⁷⁰ (altogether^w); and let-not *tatta'be'o*³⁷¹ (closely-follow you^r) steps^w of the Satan; verily he (*is*) for you^b a foe³⁷² manifester.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا ادْخُلُوا فِي السِّلْمِ كَآفَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴿٢٨﴾

209. Then *en* (*if*) slipped you^c from after what came-she^y (*to*) you^b the evidences-she^y then let-know you^z that Allah (*is*) Mighty, *Hakeemon*³⁷³ (*infinite bekma*³⁷⁴ Possessor).

فَإِنْ زَلَلْتُمْ مِنْ بَعْدِ مَا جَاءَتْكُمْ الْبَيِّنَاتُ فَاعْلَمُوا أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٩﴾

210. Do they^z wait³⁷⁵ except that *ya'ateya* (*comes to- /betides*) them Allah in shadows of [the] clouds, and the angels, and the matter (*had been*) judged- /finished; and to Allah (*are to be*) returned the matters.

هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِنَ الْغَمَامِ وَالْمَلَائِكَةُ وَقُضِيَ الْأَمْرُ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٣٠﴾

211. Let-ask [*you*^s] Israel's sons how-many³⁷⁶ *aa'tayna* (*We accorded/gave*) them of an *Aya'ten*^w (*message- /sign/proof*) evident^w and whoever [*he*] substitutes³⁷⁷ Allah's boon^w from after came-she^y (*to*) him, verily Allah (*is*) hard/severe (*in*) the punishment.

سَلِّ بَنِي إِسْرَءِيلَ كَمْ ءَاتَيْنَهُمُ مِنْ ءَايَةٍ بَيِّنَةٍ وَمَنْ يُبدِلْ نِعْمَةَ اللَّهِ مِنْ بَعْدِ مَا جَاءَتْهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٣١﴾

212. (*Had been*) adorned for whom^r unbelieved they^z the life^w (*of*) the world;^w and they^z scoff of whom^r they^z believed; and who^r *ettaqaw* (*they had reverentially guarded not to displease Allah*) (*are*) above them The *Qeyamatey's*^w (*Judgment's*) Day; and Allah *yarzogo* (*provides/ allots*) whom^p [*He*] wills by other than a count.

رَبِّ لِلَّذِينَ كَفَرُوا الْحَيَاةُ الدُّنْيَا وَيَسْعُرُونَ مِنَ الَّذِينَ ءَامَنُوا وَالَّذِينَ اتَّقَوْا فَوْقَهُمْ يَوْمَ الْقِيَمَةِ ۗ وَاللَّهُ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٣٢﴾

213. The mankind [were] *Ummatan*^w (*a community*)^w one-she^y; then Allah missioned³⁷⁸ the prophets, *mubashshereena*³⁷⁹ (*iterative tellers of pleasant tidings*) and warners;^x and [*He*] descended with them the

كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّنَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ

= kindness imparting delight to its recipient; while "الرفافة" is in addition to "الرحمة" it involves protecting against any possible undesirable happening to the recipient, i.e. clemency. Hence, "الرفافة" is a protective-mercy=clemency. And "الرؤوف" is multitudinous protective mercy Doer or multitudinously clement. See التاج.

³⁷⁰ The word "كافة" in this case means "الجميع و الإحاطة"= altogether, including, all members of the class or group under consideration. See التاج لكلمة كافة. "كافة" also= is the intensive form of كاف=جامع see اللسان.

³⁷¹ See footnote 206 above regarding "closely follow."

³⁷² The word "عدو" in Arabic is used for: (1) singular and (2) plural as well as (3) "multitudinous foe," see الهادي واللسان.

³⁷³ See the Lexicon attached to this Translation for an exposition on the words "الحكيم" and "حكيم."

³⁷⁴ See the Lexicon attached to this Translation for "bekma."

³⁷⁵ The word "ينظرون" means "ينتظرون," see القرطبي واللسان.

³⁷⁶ The word "كم" is an interrogative exclamatory particle, meaning: "how-many," "how-much," "how-long."

³⁷⁷ That is alters Allah's messages, as such messages are boons, of prescriptions and proscriptions.

³⁷⁸ The word "بعث" carries several meanings, among them: sent, missioned, resurrected, awaken, and prompted.

³⁷⁹ See the Lexicon attached to this Translation for bashbara/youbashsharo/mubasher= يبشرا يبشرا يبشرا..

book^x by the right^x for ruling among the mankind in what they^z differed in him/it,^{x380} and not differed in him/it^x except whom^r *oto* (they^z had been accorded/allotted) it^x of after what came-she^y (to) them the evidences^w *baghyan* (envy/selfish: excessiveness-/transgression) among them; so *bada* (divinely-guided) Allah whom^r they^z believed for what they^z differed in it^x of the right^x by His leave; and Allah *yahdey* (divinely-guides) whom^p [He] wills to a *Sseratten* (road/way) straight.

النَّاسِ فِيْمَا اَخْتَلَفُوْا فِيْهِ ؕ وَمَا اَخْتَلَفَ فِيْهِ اِلَّا الَّذِيْنَ اُوْتُوْهُ مِنْۢ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ بَعِيًّاۙ بَيْنَهُمْ فَهَدٰى اِلَلَّذِيْنَ ءَامَنُوْا اِلَمَا اَخْتَلَفُوْا فِيْهِ مِنَ الْحَقِّ بِاِذْنِهٖ ۗ وَاللّٰهُ يَهْدِيْ مَنْ يَّشَآءُ اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ

٢١٣

214. Or reckoned you^c that enter you^z the Paradise^w while *lamma*³⁸¹ (not yet) *ya'atee* (comes to/betides) you^b a parable^x/example^x (of) whom^r they^z ceded of before you;^b touched-she^y/betided-she^y them the *ba'asa'e*^w (penury-tension)^w and the *dharra'e*^w (distress due to adversity) and they^z (had been) quaked, until the messenger says and who^r they^z believed with him: when (is) Allah's succor; indeed, surely Allah's succor (is) near.

اَمْ حَسِبْتُمْ اَنْ تَدْخُلُوْا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَّثَلُ الَّذِيْنَ خَلَوْا مِنْۢ بَقَلِكُمْ مَّسْتَمَّ اَلْبَاسَءُ وَالْضَّرَآءُ وَرُزِلُوْا حَتّٰى يَقُوْلَ الرُّسُوْلُ وَالَّذِيْنَ ءَامَنُوْا مَعَهُۥ مَتٰى نَصَرَ اللّٰهُ اِلَّا اِنَّ نَصَرَ اللّٰهُ فَرِيْبٌۭ

٢١٤

215. Ask you^g they^z what (should) they^z expend; let-say [you^s]: what expended you^c of *kbayren* (lawful: possession/-desirable), then for both the begetters (parents) and the nearest (of) kin and the orphans and the *masakee'ne* (ones not having sufficient material possessions)³⁸² and son (of) the path^x (the wayfarer^x); and what you^z do of *kbayren*^x (goodness/worthiness-/desiablens) so verily Allah by it^x (is) Omniscient.

يَسْـَٔلُوْنَكَ مَاذَا يُنْفِقُوْنَ ۗ قُلْ مَا اَنْفَقْتُمْ مِنْۢ خَيْرٍ فَلِلّٰهِ وَلِلَّذِيْنَ وَالّٰٓءِ قَرَبِيْنَ وَالْيَتٰمٰى وَالْمَسْكِيْنَ وَاِنَّ السَّيْلَ وَمَا تَفْعَلُوْنَ مِنْۢ خَيْرٍ فَاِنَّ اللّٰهَ بِهٖ عَلِيْمٌۭ

٢١٥

216. (Had been) written³⁸³ on you^b the fighting^x while it^x (is) a dislike³⁸⁴ for you;^b and *asa* (craving a deed beyond one's means/may) that you^z dislike a thing^x while it^x (is) *kbayron* (choicer/superior/worthier) for you;^b and *asa* that you^z like a thing^x while it^x (is) an evil for you;^b and Allah knows while you^f not know.

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهُ لَكُمْ وَعَسٰى اَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ وَعَسٰى اَنْ تُحِبُّوْا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ ۗ وَاللّٰهُ يَعْلَمُ وَاَنْتُمْ لَا تَعْلَمُوْنَ

٢١٦

³⁸⁰ The pronoun “هـ” in “فيه” refers to “the book,^x i.e. The Qur'an,^x” or the Prophet (SAWS) or Isa (Jesus), peace be on him. See *الذر المصون، د احمد الحلبي*.

³⁸¹ The particle “لَمَّا” has many functions, such as: it enters on the present tense and makes it past tense, and negates it. It also could mean a particle of exception, i.e.: “but.” See *مغني اللبيب* and *القرطبي*.

³⁸² For the words “مساكين” versus “فقراء”, see the *Lexicon* attached to this Translation for the distinction. *Meskeen* = مسكين, i.e. having some material possessions but not sufficient; whereas *فقير* lacks any material possessions.

³⁸³ The word “written,” constructed in the passive past participle of write, means (among other things) ordained, prescribed, decreed.

³⁸⁴ See the *Lexicon* attached to this Translation for the distinction between “كره” *dhammah* on the “ك,” as in this *Ayah*, and “كرها” *fat'ha* on the “ك,” as in (S3:83), and “اكره” as in (S2:256).

217. Ask you^g they^z a'n³⁸⁵ (regarding) The Month^x The Sacred^x (is) fighting in it;^x let-say [you^s]: fighting in it^x (is) big,³⁸⁶ and a repelling a'n (off) Allah's path and an unbelief by Him³⁸⁷ and The Mosque^x The Sacred^x and exiting (banishing) its^x folk from it^x (are) bigger enda (by Rule of) Allah; and the fetnato^{w388} (unbelief/engaging in sinful/-immoral/unpraised deed/say)^w (is) bigger than the killing; and not cease they^z mutually fighting you^b until jarrodokom³⁸⁹ (they^z forthwith-return you^b) a'n³⁹⁰ yourⁿ religion, en (if) could they;^z and whoever [he] renegades/-reneges of you^b a'n³⁹¹ his religion then dies [he] while he (is) a unbeliever, then those miscarried^w (are) their works^w in the world^w and the Hereafter;^w and those (are) The Fire's^w companions; they (are) in it^w immortals.

يَسْأَلُونَكَ عَنِ الْحَرَامِ قِتَالٍ فِيهِ قُلْ قِتَالٌ فِيهِ كَبِيرٌ وَصَدُّ عَنْ سَبِيلِ اللَّهِ وَكَفْرٌ بِهِ وَالْمَسْجِدِ الْحَرَامِ وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ وَلَا يَزَالُونَ يُقَاتِلُونَكُمْ حَتَّى يَرُدُّوكُمْ عَنْ دِينِكُمْ إِنِ اسْتَطَعُوا وَمَنْ يَرْتَدِدْ مِنْكُمْ عَنْ دِينِهِ فَيَمُتْ وَهُوَ كَاوِرٌ فَأُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢١٧﴾

218. Verily, who^r believed they^z and who^r emigrated they^z and jahado³⁹² (they earnestly exerted their utmost mental, physical and possessional efforts fighting in Allah's cause) in Allah's path, those yarjona³⁹³ (they^z hope for) Allah's mercy^w and Allah (is) Ghafooron (iterative Forgiver), Raheemon (iterative-mercy Giver).

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ أُولَئِكَ يَرْجُونَ رَحْمَتَ اللَّهِ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٢١٨﴾

219. Ask you^g they^z about³⁹⁴ the khamre³⁹⁵ (alcoholic drink) and the mysere³⁹⁶ (game of chance); let-say [you^s]: in them both (are) a big³⁹⁷ sin and benefits^w for the mankind; and sin (of) them both (is) bigger than benefit (of) them both; and ask you^g they^z what (should) they^z expend; let-say [you^s]: the surplus; like tha'leka (afar-that-it)^x Allah manifests for you^b the Aya'te^w (messages) la'alla (craving currently unavailable deed that, perhaps) you^b rethink you.^z

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنْتَفِعٌ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْغَفْوُ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٢١٩﴾

³⁸⁵ See the Lexicon attached to this Translation regarding the various meanings of the preposition عَنْ.

³⁸⁶ The word "big" here means, among other things, deemed abominable, as it should not happen, because it is a "sacred month." But what is "bigger," in the same sense, than that is what the rest of this Ayah state.

³⁸⁷ The pronoun "هـ" in "بِهِ" refers to Allah, as Allah is the closest to it. However, some say it refers to the "الذَرِّ الْمَصُونِ، لـ احمد الحلبي" which I believe is a little if not far removed. See احمد الحلبي.

³⁸⁸ In this sense, And Allah knows best, it also means: tumult or brawl.

³⁸⁹ The word "يردوكم" is rooted in "رَدَّ" meaning forthwith returned; example the greeting must be "forthwith returned," as in: "And when (had been) greeted you^z by a greeting," then let-greet you^z by better than it^w or ruddo (forthwith-return it^w) you^z. (S4: 86).

³⁹⁰ See the Lexicon attached to this Translation regarding the various meanings of the preposition عَنْ.

³⁹¹ Ibid.

³⁹² The word "Jahado," they earnestly mutually exerted utmost mental, physical and possessional efforts fighting in Allah's cause. However, the word is the root for "Jehad," very serious and most vital among the terms and vocabulary in Islam. See the Lexicon attached to this Translation for a good coverage of the word, its meanings and implications.

³⁹³ That fearing His punishment but more that that earnestly questing His forgiveness and mercy.

³⁹⁴ See the Lexicon attached to this Translation regarding عَنْ.

³⁹⁵ The word "khamr" means any drink that makes the drinker a drunken one.

³⁹⁶ The word "myser" means any chance-game practiced in any way shape or form.

³⁹⁷ That is considerable.

220. In the world^w and in the Hereafter^w and ask you^g they^z a'n (regarding)³⁹⁸ the orphans; let-say [you^s]: reform for them (is) a *khayron* (betterment/goodness); and en (if) you^z mingle (with) them, then (they are) yourⁿ brothers; and Allah knows the corrupter from the reformer; and if Allah willed, surely [He] (could have) a'anata³⁹⁹ (tribulated) you;^b verily, Allah (is) Mighty, Hakeemon⁴⁰⁰ (infinite bekma⁴⁰¹ Possessor).

فِي الدُّنْيَا وَالْآخِرَةِ وَيَسْأَلُونَكَ عَنْ
الْيَتَامَىٰ قُلْ إِصْلَاحٌ لَّهُمْ خَيْرٌ وَإِنْ
تَخَاطَبْتُمُوهُمْ فَارْحَمُواهُمْ ۖ وَاللَّهُ يَعْلَمُ
الْمُفْسِدَ مِنَ الْمُصْلِحِ وَلَوْ سَاءَ
أَنَّهُ لَآغْنَتَكُمْ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

221. And let-not marry you^z the *mushreka'te* (she-they who partner deities with Allah/she-polytheists) until they^y believe; and surely a slave-maid she-believer (is) *khayron* (choicer/superior/worthier) than a *mushreka'ten* (she who partner deities with Allah/she-polytheists), albeit charmed-she^y you;^b and let-not you^z wed⁴⁰² (yourⁿ women to) the *mushrekeena* (he-they who partner deities with Allah/he-polytheists) until they^z believe; and surely an *abdon*⁴⁰³ (a slave) believer (is) *khayron* than a *mushreken* (he-who partner deities with Allah/he-polytheists), albeit [he] charmed you;^b those they^z invite to The Fire^w; and Allah invites to the Paradise^w and the forgiveness^w by His permission, and [He] manifests His *Aya'te*^w (messages/signs-/proofs) for the mankind, la'allā (craving currently unavailable deed that, perhaps) they bethink they.^z

وَلَا تَنْكِحُوا الْمُشْرِكَاتِ حَتَّىٰ
يُؤْمِنَ ۚ وَلَأَمَةٌ مُّؤْمِنَةٌ خَيْرٌ مِّنْ
مُّشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ وَلَا
تُنكِحُوا الْمُشْرِكِينَ حَتَّىٰ يُؤْمِنُوا
وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ وَلَا
أَعْجَبَكُمْ أُولَٰئِكَ يَدْعُونَ إِلَى النَّارِ
وَاللَّهُ يَدْعُو إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ
بِإِذْنِهِ ۚ وَيَسِّرُ الْيُسْرَىٰ لِلنَّاسِ
لَعَلَّهُمْ يَتَذَكَّرُونَ

222. And ask you^g they^z a'n (regarding) the menstruation;^x let-say [you^s]: it^x (is) an annoyance; so let-separate/seclude you^z (yourⁿ selves from) the women [in] (i.e. during) the menstruation^x and let-not you^z approach them^y until *yattherna* (they^y perform *ghusol*, prescribed bathing); then, if *tattabharna* (they^y performed the *ghusol*) then aa'to (let-you^z come onto/have intercourse with) them^y from whence Allah commanded you;^b verily Allah loves the *tanwabeena* (iterative repentants) and [He] loves the *mutattabhereena* (performers of *wodho'a*, prescribed cleansing or *ghusol*, prescribed bathing).

وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ ۖ قُلْ
هُوَ أَذًى فَاعْتَزِلُوا النِّسَاءَ فِي
الْمَحِيضِ وَلَا تَقْرُبُوهُنَّ حَتَّىٰ
يَطْهُرْنَ ۖ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ
مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ ۚ إِنَّ اللَّهَ يُحِبُّ
التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ

³⁹⁸ See the Lexicon attached to this Translation regarding **عَنْ**.

³⁹⁹ That is would have caused to fall on you^f hardship which is most difficult for you^f to handle i.e. yourⁿ tribulation.

⁴⁰⁰ See the Lexicon attached to this Translation for an exposition on the words "الحكيم" and "حكيم."

⁴⁰¹ See the Lexicon attached to this Translation for "bekma."

⁴⁰² The word "تَنْكِحُوا" means let-you^z wed them by lineage (paternal) or kinship (maternal) relationship. In other words, allow them to marry your women. So here Allah's command is that we should not allow that with respect to the polytheists.

⁴⁰³ The word "abdon" = "slave," the denotation of this word is vastly paradoxical with respect to Allah vis-à-vis the humans. See the Lexicon attached to this Translation for an elaboration.

223. Yourⁿ women (=wives) (are) *barthon* (tillage) for you;^b so *aa'to* (let-you^z come onto/have intercourse with) your *barhta*⁴⁰⁴ wherefrom⁴⁰⁵ willed you;^c and let-proffer⁴⁰⁶ you^z for yourⁿ selves;^w and *ettaqo* (let reverentially guard you^z not to displease) Allah and let-know you^z that you^b *molagobo* (you^f are meeters with Him); and *bashsher*⁴⁰⁷ (let-tell you^s pleasant tidings) the believers.

نِسَاؤُكُمْ حَرْثٌ لَّكُمْ فَأَتُوا حَرْثَكُمْ
أَنَّى شِئْتُمْ وَقَدِّمُوا لِأَنفُسِكُمْ
وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ
مُلْقَوُهُ وَبَشِّرِ الْمُؤْمِنِينَ ﴿٢٢٣﴾

224. And let-not make you^z Allah an obstacle^{w408} for yourⁿ *ayma'ne* (oaths); that: *tabarro* (you^z be dutiful)⁴⁰⁹ and *tattaqo* (you^z reverentially guard not to displease Allah) and reconcile you^z among the mankind, and Allah (is) *Sameeon*⁴¹⁰ (The Acute-Hearer/The Enabler of others to hear/favorable Answerer to prayer), Omniscient.

وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً
لِّأَيْمَانِكُمْ أَنْ تَبَرُّوا وَتَتَّقُوا
وَتُصْلِحُوا بَيْنَ النَّاسِ وَاللَّهُ
سَمِيعٌ عَلِيمٌ ﴿٢٢٤﴾

225. Not you^{aakbethokum}⁴¹¹ (retributively-punishes you^b) Allah by the frivolity in yourⁿ *ayma'ne* (oaths); [and,] but [He] you^{aakbethokum} by what earned-she^y yourⁿ hearts;^x and Allah (is) *Ghafooron* (iterative Forgiven), Forbearer.

لَا يُوَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ
وَلَكِنْ يُوَاخِذُكُم بِمَا كَسَبَتْ
قُلُوبُكُمْ وَاللَّهُ عَفُورٌ حَلِيمٌ ﴿٢٢٥﴾

226. For whom^r *yo'aloona* (they: ^z von-abstention regarding permissible and lovable acts, e.g.: wife's sexual relation) of their women an awaiting four *ash'huren*^{x412} (months);^x then *en* (if) *fa'o*⁴¹³ (they returned-to-the-better) then verily Allah (is) *Ghafooron* (iterative Forgiven), Raheemon (iterative mercy Giver).

لِّلَّذِينَ يُؤَلُّونَ مِن نِّسَائِهِمْ رَبْصٌ
أَرْبَعَةَ أَشْهُرٍ فَإِنْ فَاءُوا فَإِنَّ اللَّهَ
عَفُورٌ رَّحِيمٌ ﴿٢٢٦﴾

⁴⁰⁴ For elegance, and eloquence, loftiness and terseness of speech, the Arabic language is famous for its figures of speech, metonymy and other speech adornments. This is one example: "Your women (i.e. wives are) tillage for you^z." Clearly "tillage" (=wife) means land that has been tilled, cultivated and readied for production. Thus, when you want to come into an intimate relation with your "tillage" so come to them however, whenever, whence you will as long as it is in the place for "producing" (i.e. reproducing) with proper/applicable strength and manners.

⁴⁰⁵ The word "أَنَّى" is a multi-meaning adverbial particle: wherefrom, when, how-so, where.

⁴⁰⁶ The word "قَدِّمُوا" translated as "proffer you^z," means (and Allah knows best) first try to begin by the name of Allah and prepare them for any eventual intimate desire (sexual relation) you plan. In the Hadeeth it is narrated that The Prophet (SAWS) said some thing to the effect: let not fall any of you on his wife like the way the beast does, but let there between you a "messenger." He was asked: O, Messenger of Allah, what is the "messenger"? He said: a kiss and talk. (أخبار علوم الدين جزء 2 ص 50). However, this Hadeeth is disaffirmed= *مكدر*, because of its *Sanad* (chain of narration) but its *Mattin* (text) is accurate. Better yet, in *Zad al-ma'ad* for *Emam Ibn al-Qayyem* it is stated that The Prophet (SAWS) disallowed sexual intercourse with the wife unless it is preceded by foreplay, such as kissing and kissing of "the tongue" and soft talks and the like.

⁴⁰⁷ See the *Lexicon* attached to this Translation for *bashshara/youbashsharo/mubasberon*= *بَشِّرْ بِبَشْرٍ مُبَشِّرٍ*.

⁴⁰⁸ The Arabic word in the text is: "عُرْضَةً," obstacle, obstruction, barrier, block, hindrance, target, subject to, open to, or impediment. Thus, with respect to personal oaths, this great *Ayah* says, and Allah knows best: do not make your oaths a pretext for not doing that which is better thing or act. For example: if you were to make an oath not to visit or not be generous to your immediate relative, or for that matter any Muslim brother, and subsequently you happened to be in a position to have to visit or be helpful and generous to that relative (or Muslim brother), in such occasion you should break your oath, do the better duty, and subsequently expiate for breaking your oath by the *Share'yah* prescribed means.

⁴⁰⁹ See the *Lexicon* attached to this Translation for this vital word "al-ber" = noun for this verb "tabaro."

⁴¹⁰ See an elaboration of the word "Sameeon" in the *Lexicon* attached to this Translation.

⁴¹¹ The word "يُوَاخِذُكُم" in "يُوَاخِذُكُم" means retributively-punishes, certainly not "blames," as what some might presume. See the *اللسان*. In the *Ayah*: "had Allah retributively-punished the people by their injustice, [He] (would have) not left over it^w (the Earth) of a she-moving-creature" (S16:61) is a positive proof of this fact, i.e. that "أَخَذَ" is retributively-punished.

⁴¹² *ash'huren*= *أَشْهُر*=plural of paucity, versus *sho'booron*= *شهور*= plural of multiplicity, implying limited/ small number.

⁴¹³ The word "فَاءُوا" means changed their minds and returned to the better. See *الرَّاعِب*.

227. And *en* (if) resolved they^z (for) the divorce, then verily Allah (is) *Sa'meeon* (*Acute-Hearer/Enabler of others to hear/favorable Answerer to prayer*), Omniscient.

وَأِنْ عَزَمُوا الطَّلَاقَ فَإِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ

228. And the divorcees await^y by their^y selves three *guroen*⁴¹⁴ (*menstrual-periods*); and not legitimizes [The Right] for them^y to conceal they^y what Allah (*had*) created in their^y wombs, *en* (if) they^y were^y believing^y by Allah and The Day The Last; and their^y *bo'aolto* (*lords/owners/husbands*) (*are*) righter⁴¹⁵ by *raddey* (*forthwith-returning*)⁴¹⁶ them^y (*back*) in *tha'leka* (*afar-that-it*)^x *en* (if) wanted they^z a reconciliation; and for them^y⁴¹⁷ similar (*as that*) which^x (*is*) on⁴¹⁸ them^y⁴¹⁹ by the *ma'aroofe* (*popularly acceptable and not Sharey'ah disapproved maxim*); and for the men above them^y a rank;^w and Allah (is) Mighty *Hakeemon*⁴²⁰ (*infinite bekma*)⁴²¹ *Possessor*.

وَالْمُطَلَّقَاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ وَلَا يَحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ إِنْ كُنَّ يُؤْمِنَنَّ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَبِعُولِهِنَّ أَحَقُّ بِرَدِّهِنَّ فِي ذَلِكَ إِنْ أَرَادُوا إِصْلَاحًا وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ وَاللَّهُ عَزِيزٌ حَكِيمٌ

229. The divorce (*is*) twice;^w so either a retainment^x by a *ma'aroofen* (*popularly acceptable and not Sharey'ah disapproved maxim*) or a release by *ehsan* (*meritorious deed/say*); and (*The Right*) not legitimizes for you^b to take you^z of what *aa'taytomo* (*you^c accorded*) them^y a thing except that (*if*) both fear/know⁴²² that not *youqeyma* (*both uphold/sustain*) Allah's limits;^x then *en* (*albeit*) feared/knew you^c that not *youqeyma* Allah's limits^x then no *jonaha*⁴²³ (*sin*) (*is*) on them both in what ransomed^w by it;⁴²⁴ *telka*^w (*she-that-afar-it^w/those^w*) (*are*) Allah's limits;^x so let-not overstep it^w you;^z and whoever [*he*] oversteps Allah's limits then those (*are*) the *dha'lemoona*⁴²⁵ (*injustice-doers*).

الطَّلَاقُ مَرَّتَانٍ فَإِمْسَاكٌ بِمَعْرُوفٍ أَوْ تَسْرِيحٌ بِإِحْسَنٍ وَلَا يَحِلُّ لَكُمْ أَنْ تَأْخُذُوا مِمَّا آتَيْتُمُوهُنَّ شَيْئًا إِلَّا أَنْ يَخَافَا أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَإِنْ خِفْتُمْ أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَلَا جُنَاحَ عَلَيْهِمَا فِيمَا افْتَدَتْ بِهِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَعْتَدُوهَا وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ

⁴¹⁴ The word "guroen" is the plural for "gur'on" which means: (1) the duration of the menstrual period, i.e. from the beginning to the end; or (2) the clearing and the cleansing after the period, i.e. when it is all done with. Hence, the word is a paradoxical one, i.e. has a meaning and its opposite.

⁴¹⁵ The word: "righter" is a comparative adjective of "right," see Merriam Webster's Dictionary. And "أَحَقُّ" = "righter" as an adjective comparative.

⁴¹⁶ The word "رَدَّهِنَّ" is rooted in "رَدَّ" meaning forthwith returned; example the greeting must be "forthwith returned," as in: "And when (*had*) been greeted you^c by a greeting,^w then let-you^z greet by better than it^w or let-you^z forthwith-return it^w." (S 4: 86).

⁴¹⁷ That is for them of "rights."

⁴¹⁸ That is exactly like what is expected from them.

⁴¹⁹ That is of duties.

⁴²⁰ See the Lexicon attached to this Translation for an exposition on the words "الحكيم" and "حكيم."

⁴²¹ See the Lexicon attached to this Translation for "bekma."

⁴²² Linguistically the word "خَافَا" in خَافَا carries dual meanings: (1) fear and (2) know. Both meanings could apply.

⁴²³ See the Lexicon attached to this Translation for the meaning of the word "جَنَاحٌ" figuratively taken to symbolize the inclination to sin or the sin itself. So, no "جَنَاحٌ" = no sin.

⁴²⁴ That is of a thing^x in other word whatever a thing,^x they both agree to it^x as her ransom.

⁴²⁵ The "ظَالِمُونَ" = "the injustice-doer," as "الظلم" = "injustice." See footnote 148 below.

230. Then *en* (*albeit*) [*he*] divorced her, then not [*she*] legitimates for him from after until she weds a husband other than him; afterwards, *en* (*if*) [*he*] divorced her, then no *jonaba* (*sin*) on them both that both revert, *en* (*if*) if both presumed that will *youqema* (*both uphold/sustain*) Allah's limits; and *Telka*^w (*she-that-afar-it^w/those^w*) (*are*) Allah's limits; [*He*] manifests it^w for a knowing people.

فَإِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهُ مِنْ بَعْدُ حَتَّى
تَنْكِحَ زَوْجًا غَيْرَهُ ۖ فَإِنْ طَلَّقَهَا فَلَا
جُنَاحَ عَلَيْهِمَا أَنْ يَتَرَاجَعَا إِنْ ظَنَّا أَنْ
يُقِيمَا حُدُودَ اللَّهِ ۚ وَتِلْكَ حُدُودُ اللَّهِ
يُبَيِّنُهَا لِقَوْمٍ يَعْلَمُونَ ﴿٢٣٠﴾

231. And if you^c divorced the women, then reached they^y their^y *ajala*⁴²⁶ (*term-limit*) then either let-you^z retain them^y by a *ma'aroofen* (*popularly acceptable and not Sharey'ah disapproved maxim*) or let-you^z release them^y by a *ma'roofen*; and let-not you^z withhold them^y *dherarn* (*injuriously endeavoring to aggress you;*^z and whoever [*he*] does *tha'leka* (*afar-that-it*)^x then *qad* (*already and confirmatively*) *dhalama*⁴²⁷ ([*he*] *wronged to*) his self; and let-not *tatakbetho*⁴²⁸ (*you^z take and make*) Allah's *Aya'te*^w (*messages*) jestingly; and let-remember you^z Allah's boon^{w429} on you^b and what [*He*] (*bad*) descended on you^b of The Book^x and the *hekma'tey*^{w430} (*wisdom*)^w exhorting⁴³¹ you^b [*He*] by it;^x and *ettaqo* (*let reverentially guard not you^z to displease*) Allah and let-know you^z that Allah by everything (*is*) Omniscient.

وَإِذَا طَلَقْتُمُ النِّسَاءَ فَلَمَّا أَجَلَهُنَّ
فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ
سَرِّحُوهُنَّ بِمَعْرُوفٍ وَلَا تُسَيِّدُوهُنَّ
ضِرَارًا لِنَعْتَدُوا ۚ وَمَنْ يَفْعَلْ ذَلِكَ
فَقَدْ ظَلَمَ نَفْسَهُ ۚ وَلَا تَتَّخِذُوا
آيَاتِ اللَّهِ هُزُوًا ۚ وَأَذْكُرُوا نِعْمَتَ
اللَّهِ عَلَيْكُمْ وَمَا أُنْزِلَ عَلَيْكُمْ مِنْ
الْكِتَابِ وَالْحِكْمَةِ يَعِظُكُمْ بِهِ ۚ
وَاتَّقُوا اللَّهَ ۚ وَاعْلَمُوا أَنَّ اللَّهَ بِكُلِّ
شَيْءٍ عَلِيمٌ ﴿٢٣١﴾

232. And when you^c divorced the women and they^y reached their^y *ajala*⁴³² (*term-limit*) then let-not you^z immure them^y that they^y wed their^y (*nen*) husbands; if mutually delighted they^z between them by the *ma'roofe* (*popularly acceptable and not Sharey'ah disapproved maxim*); *tha'leka* (*that-afar-it/thai*) (*being*) exhorted⁴³³ by it^x whom^p [*he*] [*was*] of you^b believing by Allah and The Day The Last, *tha'lekum* (*collective-afar-that*) (*is*) *a'zka* (*more cleansing-and-befitting*) for you^b and *att'haro* (*more purging*); and Allah knows while you^f know not.

وَإِذَا طَلَقْتُمُ النِّسَاءَ فَلَمَّا أَجَلَهُنَّ
فَلَا تَعْضُلُوهُنَّ أَنْ
يَنْكِحْنَ أَزْوَاجَهُنَّ إِذَا تَرَاضَوْا
بَيْنَهُمْ بِالْمَعْرُوفِ ۚ ذَلِكَ يُوعِظُ بِهِ
مَنْ كَانَ مِنْكُمْ يُؤْمِنُ بِاللَّهِ
وَالْيَوْمِ الْآخِرِ ۚ ذَلِكُمْ أَزْكَىٰ لَكُمْ
وَأَطْهَرُ ۚ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا
تَعْلَمُونَ ﴿٢٣٢﴾

⁴²⁶ The word “الأجل” means term-limit, see اللسان.

⁴²⁷ See the *Lexicon* attached to this Translation for “ظالم”=“فاعل الظلم”= “injustice-doer” and “أظلم”= “wronger.”

⁴²⁸ The word “اتَّخَذَ” from “الِاتِّخَاذَ” which is “اِفْتَعَالٌ” for “اِتَّخَذَ”, as stated in لسان العرب; therefore “اِتَّخَذَ” is always taking and assumind some thing of what was taken. Thus, it is not just the mere taking.

⁴²⁹ See the *Lexicon* attached to this Translation for “نعمة” (“boon”).

⁴³⁰ See the *Lexicon* attached to this Translation for “حكمة”.

⁴³¹ The word “يُوعِظُ” rooted in “وَعِظَ”= “exhorted” or “admonished,” and “موعظة,” could mean: exhortation or admonition.

⁴³² See footnote 426 above regarding “الأجل.”

⁴³³ See footnote 431 above regarding “وَعِظَ”.

233. And the begetters-she^{vm434} breastfeed they^v their^v children two complete *hanks* (=years by days), for whom-ever [he/she] wants to conclude the breastfeeding^w (term);^w and (it^x is) on the (had been) birthed for⁴³⁵ him their^v *rez'qo*^x (victuals for sustenance-/provision)^x and their^v clothing by the *ma'aroofe* (popularly acceptable and not *Sharey'ah* disapproved maxim); not (to be) charged a self^w except its^w capacity; let-not *todharra*⁴³⁶ (mutual harm): (of/to) a she-begetter by her child, and nor (of/to) a (had been) birthed for him by his child; and on the heir similar (to) *tha'leka* (afar-that-it/tha);^x then *en* (if) both wanted *fessalan* (weaning/breast-feeding-disengaement) *a'n*⁴³⁷ (by) consent of them both and a counsel, then no sin⁴³⁸ (is) on them both; and *en* (if) wanted you^c to seek nursing yourⁿ children, then no *jonaba* (sin) (is) on you^b if you^c handover what *aa'taytom*⁴³⁹ (you^c accorded/given) by the *ma'aroofe*^x (popularly acceptable and not *Sharey'ah* disapproved maxim);^x and *ettaqo* (let guard you^z not to displease) Allah and let-know you^z that Allah by what you^z work (is) *Basseeron* (keenly: Seer/Omnoscient)

وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَدَهُنَّ
حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُنِمَّ
الرِّضَاعَةَ ۖ وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ
وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ لَا تُكَلَّفُ
نَفْسٌ إِلَّا وُسْعَهَا لَا تُضَارَّ
وَالِدَةٌ بَوْلَدِهَا وَلَا مَوْلُودٌ لَهُ
بَوْلَدِهِ ۚ وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ
فَإِنْ أَرَادَا فِصَالًا عَنْ تَرَاضٍ مِّنْهُمَا
وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا ۚ وَإِنْ
أَرَدْتُمْ أَنْ تَسْتَزِعِعُوا أَوْلَادَكُمْ فَلَا
جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ مَا
ءَاتَيْتُم بِالْمَعْرُوفِ ۚ وَالْقَوْلُ اللَّهُ ۖ وَأَعْمُوا
أَنَّ اللَّهَ يَمَا تَعْمَلُونَ صَبِيرٌ ﴿٢٣٣﴾

234. And who^r *youtawaffona*⁴⁴⁰ (they who die) of you^b and they^z leave wives, await they^y by their^v selves four *ash'boren*^{x441} (months)^x and ten (days); and if reached-

وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ
أَزْوَاجًا يَرَىٰ نَفْسٌ بِأَفْسُسِهِنَّ أَرْبَعَةَ

⁴³⁴ The word “*wa'ledat*”= “she-begetters,” “mothers,” in Arabic has great significance with respect to distinguishing it from “mothers” *per se*; as the mother may or may not be the biological mother who actually gave birth to the offspring. The idea here is the very person who actually gave birth to the baby.

⁴³⁵ This location: “the birthed for” has rather significant meaning of very important implication. (1) The offspring does not necessarily belong to its birthing mother. It belongs to the biological father, who gives it his family name. (2) In Arabic there are two distinct words for the word “father,” with also distinct implications. There is the biological father called “*wa'led*.” Then there is the brother of the “*wa'led*,” and there is the “*wa'led*” of the “*wa'led*” (grand dad). All, the “*wa'led*” and the brother of the “*wa'led*” and his father are called “*Abb*.” Specifically the granddad is called “*Jadd*.” Foster father is not considered by this formula, as adoption *per se* is not allowed in Islam. However, caring for the orphan or the needy child has enormous and immense divinely reward, but not on the bases of adoption, but rather on the basis of a charitable act. (3) Additionally, the offspring may not belong to the biological father *per se*. Biological father's identity may not be readily knowable at time. Or, in certain cases, such as for example: if the mother is a slave married to another slave and both belong to a particular Master, who owns both. The offspring of these two, husband and wife slaves, belong to their Master. Thus, the Master is responsible for the provisions and clothings as well as all the associated costs for nursing the offspring and its upbringing. Hence, this great *Ayah* does not say: “father” but the expression stated, in order to be all-inclusive and to leave no room for any misunderstanding as to where the responsibility of providing and upbringing rests.

⁴³⁶ The word “*نضار*,” of *المضارة*, means mutual harm, i.e. either the she-begetter (mother) throwing the child to his father by way of causing a problem to the father to find some one else to breastfeed the child; or the father taking away the child from his she-begetter in order to deprive her from the pleasure to care and breastfeed her child, as so stated in this great *Ayah*: “and nor to a one given birth for because of his offspring”.

⁴³⁷ See the *Lexicon* attached to this Translation regarding the various meanings of the preposition *عن*.

⁴³⁸ See the *Lexicon* attached to this Translation for the meaning of the word “*جناح*” figuratively taken to symbolize the sin. So, no “*جناح*”= no sin.

⁴³⁹ That is you have already obligated your self to give by Allah's grace.

⁴⁴⁰ The word “*youtawaffona*” means “they who are in the process of dying, but beyond coming back to life again”.

⁴⁴¹ *ash'boren*=شهر=plural of paucity, versus *sho'booron*=شهور=plural of multiplicity, implying limited/small number.

they^y their^y *ajala*⁴⁴² (term-limit) then no *jonaba*⁴⁴³ (sin) (is) on you^b in what did-they^y in their^y selves by the *ma'aroofe*^x (popularly acceptable and not Sharey'ah disapproved maxim);^x and Allah by what you^z work (is) Proficient.

أَشْهُرٍ وَعَشْرًا فَإِذَا بَلَغَ أَجَلَهُنَّ
فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ
فِي أَنْفُسِهِنَّ بِالْمَعْرُوفِ وَاللَّهُ بِمَا
تَعْمَلُونَ خَبِيرٌ ﴿٢٢٤﴾

235. And no *jonaba* (sin) (is) on you^b in what intimated you^c by it^x of troth^w (to/of) the women, or concealed you^c in yourⁿ selves;^w Allah knew that you^b shall *tathkoro* (you:^z mention/remem)ber) them;^y [and,] but let-you^z not promise them^y secretly-/marriedly, except that you^z say a *ma'aroofan* (popularly acceptable and not Sharey'ah disapproved maxim); and let-you^z not resolve the marriage tie^w until the book^x reaches its^x *ajala*⁴⁴⁴ (term-limit); and let-you^z know that Allah knows what (is) in yourⁿ selves;^w so *ehtharo* (let-take-caution you^z towards) Him; and let-you^z know that Allah (is) *Ghafooron* (iterative Forgive)er), *Haleemon* (iterative Forbearer).

وَلَا جُنَاحَ عَلَيْكُمْ فِي مَا عَرَضْتُمْ بِهِ
مِنْ خُطْبَةِ النِّسَاءِ أَوْ أَكْنَنْتُمْ فِي
أَنْفُسِكُمْ عَلِمَ اللَّهُ أَنَّكُمْ سَتَذْكُرُونَهُنَّ
وَلَكِنْ لَا تَوَاعِدُوهُنَّ سِرًّا إِلَّا أَنْ
تَقُولُوا قَوْلًا مَعْرُوفًا وَلَا تَعْزِمُوا
عُقْدَةَ النِّكَاحِ حَتَّى يَبْلُغَ
الْكِتَابُ أَجَلَهُ، وَأَعْلَمُوا أَنَّ اللَّهَ
يَعْلَمُ مَا فِي أَنْفُسِكُمْ فَاحْذَرُوهُ
وَأَعْلَمُوا أَنَّ اللَّهَ عَفُوٌّ حَلِيمٌ ﴿٢٣٥﴾

236. No *jonaba* (sin) (is) on you^b en (if) divorced you^c the women, *ma* (unless/when^o) not *tamasso*⁴⁴⁵ (you:^z touch-/come-on to/have sexual relation with) them^y or (had) ordained you^z for them^y an ordainment^w and *mattey'ao*⁴⁴⁶ (let relish you^z the needed necessities for normal living for) them;^y on the *mose'ey* (he who has the wherewithal) (up to) his capacity; and on the *mugtar'ey* (he who has meager resources) (up to) his capacity; a *mata'an*⁴⁴⁷ (resource for a transitory worldly delight) by the *ma'aroofe*^x (popularly acceptable and not Sharey'ah disapproved maxim),^x an (absolute)-right⁴⁴⁸ on the benefactors.

لَا جُنَاحَ عَلَيْكُمْ إِنْ طَلَقْتُمُ النِّسَاءَ مَا
لَمْ تَمْسُوهُنَّ أَوْ تَفْرِضُوا لَهُنَّ فَرِيضَةً
وَمَتَّعُوهُنَّ عَلَى التَّوَسُّعِ قَدْرَهُ، وَعَلَى
الْمُقْتَرِ قَدْرَهُ مَتَاعًا بِالْمَعْرُوفِ حَقًّا
عَلَى الْمُحْسِنِينَ ﴿٢٣٦﴾

237. And en (if) you^c divorced them^y of before *tamaso* (you:^z touch-/come-on to/have sexual relation with) them^y and *qad* (already and affirmatively had) ordained you^c for them^y an ordainment^w then (for them^y) half (of) what ordained you^c except that/if they^y pardon⁴⁴⁹ or pardons who^x (is) by his hand^w the

وَإِنْ طَلَقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ
تَمْسُوهُنَّ وَقَدْ فَرَضْتُمْ لَهُنَّ
فَرِيضَةً فَنِصْفُ مَا فَرَضْتُمْ إِلَّا أَنْ
يَعْفُوا أَوْ يَعْفُوَ الَّذِي بِيَدِهِ

⁴⁴² The word “الأجل” means term-limit, see اللسان.

⁴⁴³ See footnote 438 above regarding “جناح”.

⁴⁴⁴ The word “الأجل” means term-limit, see اللسان.

⁴⁴⁵ The word “touched” here is figuratively speaking, and Allah knows best, for sexual intercourse.

⁴⁴⁶ The word “متعوهن” “mattey’obunna” means give them^y their “متعة” = “muta’b” or “mata’d” = “متاع” meaning the “standard,” according to the local convention. See the next footnote 501 next regarding “mata’an.”

⁴⁴⁷ The word “متاع” = “mata’an” is rooted in the word “متع” = “matta’d” with many meanings, among them: resources of transitory worldly delight. See Lexicon attached to this Translation for more elaboration.

⁴⁴⁸ The Arabic text says: “حقاً,” not “حق,” i.e. the word “حقاً” = absolute objective noun, used for strengthening; indicating that such a right, and Allah knows best, is an emphatic right. See إعراب القرآن، لمحمود صافي.

⁴⁴⁹ That is they voluntarily forgo their rights.

marriage tie;^{w450} and if you^z pardon (*it is*) nearer for the *taqwa* (reverential guarding against Allah's displeasure); and let-not forget you^z the *fadhla* (generosity/-graciousness/seemliness) between you,^b verily, Allah by what you^z work (*is*) *Basseeron* (keenly: Seer/Omnoscient).

عُقْدَةُ النِّكَاحِ وَأَنْ تَعْفُوا أَقْرَبَ
لِلتَّقْوَىٰ وَلَا تَنْسُوا الْفَضْلَ بَيْنَكُمْ
إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٣٧﴾

238. Let-keep up⁴⁵¹ you^z on the Prayers^w and the middle^{w452} Prayer^w and *qumo* (let-up-to-fulfill you)⁴⁵³ for Allah *qa'neteena* (he-they who are devotedly: obeyers-/submitters/suplicants).

حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ
الْوُسْطَىٰ وَقُومُوا لِلَّهِ قَانِتِينَ ﴿٢٣٨﴾

239. Then *en* (*if*) feared you^c then *rejalan* (ambulatorily) or *rukbanan* (while being riders); and if (*feel*) secured you^z then let-remember you^z Allah just-as [He] taught you^z what not you^z could know.

فَإِنْ خِفْتُمْ رِجَالًا أَوْ رُكْبَانًا فَإِذَا
أَمِنْتُمْ فَأَذْكُرُوا اللَّهَ كَمَا عَلَّمَكُم
مَا لَمْ تَكُونُوا تَعْلَمُونَ ﴿٢٣٩﴾

240. And who^r *youtawaffona*⁴⁵⁴ (they who are received before dying) of you^b and they^z leave wives, a will for their wives a *mata'an*⁴⁵⁵ (resource for a transitory worldly delight) until the *hawl* (=full-year by anniversary), other than exit; then if exited they^y then no *jonaha*⁴⁵⁶ (sin) (*is*) on you^b in what they^y did^w [in] their selves^w of a *ma'aroofen* (popularly acceptable and not *Sharey'ah* disapproved maxim); and Allah (*is*) Mighty Hakeemon⁴⁵⁷ (infinite *bekmah* Possessor).

وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ
أَزْوَاجًا وَصِيَّةً لَّأَزْوَاجِهِمْ مَّتَعًا إِلَى
الْحَوْلِ غَيْرِ إِخْرَاجٍ فَإِنْ خَرَجْنَ فَلَا
جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ فِي
أَنْفُسِهِنَّ مِنْ مَّعْرُوفٍ وَاللَّهُ
عَزِيزٌ حَكِيمٌ ﴿٢٤٠﴾

241. And for the divorcees a *mata'aon*⁴⁵⁸ (resources of a transitory worldly delights) by the *ma'aroofe*^x (popularly acceptable and not *Sharey'ah* disapproved maxim), an (absolute)-right⁴⁵⁹ on the *muttaqeena* (reverential guarders against Allah's displeasure).

وَلِلْمُطَلَّقَاتِ مَتَاعٌ بِالْمَعْرُوفِ حَقًّا
عَلَى الْمُنْتَقِينَ ﴿٢٤١﴾

242. Like *tha'leka* (afar-that-it-that)^x Allah manifests for you^b His *Aya'te*^w (messages) *la'alla* (craving currently unavailable deed that, perhaps) you^b cerebrate you.^z

كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ
آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿٢٤٢﴾

⁴⁵⁰ That is the husband.

⁴⁵¹ The word "حافظوا" is rooted in "حفظ" = "kept-up" not just "kept, or maintained," or even "guarded." Merriam Webster's Dictionary puts "keep up" as: "to stay even (as in acts of strength, endurance, or speed) *although he was small he could keep up with the larger boys in sports*." (Emphasis is added).

⁴⁵² The word "الصلوة" = The Prayer (also the "soul" the Earth, the sun etc.) all are a feminine nouns in the Arabic language. So the reference to them (in this case The Prayer) is a "she." Hence middle = "الوسطى." Emam ar-Razi in his voluminous تفسیر (commentary/explanation of The Qur'an) gives good rationale for any one of the Five Prayers (Fajr through Isha) could be the Prayer of the middle.

⁴⁵³ The word "قوموا" from قام = stood/upheld/sustained/maintained."

⁴⁵⁴ For he word "youtawaffona" see footnote 449 above).

⁴⁵⁵ See footnote 447 above regarding "mata'a."

⁴⁵⁶ See the Lexicon attached to this Translation for the meaning of the word "جناح" figuratively taken to symbolize the inclination to sin or the sin itself. So, no "جناح" = no sin.

⁴⁵⁷ See the Lexicon attached to this Translation for an exposition on the words "الحكيم" and "حكيم."

⁴⁵⁸ See footnote 447 above regarding mata'aon.

⁴⁵⁹ The Arabic text says: "حقاً," not "حق," i.e. the word "حقاً" = absolute objective noun, used for strengthening; indicating that such a right, and Allah knows best, is an emphatic right. See إعراب القرآن، لمحمود صافي.

﴿۱۲۲﴾
 أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ وَهُمْ أُلُوفٌ حَذَرَ الْمَوْتِ فَقَالَ لَهُمُ اللَّهُ مُوتُوا ثُمَّ أَحْيَاهُمْ إِنَّ لِلَّهِ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا شَاكِرُونَ

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ وَعَلِمُوا
أَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ

مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا
حَسَنًا فَيُضَاعِفَهُ لَهُ أَضْعَافًا
كَثِيرَةً وَاللَّهُ يَقْضِي وَيَبْضِطُ
وَاللَّهُ تَرْجِعُونَ

أَلَمْ تَرَ إِلَى أَلْمَلِكِ مِنْ بَنِي إِسْرَءِيلَ
مِنْ بَعْدِ مُوسَى إِذْ قَالُوا لِنَبِيِّهِمْ
أَبْعَثْ لَنَا مَلِكًا نُنْقِذَ فِي
سَبِيلِ اللَّهِ ۖ قَالَ هَلْ عَسَيْتُمْ
إِنْ كُتِبَ عَلَيْكُمُ الْقِتَالُ أَلَّا
نُفْعِلُوا قَالُوا وَمَا لَنَا أَلَّا نُنْقِذَ فِي
سَبِيلِ اللَّهِ ۖ وَقَدْ أُخْرِجْنَا مِنْ
دِيَارِنَا وَأَبْنَاءِنَا فَلَمَّا كُتِبَ
عَلَيْهِمُ الْقِتَالُ تَوَلَّوْا إِلَّا قَلِيلًا
مَنْهُمْ ۗ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللَّهَ قَدْ
بَعَثَ لَكُمْ طَالُوتَ مَلِكًا
قَالُوا أَنَّى يَكُونُ لَهُ الْمُلْكُ

⁴⁶¹ The particle “**ذ**” has many meanings, of relevance here is “**اسم الإشارة**” = the *demonstrative pronoun* for *near, singular, masculine, animate or inanimate*. It is subject to be affixed to *other* letters which really designate *exactly* its *implication*. For example when “**هـ**” is *prefixed* to it, it becomes “**هذا**” = “*this*.”

⁴⁶³ The word “خَلِيقُكُمْ” = “عَسَيْتُمْ” = that is “fitted for you.” See اللسان

⁴⁶⁵ The word “بعث” carries several meanings, see footnote 471 above.

⁴⁶⁶ The word “righter” is a *comparative adjective* of “right,” see *Merriam Webster’s Dictionary*. And “أحق” = “righter” as an *adjective comparative*.

and not *yona'ta* ([*he*] had been accorded/allotted) an expanse^w of possession; said [*he*]: verily, Allah *isstafaho*⁴⁶⁷ (had superlatively and exclusively selected him) over you^b and [*He*] augmented him *basttatan*^w (vastness^w/hugeness^w) in the knowledge and the body; and Allah *yona'tey* (accords/allots) His proprietorship^x (to) whom [*He*] wills; and Allah (*is*) *Wa'seon*⁴⁶⁸ (Surrounder and encompassing all things), Omniscient.

عَلَيْنَا وَنَحْنُ أَحَقُّ بِالْمَالِكِ مِنْهُ وَلَمْ
يُؤْتِ سَعَةً مِّنَ الْمَالِ قَالَ إِنَّ
اللَّهَ اصْطَفَاهُ عَلَيْكُمْ وَزَادَهُ
بَسَاطَةً فِي الْعِلْمِ وَالْجِسْمِ
وَاللَّهُ يُؤْتِي مُلْكَهُ مَن يَشَاءُ
وَاللَّهُ وَسِيعٌ عَلِيمٌ

248. And said for them their prophet: that/surely *Ayata*^w (sign/proof) (of) his *mulka* (sovereignty/reign-/kingship) (*is*) that *ya'teya* (comes to) you^b the *Tabooto*^x (Ark) in it^x a tranquility^w from yourⁿ Lord, and a remnant^w of what left *Mosa's* (Moses') *aalo* (family-/house/kin/chiefs/followers) and *aalo Haroona's* (Aaron's), carrying it^x the angels; verily in *tha'leka* (afar-that-it)^x surely (*is*) an *Ayatan*^w (= *Ayata*^w) for you^b en (if) you^c were believers.

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ آيَةَ
مُلْكِهِ أَنْ يَأْتِيَكُمُ التَّابُوتُ
فِيهِ سَكِينَةٌ مِّن رَّبِّكُمْ
وَبَقِيَّةٌ مِّمَّا تَرَكَ آلُ مُوسَى
وَأَلُ هَارُونَ تَحْمِلُهُ الْمَلَائِكَةُ
إِنَّ فِي ذَلِكَ لَآيَةً لَّكُمْ إِنْ
كُنْتُمْ مُؤْمِنِينَ

249. Then *lamma* (when/whence) sundered *Ttaluto* (Saul) by the soldiers, said [*he*]: verily, Allah (*is*) essaying you^b by a river;^x so whoever [*he*] drunk from it^x (*is*) surely not of me; and whoever not *yatt'am'ho* ([*he*] tastes/ingests it^x) surely he (*is*) of me, except whom^p [*he*] scooped his hand's^w full-hollow-she^y by his hand;^w so they^z drank from it^x except a few of them; then *lamma* they^z crossed it^x he and who^r they^z believed with him, said they:^z we have no capacity^w today by *Jaloota* (Goliath) and his soldiers; said who^r presume they^z verily they *mulago* (are meeters with) Allah: how-many⁴⁶⁹ of a *fe'a'ten*^w (band-/party/group)^w overcame-she^y a multitudinous^w *fe'a'tan* (= *fe'a'ten*)^w by Allah's leave; and Allah (*is*) with the *ssa'bereena* (people of patience).

فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ قَالَ
إِنَّ اللَّهَ مُبْتَلِيكُمْ بِنَهَرٍ فَمَنْ
شَرِبَ مِنْهُ فَلَيْسَ مِنِّي وَمَنْ لَّمْ
يَطْعَمْهُ فَإِنَّهُ مِنِّي إِلَّا مَنِ اعْتَرَفَ
عُرْفَةً بِيَدِهِ فَشَرَبُوا مِنْهُ إِلَّا قَلِيلًا
مِّنْهُمْ فَلَمَّا جَاوَزَهُ هُوَ وَالَّذِينَ
آمَنُوا مَعَهُ قَالُوا لَا طَاقَةَ لَنَا
أَيُّومَ بِجَاوِلَتِ وَجُودِهِ قَالَ
الَّذِينَ يظُنُّونَ أَنَّهُمْ مُلْكُوا اللَّهَ
كَمْ مِّن فِتْنَةٍ قَلِيلَةٍ غَلَبَتْ
فِتْنَةُ كَثِيرَةٍ يَّا ذِينَ اللَّهِ وَاللَّهُ مَعَ
الصَّابِرِينَ

⁴⁶⁷ See the Lexicon to this Translation for elaboration and some specific examples. The word “اصطفى” means: selected the best from among other similars. The word is a transitive verb by (a) itself or (b) with the prepositional letter “على.” In the case of (a) it could include more than a single element. In the case of (a) “الاصطفاء” is for superlative selection (i.e. taken the best of the bests) for: a mission, preference, or bestowment of a privilege over the entity subject of “الاصطفاء.” In the case of (b) the subject of “اصطفاء” is exclusive, either because of the make-up or one or more characteristics for such exclusivity.

⁴⁶⁸ The word “wa'seon” is singular, masculine, subjective noun with multiple meanings: (1) Surrounder of other things and subsuming them, (2) vastly spacious, (3) that which can comprehensively contain other thing. When the definite article “the” is prefixed to it, with a capital “T” and the word “was'eon” also with a capital “W,” to make “The Was'eo” then it becomes one of Allah's most beautiful names, meaning “surrounding and encompassing everything.”

⁴⁶⁹ The word “كَمْ” is an interrogative exclamatory particle, meaning: “how-many,” “how-much,” “how-long.”

250. And *lamma* (*when/whence*) *barzo* (*they^r had noticeably-appeared*) for *Jaloota* (*Goliath*) and his soldiers, said they:^z (O), our Lord *afreg* (*let-descend/pour [You^s]*) over us patience and let-firm [*You^s]* our feet^w and let-succor us [*You^s]* over the people, the unbelievers.

وَلَمَّا بَرَزُوا لِجَالُوتَ وَجُنُودِهِ
قَالُوا رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا
وَتَسَيِّتْ أَقْدَامَنَا وَانصُرْنَا
عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٥٠﴾

251. So they^z defeated them by Allah's leave; and killed *Dawoodo* (*David*) *Jaloota* (*Goliath*), and gave him Allah the proprietorship^x and the *hekмата*^{w470} (*wisdom*)^w and [*He*] taught him of what [*He*] wills; and *lawla* (*had it not been for*) Allah's thrust (*of*) the mankind, some by some⁴⁷¹ surely the land^w-/Earth^w (*would have*) corrupted;^w [and,] but Allah (*is*) munificence possessor over the worlds.

فَهَزَمُوهُمْ بِإِذْنِ اللَّهِ وَقَتَلَ دَاوُدُ
جَالُوتَ وَءَاتَاهُ اللَّهُ الْمُلْكَ
وَالْحِكْمَةَ وَعَلَّمَهُ مِمَّا يَشَاءُ
وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ
بِبَعْضٍ لَفَسَدَتِ الْأَرْضُ
وَلَكِنَّ اللَّهَ ذُو فَضْلٍ عَلَى
الْعَالَمِينَ ﴿٢٥١﴾

252. *Telka^w* (*she-that-afar-it^w/those^w*) (*are*) Allah's *Aya'to^w* (*messages*) We recite it^w on you^g by the right; and verily you^g (*are*) surely of the *mursaleena* (*sent-messengers*).

تِلْكَ آيَاتُ اللَّهِ تَنْتَلُوهَا عَلَيْكَ
بِالْحَقِّ وَإِنَّكَ لَمِنَ الْمُرْسَلِينَ ﴿٢٥٢﴾

253. *Telka^w* (*she-that-afar-it^w/those^w*) (*are*) the messengers⁴⁷², We favored/preferred⁴⁷³ some (*of*) them over some; of them whom^p Allah spoke (*to*), and raised [*He*] some (*of*) them ranks;^w and *aa'tayna* (*We accorded/gave*) *Esa* (*Jesus*), *ibn* (*son of*) *Mariam* (*Mary*), the evidences-she^y and We supported him by *Rubo-Al-Qudos* (*Arch Angle Gabriel/The Holy Spirit*); and had Allah willed, not mutually fought they^z who^r of after them, from after what came-she^y (*to*) them, the evidences-she;^y [and,] but differed they;^z so of them who^p [*he*] believed and of them who^p [*he*] unbelieved; and if Allah willed not mutually (*would have*) fought they;^z [and,] but Allah does what [*He*] wants.

تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى
بَعْضٍ مِنْهُمْ مَنْ كَلَّمَ اللَّهُ وَرَفَعَ
بَعْضَهُمْ دَرَجَاتٍ وَءَاتَيْنَا عِيسَى
ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ
الْقُدُسِ وَلَوْ شَاءَ اللَّهُ مَا أَفْتَتَلَ
الَّذِينَ مِنْ بَعْدِهِمْ مِنْ بَعْدِ مَا
جَاءَتْهُمْ الْبَيِّنَاتُ وَلَكِنْ اخْتَلَفُوا
فَمِنْهُمْ مَنْ آمَنَ وَمِنْهُمْ مَنْ كَفَرَ
وَلَوْ شَاءَ اللَّهُ مَا أَفْتَتَلُوا وَلَكِنْ
اللَّهُ يَفْعَلُ مَا يُرِيدُ ﴿٢٥٣﴾

254. O, you who^r believed you^z let-expend you^z of what We provided you^b [*of*] before that *ya'atee* (*approaches/comes*) a day^x neither a selling in it^x and nor a *kbollaton*^{w474} (*ultimate-friendship/faithful friendship*)^w

يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِمَّا
رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا
بِصْعٍ فِيهِ وَلَا خُلَّةٌ وَلَا شَفْعَةٌ

⁴⁷⁰ See the *Lexicon* attached to this Translation for "bekma."

⁴⁷¹ The Qur'anic phrase: "some by some," is an Arabic tongue expression meaning: crowded gathering of people.

⁴⁷² The word "الرسل" = "messengers," albeit masculine noun, but since it is a "broken plural" so its demonstrative particle is "تلك" = *Telka* (*she-that-afar-it*) in the feminine gender.

⁴⁷³ Allah has favored/distinguished some messengers over other messengers, by certain traits, privileges.

⁴⁷⁴ The word "خلة" is "ultimate-faithful-friendship," i.e. friendship without any "خلل" = defect. English as well as Arabic-English dictionaries almost all do not have an entry for "خلة." They come closest to it in the opinion of the authors of such a few dictionaries by saying "intimate-friendship" or friendship without defect. Clearly intimate, although gives the sense of "closeness and sincerity" it also carries with it the unacceptable open =

and nor an intercession,^w and the unbelievers, they (are) the *dha'lemoona*⁴⁷⁵ (injustice-doers).

وَالْكَافِرُونَ هُمُ الظَّالِمُونَ ﴿٢٥٦﴾

255. Allah, no an *elaha* (a deity) except Him, The Hayyo (Ever-Living), The Qayyounmo⁴⁷⁶ (The Ever-Sustainer); neither over-takes^w Him a *se'naton*^w (*doze*)^w nor a sleep; for Him what (are) in the Heavens^w and what (are) in the Earth,^w who^a (is) *tha*⁴⁷⁷ (near he-one) who^x [he] intercedes *enda*⁴⁷⁸ (to/by Rule of) Him, except by His leave; [He] knows what (is) between their hands^{w479} and what (is) behind them; and not they^z encompass by a thing of His knowledge except by what [He] willed; expanded⁴⁸⁰ His Chair⁴⁸¹ (to contain) the Heavens^w and the Earth,^w and not *ya'odo* (encumbers) Him keeping-up⁴⁸² them both; and He (is) The *Aa'leyyo* (High beyond description), The Great.

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴿٢٥٥﴾

256. No coercion (is) in the religion; *qad* (already and affirmatively) manifested the *rushdo* (mature-discernment/rational guidance to the right) from the *ghayye*⁴⁸³ (misguidance/straying because of fallacious belief resulting in disappointment); so whoever [he] unbelieves in the *Ttaghoo*⁴⁸⁴ (false deity) and [he] believes in Allah so *Qad* (already and affirmatively) *istamsaka*⁴⁸⁵ ([he] assiduously-held-on) by the knot^{w486} the *wothqa*^{w487} (assuredly-intact)^w no hiatus for it;^w and Allah (is) *Sa'meeon* (Acute-Hearer/Enabler of others to hear-/favorable Answerer to prayer), Omniscient.

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَن يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمَرْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انفصامَ لَهَا ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٥٦﴾

= expression of "sexual relation," hence making such entry as *useless and invalid* in terms of "خلة" as stated in The Qur'an The Supreme. That is why I chose to express "خلة" as "ultimate-faithful-friendship."

⁴⁷⁵ The "ظالمون" = "the injustice-doer," as "الظلم" = "injustice." See footnote 148 below.

⁴⁷⁶ The word "القيوم" means The Ever Multitudinous Sustainer of life and every thing in existence, and that is Allah (SWT). Such a designation is one of His most beautiful attributive names.

⁴⁷⁷ The particle "ذا" has many meanings, of relevance here is "اسم الإشارة" = the demonstrative pronoun for near, singular, masculine, animate or inanimate. It is subject to be affixed to other letters which really designate exactly its implication. For example when "هـ" is prefixed to it, it becomes "هذا" = "this."

⁴⁷⁸ See the Lexicon attached to this Translation for word usage/implication of "to" versus "by" versus "with."

⁴⁷⁹ This is an Arabic tongue expression: "before their hands" meaning ahead of or before them.

⁴⁸⁰ The word "وسع كرسيه" means His Chair has "expanded (to contain) the Heavens and the Earth."

⁴⁸¹ The word "Kursi" = "Chair" has many meanings, among them: (1) chair; (2) throne; (3) seat of Power, or Authority; (4) seat of a scholar in university; (5) the support for the wall.

⁴⁸² The word "حفظهما" is rooted in "حفظ" = "kept-up" not just "kept, or maintained," or even "guarded." Merriam Webster's Dictionary puts "keep up" as: "to stay even (as in acts of strength, endurance, or speed)" although he was small he could keep up with the larger boys in sports*." (Emphasis is added).

⁴⁸³ The word "الغى" = *ghayye* = "الضلال المبني على اعتقاد فاسد نتج عنه خيبة" = "misguidance/straying because of a fallacious belief resulting in a disappointment. See *اللسان والراغب*.

⁴⁸⁴ The word "Taghoo" has several meanings: (1) any false deity, of idols or the like; (2) highly feared human dictators.

⁴⁸⁵ The word "استمسك" has several meanings, among them: (1) sought and held some thing; (2) utterly held to some thing; (3) endeavored, tried, and succeeded in holding on to some thing; (4) took refuge in and held fast to some thing; (5) had a firm hold of and was sure in place; (6) assiduously held on to some thing; (7) having urinary obstipation (blockage).

⁴⁸⁶ Say Qur'an commentators it's: "لا إله إلا الله," "No an *elaha* (a deity) except Allah," is "most assuring knot." "The nexus," or "the link," or the handle," means the Islamic faith, as embodied in: لا إله إلا الله محمد رسول الله. The word "knot" is a feminine gender in Arabic; hence it is suffixed with -she^y to feminize it: "knot-she^y."

⁴⁸⁷ The word "الوثقى" is the feminine of "الوثق." There is no single word in English for "الوثقى" per se. So "the assuredly intact" seems to me is the best and closest equivalent, incorporating assuredness and intactness, which the "الوثقى" certainly calls for.

257. Allah (is) *Wa'leyyo* (Guardian/Ally) (of) whom^r believed they;^z [He] exits them from the darknesses^w to the illumination; and who^r unbelieved they^z their *am'leyao*⁴⁸⁸ (guardians/allies) (are) the *Ttagbooto* (false deities); they^z exit them from the illumination^x to the darknesses;^w those (are) The Fire's^w companions; they (are) in it^w immortals.

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ الظَّالِمُونَ يُخْرِجُوهُمْ مِّنَ النُّورِ إِلَى الظُّلُمَاتِ أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ

258. Have not [you^s] seen to whom,^x mutually [he] argued *Ebraheema* (Abraham) in his Lord, that *aa'tabo* (accorded him) Allah the proprietorship^x *edh* (when) said *Ebraheemo* (Abraham): my Lord (is) Who [He] quickens and [He] deadens⁴⁸⁹; said [he]: I quicken and [I] deaden; said *Ebraheemo* (Abraham): so verily Allah *ya'atee* (causes to come) by the sun^w from the *mashreqe* (sunrise's locus), *fa'a'tee* (so let come you^g) by it^w from the *maghrebe* (sunset's locus); then (had been) addled/confounded, who^x [he] unbelieved; and Allah not *yahdey* (divinely-guides [He]) the people, the *dha'lemeena*⁴⁹⁰ (injustice-doers).

أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ أَنْ آتَاهُ اللَّهُ الْمُلْكَ إِذْ قَالَ إِبْرَاهِيمُ رَبِّيَ الَّذِي يُحْيِي وَيُمِيتُ قَالَ أَنَا أُحْيِي وَأُمِيتُ قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِي كَفَرَ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

259. Or like who^x [he] passed over a village^w while it^w (was) *kba'weyaton*⁴⁹¹ (ruinously-empty and its walls had fallen)^w over its^w *aoroshebe* (trellises/roofs); said [he]: wherefrom⁴⁹² quickens this^w Allah after its^w death; so deadened him Allah (for) a hundred^w *aam*⁴⁹³ (year); afterwards resurrected⁴⁹⁴ him [He]; said [He]: how-long⁴⁹⁵ waited you;^g said [he]: I waited a day or some (of) a day; said [He]: rather waited you^g a hundred^w *aam*;⁴⁹⁶ so let-look [you^s] at your^t *tta'aame*^x (wheat/edible/-food-grains)^x and your^t drink not *yatasannah*⁴⁹⁷ ([it^x] putrefies/rots/moulds) (by years' passage); and let-look [you^s] at your^t donkey; and to

أَوْ كَالَّذِي مَرَّ عَلَى قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا قَالَ أَنَّى يُحْيِي هَذِهِ اللَّهُ بَعْدَ مَوْتِهَا فَأَمَاتَهُ اللَّهُ مِائَةَ عَامٍ ثُمَّ بَعَثَهُ قَالَ كَمْ لَبِثْتَ قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالَ بَلْ لَبِثْتَ مِائَةَ عَامٍ فَانْظُرْ إِلَى طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ وَانْظُرْ إِلَى جَمَاركَ وَلِنَجْعَلَكَ

⁴⁸⁸ The word "أولياء" could also mean: friends, protectors.

⁴⁸⁹ The word "يُمِيتُ" in "يُمِيتُكُمْ" is the transitive verb to deprive of life. See Merriam Webster's Unabridged Dictionary.

⁴⁹⁰ The word "ظالم" in "فَاعِلُ الظلم" = "ظالمون" = "the injustice-doer," as "الظالم" = "injustice."

⁴⁹¹ The word "خاوية" by definition means empty and in ruin. See الهادي and اللسان.

⁴⁹² The word "أَنَّى" is a multi-meaning adverbial particle: wherefrom, when, how-so, where.

⁴⁹³ The Arabic text says "عام" but in English there is only one word to mean عام and سنة. In Arabic there is "عام" and "سنة" each with a difference. Here "عام" is in reference to a year with a specific significant event in it, beginning any day within the year; whereas "سنة" is a year with reference to a beginning of a specific month and an ending by a specific month every time all the time. As to "حول" = anniversary of any special event; and "حجة" = lunar-year. Although generally all are loosely used synonymously or interchangeably. See الفرق اللغوية، د. أبي هلال العسكري.

⁴⁹⁴ The word "بعث" carries several meanings, among them: sent, arouse, resurrected, awaken, and prompted.

⁴⁹⁵ The word "كم" is an interrogative exclamatory particle, meaning: "how-many," "how-much," "how-long."

⁴⁹⁶ See footnote 541 above regarding عام.

⁴⁹⁷ The word "يتسنة" = putrefy/rot/mpuld due to passage of time (years) with respect to this great Ayah. See اللسان.

make you^g [We] an *Ayatan*^w (miracle/proof) for the mankind; and let-look [you^s] at the bones how *nunshezuba*^{w498} ([We] upraise it^w and fit it^w on top of each other superimposed in a standing construct); afterwards [We] clothe it^w fleshen; then *lamma* (when/whence) manifested for him,⁴⁹⁹ said [he]: I know that Allah (is) over every thing Omnipotent.

ءَايَةً لِلنَّاسِ ۖ وَانْظُرْ إِلَى
الْعِظَامِ كَيْفَ نُنْشُرُهَا ثُمَّ
نَكْسُوهَا لَحْمًا فَلَمَّا تَبَيَّنَ لَهُ
قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ
قَدِيرٌ ﴿٢٥٩﴾

260. And *edh* (when) said *Ebraheemo* (Abraham): my Lord, let-show me [You^s] how [You^s] quicken the dead; said [He]: have not believed [you^s]; said [he]: *bala*⁵⁰⁰ (certainly-not); [and] but to tranquilize my heart; said [He]: then let-take [you^s] four^w of the birds and *ssurbunna*^{w501} ([you^s] cut them into pieces and bring them closer)^w to you;^g afterwards let: make-/emplace [you^s] on each mountain of them^{y502} a portion; afterwards let-summon [you^s] them^{y503} *ya'a'tee*⁵⁰⁴ (approach/come they^y to) you^g strivingly,⁵⁰⁵ and let-know [you^s] that Allah (is) Mighty *Hakeemon*⁵⁰⁶ (infinite *hekma*⁵⁰⁷ Possessor).

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي
كَيْفَ تُحْيِي الْمَوْتَىٰ قَالَ أَوَلَمْ
تُؤْمِنْ ۖ قَالَ بَلَىٰ وَلَٰكِن لِّيَطْمَئِنَّ
قَلْبِي ۖ قَالَ فَخُذْ أَرْبَعَةً مِّنَ الطَّيْرِ
فَصُرْهُنَّ إِلَيْكَ ثُمَّ أَجْعَلْ عَلَىٰ
كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ أَدْعُهُنَّ
يَأْتِينَكَ سَعْيًا ۚ وَاعْلَمْ أَنَّ اللَّهَ
عَزِيزٌ حَكِيمٌ ﴿٢٦٠﴾

261. A parable^x/example^x (of) whom^r they^z expend their possessions in Allah's path (is) like a parable^x/example^x (of) a grain^w sprouted-she^y seven ears^w in each ear^w (is) hundred-[grain];^w and Allah doubles⁵⁰⁸ for whom^p [He] wills; and Allah (is) *Wa'seon*⁵⁰⁹ (Surrounder and encompassing all things), Omniscient.

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي
سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنبَتَتْ
سَبْعَ سَنَابِلَ فِي كُلِّ سُنبُلَةٍ مِّائَةٌ
حَبَّةٌ ۖ وَاللَّهُ يُضَاعِفُ لِمَن يَشَاءُ ۗ
وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٦١﴾

⁴⁹⁸ The word “نُنْشُرُهَا” from “أَنْشُرَ” (not “نَشَرَ”), and “أَنْشُرَ” mean: fitted the parts on top of each other in a standing construct, in this case into a skeleton.

⁴⁹⁹ The subjective noun of “manifested to him” is that Allah “over every thing is Omnipotent.”

⁵⁰⁰ The word “bala”= “certainly-not” is absolutely not synonymous with “yes”= “نَعَمْ,” see footnote 196 or the *Lexicon* attached to this Translation for more elaboration.

⁵⁰¹ The word “ssurbunna,” has many meanings: (1) cut them into pieces; (2) get them closer to you and examine them, to identify each rather clearly; (3) incline them towards you and collect them together.

⁵⁰² The word “birds” = “الطير” is “جمع تكسير” = “broken plural” so grammatically the reference to such plural is in the feminine. Hence she-them or them-she^y to be referring to a feminine gender to indicate that.

⁵⁰³ Ibid.

⁵⁰⁴ Ibid.

⁵⁰⁵ See the *Lexicon* attached to this Translation for the word “sa'ad” = سَعَى. However, in this *Ayah*, “سَعْيًا” is both an adverbial construct in the place of an infinitive noun, to impart greater marvel. So, strivingly probably gives a close approximation for the idea, as it denotes agility and vigor of the gait.

⁵⁰⁶ See the *Lexicon* attached to this Translation for an exposition on the words “الحكيم” and “حَكِيمٌ.”

⁵⁰⁷ See the *Lexicon* attached to this Translation for “hekma.”

⁵⁰⁸ The word “يُضَاعَفُ” means makes some thing its equal, i.e. makes it double, surely not manifold.

⁵⁰⁹ The word “wa'seon” is singular, masculine, subjective noun with multiple meanings: (1) Surrounder of other things and subsuming them, (2) vastly spacious, (3) that which can comprehensively contain other thing. When the definite article “the” is prefixed to it, with a capital “T” and the word “was'eon” also with a capital “W,” to make “The Was'eo” then it becomes one of Allah's most beautiful names, meaning “surrounding and encompassing everything.”

262. Who^r they^z expend their possessions in Allah's path; afterwards neither they^z follow what they^z expended (*with*) *mannan*⁵¹⁰ (*ostentatious reminding of the favor personally rendered*) nor an annoyance;^x for them (*is*) their remuneration *enda* (*by munificence of/by Rule of*) their Lord; so neither (*is*) fear on them, and nor they sadden.

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتَّبِعُونَ مَا أَنْفَقُوا مَنَّا وَلَا أَدَىٰ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٦٢﴾

263. A say *ma'aroofon* (*popularly acceptable and not Sharey'ah disapproved maxim*) and a forgiveness^w (*are*) *khayron* (*choicer/ superior/ worthier*) than a charity^w follows it^w an annoyance;^x and Allah (*is*) Rich Forbearer.

قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّنْ صَدَقَةٍ يَتْبَعُهَا أَدَىٰ ۖ وَاللَّهُ غَفِيرٌ حَلِيمٌ ﴿٢٦٣﴾

264. O you, who^r they^z believed, let-not invalidate you^z yourⁿ alms^w/charities^w by the *manne* (*ostentatius reminding of favor personally rendered*) and the annoyance;^x like who^x [*he*] expends his possession for the mankind's ostentation; and [*he*] believes not by Allah and nor The Day The Last; so his parable-/example (*is*) as a parable/example (*of*) a *ssafwanen* (*slick-rock*)^x on it^x *torabon* (*crushed sand*) then betided it^x *wa'belon* (*downpour^x/rainstorm^x*) and left it^x *ssaldan* (*hard slick/bare*), not⁵¹¹ enable they^z on a thing of what earned they;^z and Allah not *yabdey* (*divinely-guides*) the people, the unbelievers.

يَتَأْتِيَ الَّذِينَ ءَامَنُوا لَا يُبْطِلُوا صَدَقَتِكُمْ بِالْمَنِّ وَالْأَدَىٰ كَأَلَّذِي يُنْفِقُ مَالَهُ رِثَاءَ النَّاسِ وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ ثَرَابٌ فَأَصَابَهُ وَابِلٌ فَتَرَكَهُ صَلْدًا ۖ لَا يَقْدِرُونَ عَلَىٰ شَيْءٍ ۖ وَمَا كَسَبُوا ۖ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿٢٦٤﴾

265. And a parable^x/example^x (*of*) whom^r they^z expend their possessions *ebtegha'a* (*earnest-quest of*) Allah's delight^w and firming of their selves^w (*is*) like a parable^x/example^x (*of*) a garden^w by a height,^w betided it^w a *wa'belon* (*downpour^x/rainstorm^x*) so churned-out-she^y its^w *okola* (*fruits/crops/-morsel-/edibles*) twain-doubles; then *en* (*if*) not befell it^w *wa'belon* then dew; and Allah by what you^z work (*is*) *Basseeron* (*keenly: Seer/Omnoscient*).

وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَتَثْبِيْتًا مِّنْ أَنْفُسِهِمْ كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ أَصَابَهَا وَابِلٌ فَكَانَتْ أَكْطَلَهَا ضِعْفَيْنِ فَإِن لَّمْ يُصِيبْهَا وَابِلٌ فَبَلَ ۖ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٦٥﴾

266. Does long an *abado*⁵¹² (*a lone/any one*) (*of*) you^b to be for him a garden^w of palm-trees^w and grapes,⁵¹³

أَيُّودُ أَحَدِكُمْ أَنَّ تَكُونَ لَهُ ۖ

⁵¹⁰ The word "mannan" or the deflected form "manne," comes from the root word "mann" = "من" has several meanings, among them: (1) a boon graced by a favorer, an honorable and appreciable deed; (2) the favorer of the graced boon openly reminds the recipient of such a graced boon rendered earlier and thereby causing some kind of chagrin to such a recipient. This second meaning is very much abhorred, and is invalidating of the reward or appreciation on the part of the recipient towards the favorer; this second meaning is highly dishonorable and loathsome; (3) the kind of rain-like from the Heaven which become sweet and edible, the food for the Israelite during Mosa's (Moses') time with his people in the wilderness.

⁵¹¹ That is they lack the strength to earn good or benefit desirable results of what they had expended ostentatiously.

⁵¹² See the Lexicon attached to this Translation regarding "أحد."

⁵¹³ Invariably throughout The Qur'an when the reference is made to the "النخل و الأعناب" the mention of the date-palm is openly stated but with respect to the grapevine, known in Arabic as "الكرم," never ever the mention of the "grapevine per se but the reference is made only to the fruit itself, i.e. the grapes." In this respect, there is =

run^w from under it^w the rivers; for him in it^w of all the *thamara'te*^w (trees/plants crops/fruits);^w and betided him the agedness and for him (*is*) a feeble progeny;^{w514} then betided it^w *eassa'ron*^x (tornado)^x in it^x (*is*) a fire;^w then burnt-she;^y like *tha'leka* (afar-that-ii)^x Allah manifests for you^b the *Aya'te*^w (signs-/proofs/messages) *la'alla* (craving currently unavailable deed that/perhaps) you^b rethink you.^z

جَنَّةٌ مِّن تَحْتِهَا أَنْهَارٌ جَرَّتْ مِنْ تَحْتِهَا الْأَنْهَارُ لَهُ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَأَصَابَهُ الْكِبَرُ وَلَهُ ذُرِّيَّةٌ ضِعْفًا فَأَصَابَهَا إِعْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَتَفَكَّرُونَ

﴿١٦٦﴾

267. O, you who^r believed you:^z let-expend you^z from goodies^{w515} (of) what (*had*) earned you^c and of what *akbrajana* (*We emerged/produced*) for you^b of the land^w/Earth;^w and let-not wend you^z the *khabothis*⁵¹⁶ (*wicked/bad*)^x from it^x you^z expend, while not you^c (*are*)surely its^x takers, except that *toghmedho* (*you*^x slightlying close yourⁿ eyes) in it;^x and let-know you^z that Allah (*is*) Rich *Hameedon*⁵¹⁷ (*iteratively praised, multitudinous praiser He Himself*).

يَأْتِيهَا الَّذِينَ ءَامَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَرْجَبْنَاكُمْ مِنَ الْأَرْضِ وَلَا تَتِمَّمُوا الْحَيَاةَ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ بِعَاجِزِينَ إِلَّا أَنْ تُنْفِقُوا فِيهِ وَاعْلَمُوا أَنَّ اللَّهَ غَفِيرٌ حَكِيمٌ

﴿١٦٧﴾

268. The Satan promises you^b the poor and [*he*] commands you^b by the profanity;^{w518} while Allah promises you^b forgiveness^w from Him and munificence; and Allah (*is*) *Wa'seon*⁵¹⁹ (*Surrounder and encompassing all things*), Omniscient.

الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُم بِالْفَحْشَاءِ وَاللَّهُ يَعِدُكُم مَّغْفِرَةً مِنْهُ وَفَضْلًا وَاللَّهُ وَاسِعٌ عَلِيمٌ

﴿١٦٨﴾

269. You'a'tee ([*He*] accords) the *hekmeta*^{w520} (*wisdom*)^w (to) whom^p [*He*] wills; and whomever you'a'ta (*to be* [*he*] accorded/given) the *hekmeta*^w then *Qad* (*already and affirmatively*) *ooteya* ([*he*] had been accorded/given) *kbayran* (*desirables/worthinesses/goodnesses*) multitudinously;

يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا وَمَا

= a true Hadeeth in al-Bukhary and Muslim, which directs the believers not to refer to “العنب” as “الكرم” because surely the “الكرم” is the Muslim. And in another narration: verily only that “الكرم” is the heart of the believer.

See: نزله المتقين شرح رياض الصالحين. لـ محي الدين مستو ومصطفى سعيد، مؤسسة الرسالة، الرياض

⁵¹⁴ The word “ذرية” linguistically has double meaning: (1) ancestry or (2) progeny. See اللسان. Clearly in this context progeny is what applies. Also the word progeny is both plural and singular or progenies; clearly here it is the descendents which are in reference.

⁵¹⁵ The word “طيبات” = “goodies” = “goodies,^w” = a feminine gender means any thing delectable and legitimate.

⁵¹⁶ The word “khabothis” = “خبث” is a past tense, i.e. that which is wicked/bad, it has no English equivalent per se.

⁵¹⁷ The word “Hameed” = “حميد” linguistically means: (1) multitudinously praised and (2) multitudinous praiser.

⁵¹⁸ The Arabic word used is “الفحشاء” = the noun of “فاحشة” see التاج. And “الفحشاء” = “profanity” or “profaneness” means: vulgar or irreverent say or action, i.e. the excess of ugliness in statement or action by an entity, a person or a group, (2) or any of Allah’s proscriptions, (3) or fornication (sexual intercourse between partners who are not married to each other) or adultery (voluntary sexual intercourse between a married person and a partner other than the lawful spouse), (3) The ugly excesses of say or action, (4) homosexuality.

⁵¹⁹ The word “wa'seon” is singular, masculine, subjective noun with multiple meanings: (1) Surrounder of other things and subsuming them, (2) vastly spacious, (3) that which can comprehensively contain other thing. When the definite article “the” is prefixed to it, with a capital “T” and the word “was'oon” also with a capital “W,” to make “The Was'oon” then it becomes one of Allah’s most beautiful names, meaning “surrounding and encompassing everything.”

⁵²⁰ See the Lexicon attached to this Translation for “bekma”.

and not *yadhdhakkaro* (repetitively-reminisce) except the *alba'be's** (hearts-intellects)'s possessors.

يَذْكُرُ إِلَّا أُولُوا الْأَلْبَابِ ﴿٣١﴾

270. And what expended you^c of an expenditure^w or vowed you^b of a vow then verily Allah knows it;^x and not for the *dha'lemeena*⁵²¹ (injustice-doers) of succorers.

وَمَا أَنْفَقْتُمْ مِنْ نَفَقَةٍ أَوْ نَذَرْتُمْ مِنْ نَذْرٍ فَإِنَّ اللَّهَ يَعْلَمُهُ. وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴿٣٢﴾

271. *en* (if) you^z disclose/flash the alms^w/charities^w then *ne'emma* (how excellent) (is) indeed⁵²² it^w (is); and, if you^z conceal it^w and *to'atoha* (you^z accord/give it^w to) the poor,⁵²³ then it^{x524} (is) *khayron*⁵²⁵ (superior-/betterment/goodness)^x for you;^b and [He] expiates a'n⁵²⁶ (off) you^b of yourⁿ *sayye'aa'te*^w (demeritorious-deeds);^w and Allah by what you^z work (is) Proficient.

إِنْ تُبْدُوا الصَّدَقَاتِ فَنِعِمَّا هِيَ وَإِنْ تُخْفُوهَا وَتُؤْتُوهَا الْفُقَرَاءَ فَهُوَ خَيْرٌ لَكُمْ وَيُكَفِّرْ عَنْكُمْ مِنْ سَيِّئَاتِكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٣٣﴾

272. Not on you^g (is) their *buda* (divine-guidance);^{x527} [and] but Allah *yahdey* (divinely-guides) whom^p [He] wills; and whatever expend you^z of *khayren*^x (lawful: possession/provision/desirable) so surely (it^x is) for yourⁿ selves;^w and not expend you^z of *khayren*^x except *ebtegba'a* (earnest-quest of) Allah's [Face];^{x528} and whatever expend you^z of *khayren*^x *younvaffa*⁵²⁹ (it shall be fully and augmentedly fulfilled) to you^b while you^f (are) not *todh'lamoona*⁵³⁰ (to be wronged you^f).

لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَلَا تُنْفِسْكُمْ وَمَا تُنْفِقُوا إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ وَمَا تُنْفِقُوا مِنْ خَيْرٍ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ ﴿٣٤﴾

273. For⁵³¹ the poor who^r (had been) straitened they^z in Allah's path, they^z cannot (make a) striking⁵³² in the land^w/Earth;^w reckons them rich the *ja'belo*⁵³³

لِلْفُقَرَاءِ الَّذِينَ أُحْصِرُوا فِي سَبِيلِ اللَّهِ لَا يَسْتَطِيعُونَ ضَرْبًا فِي

* See the *Lexicon* attached to this *Translation* for The Qur'an's characterizations of "نوالألباب" = the *albab's* possessors.

⁵²¹ The word *ظالم* in "فَاعِلُ الظلم" = "ظالمين" = "the injustice-doer" as "الظالم" = "injustice."

⁵²² See the *Lexicon* attached to this *Translation* regarding, "مَا الْمَصْدَرِيَّةُ", especially when for for *emphasis*.

⁵²³ See the *Lexicon* attached to this *Translation* for "الْفَقِيرُ" versus "المُسْكِينُ", i.e. *indigent* versus *poor*.

⁵²⁴ The word "هو" refers to the *giving*^x which is a *masculine* in Arabic.

⁵²⁵ Some scholars say that *surplus-charity* is better to *conceal* it; but the *decreed* charity it is *best* to make it *overt*.

⁵²⁶ See the *Lexicon* attached to this *Translation* regarding the various meanings of the preposition "عَنْ."

⁵²⁷ It must be pointed out here that "guidance" has two distinct implications: (1) guidance of conveyance and (2) guidance of assistance. The former just shows all Allah's Singular Way. Obviously, some *accept* it and others *reject* it, as *all* have free choices. The later, guidance of assistance points to the *special* and *personal* guidance extended by Allah to those who *accept* Allah's Way manifest in His messengers and Writs. This assistance to the faithful facilitates their endeavor and blesses their activities.

⁵²⁸ The expression "for Allah's Face" is a lofty *Qur'anic* expression from Arabic tongue expression meaning: Allah's pleasure and countenance, i.e. not for expectation of thanks or any recompement from the recipient of the favor put forth or given by a giver.

⁵²⁹ The word "يُوفَى" from "الوفاء" = "التمام", meaning gathering the last component of any obligation to make or augment it a whole. So "يُوفَى" means to be endeavored and gathered the last part of an obligation and fully and augmentedly fulfilled.

⁵³⁰ The word "wrong" has myriads of meanings, among them: *curtails* or *diminishes*, as in this *Ayah*.

⁵³¹ That is to say, in this context, and Allah knows best, charity expenditure is mostly for the indigents.

⁵³² The word "ضرباً" translated as "strike." Both words in Arabic and in English the two words have multiple meanings. The Arabic is very obvious in this context, but the English may pose some ambiguity. So, it should be taken in one of its meanings of: "to set out or proceed, especially in a new direction."

⁵³³ The word "جاهل" = "jabelo" is rooted in "جهل" meaning: (1) was ignorant of, (2) believed in some thing contrary to reality, (3) did some thing not accurate. So the "jabilo" is he who acts ignorantly or incorrectly.

(*he who acts ignorantly or incorrectly*) of the abstinence; know them [*you*^r] by their signa; not they^z ask the mankind importunately; and whatever expend you^z of *khayren*^x (*lawful: possession/provision/desirable*)^x so verily Allah by it^x (*is*) Omniscient.

الَّذِينَ يَخْتَفُونَ الْإِثْمَ
أَغْنِيَاءَ مِنَ الْعَلْفِ تَعْرِفُهُمْ
بِسِيمَتِهِمْ لَا يَسْأَلُونَ النَّاسَ
إِلْحَاقًا وَمَا تُنْفِقُوا مِنْ خَيْرٍ
فَأَنَّ اللَّهَ بِهِ عَلِيمٌ ﴿١٧١﴾

274. Who^r they^z expend, their possessions, by the night and the *naha're* (*between sunrise and sunset*) secretly^x and openly^w then for them (*is*) their remuneration *enda* (*by munificence of/by Rule of*) their Lord; and neither (*is*) fear on them and nor they sadden.

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ
بِالْإِثْمِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً
فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا
خَوْفٌ عَلَيْهِمْ وَلَا هُمْ
يَحْزَنُونَ ﴿١٧٢﴾

275. Who^r they^z eat the usury not *yaqumo* (*they^z up-to-fulfill*)⁵³⁴ except just-as *yaqumo* (*[he] ups-to-fulfill*) whom^x tramples him the Satan of the *mas'se* (*Satanic-madness*); *tha'leka* (*afar-that-it-that*)^x (*is*) because verily they said: surely only the selling (*is*) alike the usury; and (*had*): legitimized Allah the selling and [*He*] illegitimated the usury; so whoever came^x (*to*) him an exhortation^{w535} from his Lord and so [*he*] desisted, then for him what antedated and his matter (*is*) to Allah; and whoever [*he*] reverted then those (*are*) 'The Fire's'^w companions they (*are*) in it^w immortals.

الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ
إِلَّا كَمَا يَقُومُ الَّذِي يَخْبِطُهُ
الشَّيْطَانُ مِنَ الْمَسِّ ذَلِكَ بِأَنَّهُمْ
قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا وَأَحَلَّ
اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا فَمَنْ جَاءَهُ
مَوْعِظَةٌ مِنْ رَبِّهِ فَانْتَهَى فَلَهُ مَا
سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ وَمَنْ عَادَ
فَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا
خَالِدُونَ ﴿١٧٣﴾

276. Obliterates Allah the usury and *yourbey* (*[He] waxes/grows*) the alms^w/charities;^w and Allah loves not every *kaffaren*⁵³⁶ (*ever/stout ingrate*), *atheemen* (*repetitive sinner*).

يَمْحَقُ اللَّهُ الرِّبَا وَيُرْبِي الصَّدَقَاتِ
وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ ﴿١٧٤﴾

277. Verily who^r believed they^z and worked they^z the righteous-works^w and *aqamo*⁵³⁷ (*they^z upheld the prescribed obligations of*) the Prayer^w and *aa'taw* (*accorded-/fulfilled they^z*) the *Zakata*^{w538} (*prescribed percentage of personal possessions*)^w for them (*is*) their remuneration

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا
الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ وَآتَوُا
الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ ﴿١٧٥﴾

⁵³⁴ The word “يقومون” = “up” = “get up or rise” (in the intransitive sense, or in the sense of “maintain,” “sustain,” or “uphold.”

⁵³⁵ The word “موعظة” rooted in “وعظ” = “exhorted” or “admonished,” could mean: exhortation or admonition.

⁵³⁶ The word “كفار” strongly intensive singular masculine noun meaning: he who is ever/stout ingrate.

⁵³⁷ The word “أقام” in “أقاموا” has several meanings, but relevant to the Prayer there are two distinct but supportive of each other. But first what is the meaning of: “أقام” linguistically means:

“أقام، بمعنى أبقي أو استمر على دوام والدوام هو الحضور في زمان و مكان معين، معروف لدى الحاضر مسبقاً”
So, “أقاموا” means they: (1) *upheld*, as in this *Ayah* (S2: 3). Also “أقام” has another “*sharey'abi*” prescribed meaning of: (2) *called or upped to perform* the Prayer itself, as in the *Ayah*: “And when you^g were in them, then you^g upped for them (the second call for) the Prayer,” (S4: 102). Note: Prayer and how to be done was established and reveled by Allah. Hence people do not establish Prayer they only maintain and perform it.

⁵³⁸ See the *Lexicon* attached to this Translation for what exactly is the *Zakah* and its implications.

enda (by munificence of/by Rule of) their Lord; and neither (is) fear on them and nor they sadden.

وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٧٧﴾

278. O, you who^r believed you^z *ettaqo* (let you^z reverentially guard not to displease) Allah and let-you^z leave-off what remained of the usury, en (if) you^c were believers.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنتُمْ مُؤْمِنِينَ ﴿٢٧٨﴾

279. So en (if) you^z did not, then let-you^z cognize-/apprise by a war from Allah and His messenger; and en (if) repented you^c then for you^b (are) yourⁿ possessions' principals; neither *tadh'leemoona* (you^z wrong) nor *todhlamoona* (are to be wronged you^z).

فَإِن لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِّنَ اللَّهِ وَرَسُولِهِ وَإِن تُبْتِغُوا فَلَکُمْ رُءُوسُ أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ ﴿٢٧٩﴾

280. And en (albeit) [be] [was] *usra'ten^w* (financial strait)^w possessor then a postponement^w to *mayara'ten^w* (ease/-getting a weal),^w and, if *tassaddago* (you^z remit as a charity) (*it^x is*) *kbayron* (choicer/superior/worthier) for you^b en (if) you^c were (to) know.

وَإِن كَانَتْ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ وَأَن تَصَدَّقُوا خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴿٢٨٠﴾

281. And *ettaqo* (let reverentially self-protect you^z) a day^x (to be) returned you^z in it^x to Allah; afterwards each self^w (shall be) fulfilled⁵³⁹ what earned-she^v and they (are) not *yodhla-moona⁵⁴⁰* (to be wronged they^z).

وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَىٰ اللَّهِ ثُمَّ تُوَفَّىٰ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٢٨١﴾

282. O you, who^r believed you^z if mutually debited you^c by a debt^x to an *ajalen⁵⁴¹* (term-limit) *musamma⁵⁴²* (that which is designated and/or named), then let⁵⁴³ write it^x you^z, and let write between/among you^b a writer by [the] justice; and let not *ya'aba⁵⁴⁴* (categorically-refuses) a writer to write [be] just-as what taught him Allah; so let write [be] and let dictates who^x (is) on him the *haqqo⁵⁴⁵* (right/just-due/debt), and let *yatta'qe* (he reverentially guards not to displease) Allah, his Lord, and let-not diminishes⁵⁴⁶ [be] of it^x a thing; then en (if) [was] who^x (is) on him the *haqqo* (is) a mooncalf, feeble, or cannot dictate he, then let dictate his guardian by [the] justice; and *istash'hedo* (affirmatively let-seeking you^z to witness)

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نَدَّيْنْتُمْ بَيْنَ إِلَىٰ أَجَلٍ مُّسَمًّى فَاصْتُبُوهُ وَلْيَكْتُب بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ وَلَا يَأْب كَاتِبٌ أَن يَكْتُبَ كَمَا عَلَّمَهُ اللَّهُ فَلْيَكْتُبْ وَلْيُمْلِلِ الَّذِي عَلَيْهِ الْحَقُّ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا يَبْخَسْ مِنْهُ شَيْئًا فَإِن كَانَ الَّذِي عَلَيْهِ الْحَقُّ سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا يَسْطِيعُ أَن يُمِلَّ هُوَ فَلْيُمْلِلْ وَلِيُّهُ بِالْعَدْلِ وَاسْتَشْهِدُوا

⁵³⁹ See footnote 529 above regarding "توفي".

⁵⁴⁰ The word "wrongs" has myriads of meanings, among them: *curtails* or *diminishes*, as in this *Ayah*.

⁵⁴¹ The word "الأجل" means term-limit, see اللسان.

⁵⁴² The word "musamma" is masculine, singular, subjective noun, meaning: *that which is designated and/or named*.

⁵⁴³ The word "فاكتبوه" is an imperative command verb, hence denoted by "let, in parenthesis, as the text does not have "let" per se." It is in the imperative to express a command to put the debt in writing.

⁵⁴⁴ The Arabic word "أبى" means: [be] refused definitively, i.e. categorically-refused, there could be no future compliance.

⁵⁴⁵ The "just due" means the payable debt, which is the right amount on him.

⁵⁴⁶ The word "بخس" in "تبخسوا" carries two distinct but supportive or almost synonymous meanings: (1) under-value, (2) diminish the value.

two witnesses/attesters of yourⁿ men; then *en (if)* not [both] were two men, then a man and two women, of whom^p you^z approve of the witnesses, that *tadbella*⁵⁴⁷ (*forgets*) an *ehda*⁵⁴⁸ (*a lone-she^y / any she-one*) them,^y then reminds an *ehda* them^y the other;^w and let not *ya'aba* the witnesses/testifiers, if when^{o549} (*had been*) summoned they;^z and let-not weary you^z to you^z write it^x small^x or big^x to its^x *aja'le*⁵⁵⁰ (*term-limit*);^x *tha'lekum* (*collective-afar-thai*) (*is*) *aqsatto*⁵⁵¹ (*more just*) *enda* (*by Rule of*) Allah, and upright-straighter⁵⁵² for the testimony^w and closer-/lower⁵⁵³ that not suspect you;^z except that be^w [*it^w*] a present^w (*i.e. immediately exchanged*) trade^w you^z administer it^w among you^b then not on you^b a *jonahon*⁵⁵⁴ (*sin*) that not write it^w you;^z and *ash'bedo* (*let-ccall you^z to witness*) if/when mutually you^c sell; and let-not *youdharra* (*mutually harm*) (*to/on*) a writer or a witnesser; and *en (albeit)* you^z do, then verily it^x (*is*) a *fosoqon*⁵⁵⁵ (*rebellion vis-à-vis Allah's command*) by you;^b and *ettaqo* (*let reverentially guard you^z not to displease*) Allah; and Allah teaches you^b and Allah by every thing (*is*) Omniscient.

شَهِيدَيْنِ مِنْ رِجَالِكُمْ ۖ فَإِنْ لَمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ مِمَّنْ تَرْضَوْنَ مِنَ الشُّهَدَاءِ أَنْ تَضِلَّ إِحْدَاهُمَا فَتُذَكِّرَ إِحْدَاهُمَا الْأُخْرَىٰ وَلَا يَأْبَ الشُّهَدَاءُ إِذَا مَا دُعُوا وَلَا تَسْمَعُوا أَنْ تَكْتُمُوا صَغِيرًا أَوْ كَبِيرًا إِلَىٰ أَجَلِهِ ۚ ذَٰلِكُمْ أَقْسَطُ عِنْدَ اللَّهِ وَأَقْوَمُ لِلشَّهَادَةِ وَأَدْنَىٰ أَلَّا تَرْتَابُوا ۚ إِلَّا أَنْ تَكُونَ تِجَارَةً حَاضِرَةً تُدِيرُونَهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَلَّا تَكْتُمُوهَا ۚ وَأَشْهَدُوا إِذَا تَبَايَعْتُمْ وَلَا يُضَارَّ كَاتِبٌ وَلَا شَهِيدٌ ۚ وَإِنْ تَفَعَّلُوا فَإِنَّهُ فَسُقُؤُكُمْ بِكُمْ ۖ وَأَتَّقُوا اللَّهَ ۚ وَيُعَلِّمُكُمُ اللَّهُ ۚ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

283. And *en (if)* you^c were on a travel and not found you^z a writer, then pledges^x/securities^x *mugboodhaton* (*it^w being hand-received*); then, *en (if)* trusted some (*of*) you^b some, then let *youaddey*⁵⁵⁶ (*personally deliver or perform his full obligations*) who^x [*he*] (*had been*) entrusted his *amanata*⁵⁵⁷ (*entrustment/entrusted article-/deposit/duty/responsibility*)^w and *leyatta'qey* (*let he reverentially guard not to displease*) Allah, his Lord; and

وَإِنْ كُنْتُمْ عَلَىٰ سَفَرٍ وَلَمْ تَجِدُوا كَاتِبًا فَرِهْنِ مَقْبُوضَةً ۚ فَإِنْ أَمِنَ بَعْضُكُم بَعْضًا فَلْيُؤَدِّ الَّذِي أُؤْتِنَ أَمْنَتَهُ ۚ وَلْيَتَّقِ اللَّهَ رَبَّهُ ۚ وَلَا تَكْتُمُوا الشَّهَادَةَ ۚ وَمَنْ يَكْتُمْهَا فَإِنَّهُ

⁵⁴⁷ The word “ضَلَّ” has several meanings, among them: wasted, misled, forgot (as in this context), inclined, swerved, and strayed. See اللسان.

⁵⁴⁸ See the Lexicon attached to this Translation regarding “أحد.”

⁵⁴⁹ See the Lexicon attached to this Translation regarding, “ما المصدرية,” especially when for emphasis.

⁵⁵⁰ The word “الأجل” means term-limit, see اللسان.

⁵⁵¹ The word “aqsatt”= “أقسط” is based on the root word “qasata”= “قسط” meaning: (1) was absolutely just, i.e. by the balance, not a hair of difference. (2) Justice per se, could be rendered by mutual consent between the disputing parties, if one party gives up or in for the sake of agreement. But in terms of (1) the “balance” is the judge; every party receives its absolute dues, leaving no room for any compromise.

⁵⁵² The word “أقوم” has a double meaning of “uprightness/morally correct” and “straightness.” See الطبري and اللسان.

⁵⁵³ That is nearer (closer) to your recollection so as not to suspect.

⁵⁵⁴ See the Lexicon attached to this Translation for the meaning of the word “جناح” figuratively taken to symbolize the inclination to sin or the sin itself. So, no “جناح”= no sin.

⁵⁵⁵ See the Lexicon attached to this Translation for this important word fasoqon and its grammatical inflections.

⁵⁵⁶ With respect the word “yonaddo,” it is to be noted that it is from “أداء,” meaning: personally performing (the obligation), e.g.: a payer must pay the payment to the payee in person or in certain circumstances the payee’s legal representative. This is in contrast to “waffa”= “وفى” paid the full obligations in any way.

⁵⁵⁷ The word “أمانته” has several meanings: (1) an article of material things entrusted to the keeping of a trustworthy person; (2) a sum of money deposited in the trust of some person or an entity; (3) any duty that is charged by a higher authority to a person.

let-not conceal you^z the testimony;^w and whoever [he] conceals it^w then surely it^x (is) sinner his heart;^x and Allah by what you^z work (is) Omniscient.

عَاشِمٌ قَلْبُهُ ۖ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ ۝

284. For Allah what (are) in the Heavens^w and what (are) in the Earth;^w and en (if) you^z disclose/flash what (is) in yourⁿ selves^w or you^z hide it^x reckons⁵⁵⁸ (up with) you^b Allah by it;^x then [He] forgives whom^p [He] wills and [He] torments whom^p [He] wills; and Allah over every thing (is) Omnipotent.

لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ۖ وَإِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُمْ بِهِ اللَّهُ ۖ فَيَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ ۗ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ۝

285. Believed the messenger by what (had been) descended to him from his Lord and the believers, each believed by Allah and His angels and His books and His messengers; not differentiate [we] between an *abaden*⁵⁵⁹ (a lone/any-one) of His messengers; and said they:^z we (had) heard and we obeyed; (we seek Your^g) your^t forgiveness O, our Lord: and to You^g (is) the destiny.

ءَامَنَ الرُّسُلُ بِمَا أَنْزَلَ إِلَيْهِ مِنْ رَبِّهِ ۚ وَالْمُؤْمِنُونَ ۚ كُلٌّ ءَامَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ ۚ لَا تَفَرَّقُوا بَيْنَ أَحَدٍ مِنْ رُسُلِهِ ۚ وَكَانُوا سَمِعَةً وَأَطَعَةً ۚ غُفْرَانَكَ رَبَّنَا ۖ وَإِلَيْكَ الْمَصِيرُ ۝

286. Not charges Allah a self^w except its^w capacity; for it^w what earned-she^y and on it^w what *ektasabat*⁵⁶⁰ (reciprocally earned-she^y); O, our Lord: let-not *toad'kebethona*⁵⁶¹ ([You^s] retributively-punishes us) en (albeit) we forgot or we erred; O, our Lord, and let-not [You^s] load on us *essran*⁵⁶² (severe/heavy/personal/ and most burdensome obligation) just-as (had) loaded [You^s] on whom^r of before us; O, our Lord: and let-not *tobammilna* ([You^s] iteratively burden us) what not (we have) capacity^w for us by it;^x and let-pardon a'n⁵⁶³ (regarding) us [You^s], and let-forgive a'n us [You^s] and *urhamna*⁵⁶⁴ (let-[You^s] mercy-give us); You^s (are) our Guardian, so let-succor us [You^s] over the people, the unbelievers.

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا ۚ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ ۗ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا ۗ رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا أَصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا ۗ رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ ۖ وَاعْفُ عَنَّا وَاعْفِرْ لَنَا وَارْحَمْنَا ۖ أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ۝

⁵⁵⁸ The verbal expression "reckons with" according to the dictionary means: "To come to terms or settle accounts with." See *The American Heritage Dictionary*.

⁵⁵⁹ See the *Lexicon* attached to this *Translation* regarding "أحد."

⁵⁶⁰ The word "اكتسبوا" rooted in "اكتسب" = "افتعل، و ليس فاعل أو تفاعل" = "الإفتعال" = "spurious-reciprocity," not a genuine mutuality, as by *doing* and *redoing* the deed repetitively the doer *likes* the deed and the deed *likes* the doer; consequently the doer gets *accustomed* to the deed, making a consortial relation with the deed itself and giving rise to "الإفتعال" = "spurious-reciprocity." Also, "اكتسبت" has more letters-construct implying *more positive* or *negative* meaning, in this case a *negative* one. So this *self* had *intentionally* conditioned its *entity* to *earn* all it had *earned* which ultimately would be *not* for it but *on* (i.e. *against*) it.

⁵⁶¹ The word "يؤاخذهم" in "يؤاخذهم" means retributively-punishes, certainly *not* "blames," as what some might *presume*. See the *Lexicon*. In the *Ayah*: "had Allah retributively-punished the people by their injustice, [He] (would have) not left over it (the Earth) of a she-moving-creature" (S16:61) is a positive proof of this fact, i.e. that "أخذ" is retributively-punished.

⁵⁶² The word "issran" or "isran" or "isren" all mean the same, only grammatically deflected. Thus, "issran" has many meanings, among them: (1) the *severe and heavy burden*, that is *imposed* on a person which *he and he alone* is to *carry and discharge* its full obligations, with *no permission* for assistance by *any one else*; (2) *severe, heavy, personal, and most burdensome obligation*; (3) *imprisonment and restriction*; (4) *grave sin*; (5) *burdensome covenant*.

⁵⁶³ See the *Lexicon* attached to this *Translation* regarding the various meanings of the preposition *عن*.

⁵⁶⁴ The word "رحمة" = "mercy" in Arabic "رحمة" is *unlike* its English equivalent, in that "رحمة" can be *conjugated* into *verbs* of the past, present, future, active, passive, etc. As in this case, it is constructed in the command-tense for the masculine plural. There is no way to exactly render this in English *per se*. So the closest is to transliterate it: "urham ([You] mercy-gave) us," thus introducing the idea of "mercy-given" which the Arabic text does not really say *per se*. The Arabic says, as if to say: "You mercy us," which *cannot* be said in accurate English, as there is *no verb* in English for the word "mercy."



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (The Multitudinous Mercy Giver)

1. *Alif-Lam-Meem*.¹ آلَمْ ١
2. Allah, no an *elaha* (a deity) except Him, The *Hayyo* (Ever-Living), The *Qayyume*² (Ever-Sustainer). اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ٢
3. *Nazzala* ([He] repetitively descended) on you^g The Book^x by the right, *mussaddeqan*³ (accepter as credible) for what (had been) between its^x both hands;^{w4} and [He] descended The Torah^w and The Euangelion.^{x5} نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَأَنزَلَ التَّوْرَةَ وَالْإِنْجِيلَ ٣
4. Of before, a *hudan* (divine-guidance)^x for the mankind; and [He] descended the Criterion; verily who^r unbelieved they^z by Allah's *Aya'te*^w (Qur'anic statements-/messages) for them (is) a torment severe, and Allah (is) Mighty, revenge possessor. مِن قَبْلُ هُدًى لِّلنَّاسِ وَأَنزَلَ الْفُرْقَانَ ٤ إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ ٥ وَاللَّهُ عَزِيزٌ ذُو انْتِقَامٍ ٤
5. Truly Allah, neither hides on Him a thing in the Earth^w and nor in the Heaven.^w إِنَّ اللَّهَ لَا يَخْفَىٰ عَلَيْهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ ٥
6. He Who portrays/fashions you^b in the wombs how [He] wills; no an *elaha* (a deity) except Him, The Mighty The *Hakeemo*⁶ (infinite *hekma*⁷ (wisdom) Possessor). هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَاءُ ٦ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ٦
7. He Who descended on you^g The Book^x of it^x *Ayaton*^w (Qura'nic statements) *muhkama'ton*^{w8} (eternally unchangeable)^w they^y (are) The Book's^x *ummo* (origin-/mother); and others^w resemblers-she;^{ym9} so as-to whom^r هُوَ الَّذِي أَنزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ ٧

¹ See the details in the *Lexicon* attached to this Translation.

² The word "الْقَيُّوم" is one of Allah's most beautiful attributive names meaning: The Ever Sustainer of life and every thing in existence, and that is Allah (SWT).

³ The word "mussaddeqan" is more than an "affirmer," it is accepter of the referent as credible.

⁴ The expression: "between its both hands" is an Arabic tongue expression meaning "before=in front of."

⁵ The early writings of the founder and designator of Christianity to the various churches referred to the now called "Gospels" as the "Euangelion" (see the *Encyclopedia Britannica*, 15th edition, vol. 14, p. 822). The Greek prefix "eu" means "true" or "good" and denoting "weighty, authoritative, and official message," and "Angelion" means book. Hence, it is the book that contains true, good, weighty and authoritative messages brought through Jesus from the Lord, God. Later on, the "Euangelion" was changed to become the proclaimed "Gospel." The Qur'an, the true Word of Allah, refers to the Book given to Jesus as the "Enjeel." Thus, after the Torah was defiled post Mosa's (Moses') death, through deletions, additions and other alterations, the Enjeel (Euangelion) through Jesus, came to rectify the situation with respect to the Torah.

⁶ See the *Lexicon* attached to this Translation for an exposition on the words "الحكيم" and "حكيم."

⁷ See the *Lexicon* attached to this Translation for "bekma."

⁸ See the *Lexicon* attached to this word Translation for elaboration.

⁹ That is they are allegorical, and impart different meanings over time or to different perceptions. The suffix "-she^{ym}" is for the feminine "ت."

in their hearts (*is*) a deviancy,^x then *yattabe'ona*¹⁰ (*they^z closely-follow*) what resembled of it^x *ebtegha'a* (*earnestly-questing*) the *setna'te*^w (*unbelief/tumult*)^w and *ebtegha'a* its^x *ta'awee'le* (*ultimate: construing/explanation*); and not knows its^x *ta'aweela* (= *ta'awee'le*) except Allah and the *ra'sekboona*¹¹ (*firmly and profoundly established-ones*) in the erudition/knowledge say they:^z we believed by it;^x all/each (*are/is*) from *ende* (*springing from the munificence of/by Rule of*) our Lord; and not *yadhdhakkaro* (*repetitively-remind*) except the *alba'be's*¹² (*hearts-intellec*)'s possessors.

وَأُخِرُ مُتَشَبِّهَاتٍ فَمَا الَّذِينَ فِي
قُلُوبِهِمْ زَيْجٌ فَيَتَّبِعُونَ مَا تَشَبَّهَ مِنْهُ
أَتَبَغَاءَ الْفِتْنَةِ وَأَتَبَغَاءَ تَأْوِيلِهِ ۖ وَمَا
يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ ۚ وَالرَّاسِخُونَ
فِي الْعِلْمِ يَقُولُونَ ءَمَّا بِهِ كُلٌّ مِنْ
عِنْدِ رَبِّنَا ۚ وَمَا يَذَّكَّرُ إِلَّا أُولُو
الْأَلْبَابِ ﴿٧﴾

8. (O), our Lord: let-not [*You^s*] swerve our hearts after when *badaytana* (*divinely-guided us [You^s]*); and let-grant for us [*You^s*] from *ladon*¹³ (*directly and possessively from*) *You^s* a mercy;^w verily *You^s* *You^s* (*are*) The *Wahhabo* (*iterative-Granter*).

رَبَّنَا لَا تُخِزْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا
وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً ۚ إِنَّكَ
أَنْتَ الْوَهَّابُ ﴿٨﴾

9. O, our Lord: verily *You^s* (*are*) the mankind's Gatherer for a day^x no suspicion^x (*is*) in it;^x verily Allah not unfulfills the appointment.

رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ يَوْمَ لَا رَيْبَ
فِيهِ ۚ إِنَّكَ اللَّهُ لَا يُخْلِفُ الْوَعْدَ ﴿٩﴾

10. Verily who^r unbelieved they^z never enrich/suffice¹⁴ *a'n*¹⁵ (*regarding*) them their possessions, and neither their children from Allah a thing; and those, they (*are*) The Fire's^w fuel.¹⁶

إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِيَ عَنْهُمْ
أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا
وَأُولَئِكَ هُمْ وَقُودُ النَّارِ ﴿١٠﴾

11. As wont/praxis (*of*) Pharaoh's *aal'e* (*family/house-kin/chiefs/followers*) and who^r (*were*) of before them, they^z denied by Our *Aya'te*^w (*messages/signs/proofs*) so took them Allah by their offenses; and Allah (*is*) hard/severe (*in*) the punishment.

كَذَّابٍ ءَالٍ فِرْعَوْنَ وَالَّذِينَ مِنْ
قَبْلِهِمْ كَذَّبُوا بِآيَاتِنَا فَآخَذَهُمُ اللَّهُ
بِذُنُوبِهِمْ ۚ وَاللَّهُ شَدِيدُ الْعِقَابِ ﴿١١﴾

12. Let-say [*you^r*] for whom^r unbelieved they^z, shall (*be*) worsted you^z and (*shall be*) thronged you^z to Hell^w and wretched (*is*) the *mehad* (*bed/resting place/cradle/fixed expanse*).

قُلْ لِلَّذِينَ كَفَرُوا سَتُغْلَبُونَ
وَتُحْشَرُونَ إِلَىٰ جَهَنَّمَ ۚ وَبِئْسَ
الْمِهَادُ ﴿١٢﴾

13. *Qad* (*already and affirmatively*) was for you^b an *Ayaton*^w (*message/sign/proof*) in *fe'a'tay'ne*^w (*two: bands/military detachments/groups*) both (*of*) them met; a

قَدْ كَانَ لَكُمْ ءَايَةٌ فِي فُتُوتِ
الْأَقْتَتَا ۖ فَعَتَا فُتُوتُ فِي سَكِيلِ

¹⁰ See the *Lexicon* attached to this Translation for the distinction between “تابع”= followed and “اتبع”= closely-followed.

¹¹ The word “*ra'sekboona*” is a subjective, masculine, plural noun for which there is no English equivalent, meaning: *be-they* that are firmly and profoundly established people.

¹² See the *Lexicon* attached to this Translation for The Qur'an's characterizations of “*نوالألباب*”= the *alba'b*'s possessors.

¹³ The word “*لدن*” is closer than “*عند*” as you can say: “*عندي مال و المال ليس بقيضتك الآن*” thus, “*لدن*” which is closer spatially and more specific. So, “*directly and possessively*” seems to indicate such closeness. See *اللسان*.

¹⁴ The word “*تغني*” has double meanings: (1) *enriches*, (2) *suffices*. But “*enriches*” includes suffice and not vice versa. As “*enriches*” makes rich or richer, makes fuller, more meaningful, or more rewarding whereas “*suffices*” meets the present needs of a specific task or requirement. Hence “*enriches*” is superior.

¹⁵ See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word.

¹⁶ The word “*الوقود، بفتح الواو*” is primarily firewood, but also it could mean any fuel. See *اللسان*.

fe'aton^w (band/military detachments/group)^w mutually fights in Allah's path while another^{w17} unbeliever;^w they^z see them twice their-like, the eye's seeing; and Allah supports¹⁸ by His succor whom^p [He] wills; verily in *tha'leka* (afar-that-it/that)^x surely (is) an *aebratan* (instructive parable/example) for the *abssa're* (insights/discernments) possessors.

وَأُخْرَى كَافِرَةٌ يَرَوْنَهُمْ
مِثْلَيْهِمْ رَأَى الْآمِنِ وَاللَّهُ يُؤَيِّدُ
بِصَّرِهِ مَنْ يَشَاءُ إِنَّكَ فِي ذَلِكَ
لَعِبْرَةٌ لِّأُولِي الْأَبْصَارِ ﴿١٣﴾

14. (Had been) adorned for the mankind love (of) the (carnal) desires:^w [of]¹⁹ the women, and the sons, and the heaps (of) the heaped-up of [the] gold and [the] silver, and [the] horses^w the *musawwama'te* (marked/imprinted), and the *an'aa'me*^{w20} (cattle/sheep-goats/and camels)^w and the *hartha* (tillage/cultivation); *tha'leka* (afar-that-it/that)^x (is) a *mata'ao*²¹ (resource for transitory worldly delights) (of) the life^w (of) the world;^w and Allah has *busno*²² (ultimately meritorious beauty) the *ma'aabe*²³ (willful-return).

زَيْنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ
النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ
مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ
الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرْثِ
ذَلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا
وَاللَّهُ عِنْدَهُ حُسْنُ الْمَبَاقِ ﴿١٤﴾

15. Let-say [you^s]: shall *ouna'bbe'okom* ([I] inform you^s by piece-of-significant-and-availing-news) by *khayren* (choicer-/superior/worthier) than *tha'lekum* (collective-afar-that); for whom^r *ettaqaw* (they who had reverentially guarded not to displease Allah) *enda* (by munificence off by Rule of their Lord gardens^w run^w from under it^w the rivers, immortals they^z (are) in it;^w and spouses (wives) *muttabharaton* (they^y having been purged); and a *redhwanon* (ultimate delight/gratification) from Allah; and Allah (is) *Basseeron* (keenly: Seer/Omnoscient) by the *eba'de* (worshippers/submitters).

قُلْ أَوْفَيْتُكُمْ بِخَيْرٍ مِّنْ ذَلِكَ
لِلَّذِينَ أَتَقَوْا عِنْدَ رَبِّهِمْ جَنَّاتٌ تَجْرِي
مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا
وَأَزْوَاجٌ مُّطَهَّرَةٌ وَرِضْوَانٌ مِّنَ
اللَّهِ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ ﴿١٥﴾

16. Who^r say they:^z (O), our Lord verily we, we believed, so Let [You^s] forgive for us our offenses and let-[You^s] preclude us (from) The Fire's^w torment.

الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّنَا آمَنَّا
فَاغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ
النَّارِ ﴿١٦﴾

17. The *ssabereena* (people of patience) and the *ssadeqeena* (always-truth-enforcers), and the *qa'neteena* (they who are: devotedly obeyers/submitters), and the he-expenders, and the *mustaghfereena* (forgiveness he-seekers) by the *as'ha're* (damns' ere).

الصَّابِرِينَ وَالصَّادِقِينَ وَالْقَانِتِينَ
وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ ﴿١٧﴾

17 The word "أُخْرَى" is feminine, singular noun, hence: "another^w." So, unbeliever^w is superscripted^w.

18 The word "يُؤَيِّدُ" comes from the "أَيَّدَ" which is that "(divine) Might," as in the *Ayah*: "And the Heaven We built it by (divine) Might" (S51: 47), a kind of "Might" which Allah alone possesses.

19 That is for, but "of" is more descriptive as "of" indicates "selectiveness" versus "for" suggests "entireness."

20 The word "the *an'am*" = "الأنعام" or "na'am" "نعم" means those animals that have cloven hoof (foot) and an udder, such as the camel, the cow, the sheep, the goat, etc. In Arabic: "كُلُّ ذِي خَلْفٍ وَظَلْفٍ" = cattle, sheep, goats, and camels.

21 The word "مَتَاعٌ" = "mata'ao" is rooted in the word "مَتَعَ" with many meanings, among them: a resource for transitory worldly delight. See the Lexicon attached to this Translation for elaboration.

22 Some linguists suggest that *الحسن* is for the face while *الجمال* is for the parts of the body and other things. See الهادي

23 The word "المآب" has several meanings, such as: (1) return to the place of abode, (2) return to the source of authority (such as Allah, SWT) by way of repenting, all applying for entities with will. So it's a willful-return. See الراغب.

18. Witnessed/testified Allah that no an *elaha* (a deity) except Him, and the angels and possessors (of) the erudition/knowledge, *Qa'eman*²⁴ (constantly-Stander-/Maintainer [He]) by the *qeste*²⁵ (absolute justice post removal of injustice); no an *elaha* (a deity) except Him, The Mighty The *Hakeemo*²⁶ (infinite *hekamah* Possessor).
 شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ
 وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا
 بِالْقِسْطِ ۚ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ
 الْحَكِيمُ ﴿١٨﴾
19. Verily the religion *enda* (by: Rule/Dicta/Munificence) (of) Allah (is) [the] Islam; and not differed who^r *oto* (had been given/accorded they^r) the book except from after what came (to) them the erudition/knowledge, *baghyyan* (selfish excessiveness/transgression) among them; and whoever [he] unbelieves by Allah's *Aya'te*^v (messages/signs/proofs) then verily Allah (is) swift (in) the reckoning.
 إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ ۗ وَمَا
 اخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا
 مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَغْيًا
 بَيْنَهُمْ ۚ وَمَنْ يَكْفُرْ بِآيَاتِ اللَّهِ
 فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿١٩﴾
20. So *en* (if) mutually they^z argued you^s then let-say [you^s]: *aslamto* (I consigned) my face (i.e. entity) for Allah, and who^p *ettaba'an*²⁷ ([he] who closely followed me); and let-say [you^s] for whom^p *oto* (they^z had been accorded) the book, and the *ommeyeena*²⁸ (they who are unlettered/the Arabs): *a'aslamtom* (have you^r become Muslims); so *en* (if) *aslamo* (they^r became Muslims), then *Qad* (already and affirmatively) *ibtadaw* (they^r found and accepted the divine-guidance); and if they^z diverted, then verily only on you^s (is) the announcement, and Allah (is) *Basseeron* (keenly: Seer/Omnoscient) by the *eba'de* (worshippers/submitters).
 فَإِنْ حَاجُّوكَ فَقُلْ أَسْلَمْتُ وَجْهِيَ لِلَّهِ
 وَمَنِ اتَّبَعْتُ فَقُلْ لِلَّذِينَ أُوتُوا
 الْكِتَابَ وَالْأُمِّيَّةَ ۖ أَسْلَمْتُمْ ۖ فَإِنْ
 أَسْلَمُوا فَقَدِ اهْتَدَوْا ۖ وَإِنْ
 تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلَاغُ ۚ وَاللَّهُ
 بَصِيرٌ بِالْعِبَادِ ﴿٢٠﴾
21. Verily who^r they^z unbelieve by Allah's *Aya'te*^v (messages/signs/proofs) and they^z kill²⁹ the prophets by other than a right, and they^z kill whom^p command they^z by the *qeste* (absolute justice post removal of injustice) of the mankind, so *bashsher*³⁰ (let-tell you^s pleasant tidings to) them, by a painful torment.
 إِنَّ الَّذِينَ يَكْفُرُونَ بِآيَاتِ اللَّهِ
 وَيَقْتُلُونَ النَّبِيِّنَ بِغَيْرِ حَقٍّ
 وَيَقْتُلُونَ يَأْمُرُونَ بِالْقِسْطِ
 مِنَ النَّاسِ فَبَشِّرْهُمْ بِعَذَابٍ
 أَلِيمٍ ﴿٢١﴾

²⁴ The word "قائما" is an adverbial construct; see الطبري and إعراب القرآن، لمحمود صافي. For lack of a better word in English to depict this adverbial sense the word "constantly" was prefixed to "Maintainer." I chose "Maintainer" in its sense of "keeping in state of constant efficiency and validity," a state doable by Allah only.

²⁵ The word "القسط" is not just "justice" = "العدل." Thus, "القسط" is absolute justice post removal of the injustice. See the Lexicon attached to this Translation for the difference between "القسط" and "العدل."

²⁶ See the Lexicon attached to this Translation for an exposition on the words "الحكيم" and "حكيم."

²⁷ The word "closely" is used to intensify the word "follow," as the Arabic is "اتبع" not "تبع."

²⁸ The word "أميين" (referring to the Arabs) is the plural for "أمي" = "unlettered." In English "unlettered" is an adjective, so no plural for it. So I resorted to transliteration and parenthetical explanation. Also the "أميين" could mean the Gentiles.

²⁹ The word "kill" here is used in the present/future tense is, and Allah knows best, an epithet for them characterizing them as killers of the prophets at all times. (Reader must bear in mind prophet vis-à-vis messenger).

³⁰ See the Lexicon attached to this Translation for bashshara/youbashsharo/mubasheron = بَشِّرًا يُبَشِّرُ مَبَشِّرًا.

22. Those who^r (*had*) miscarried^w their works^w in the world^w and the Hereafter;^w and not for them of succorers. أُولَٰئِكَ الَّذِينَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ مِنْ نَّاصِرِينَ ﴿٢٢﴾
23. Have not [*you*^s] seen to whom^r *oto* (*they*^z *had been* allotted/*accorded*) a lot of the book, they^z (*are being*) invited to Allah's Book, to rule among them, afterwards, diverts a team of them, while they (*are*) shunners. أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِنَ الْكِتَابِ يُدْعَوْنَ إِلَى كِتَابِ اللَّهِ لِيَحْكُمَ بَيْنَهُمْ ثُمَّ يَتَوَلَّى فَرِيقٌ مِنْهُمْ وَهُمْ مُعْرِضُونَ ﴿٢٣﴾
24. *Tha'leka* (*afar-that-it/that*)^x (*is*) because verily they said: never touches/betides us The Fire^w except days *ma'adoda'ten*^w (*a few/countables*)^w and beguiled them in their religion what they^z were *yastarona* (*they*^z *craft a lie for fraudulent end*). ذَٰلِكَ بِأَنَّهُمْ قَالُوا لَنْ تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَعْدُودَاتٍ وَغَرَّبُوا فِي دِينِهِمْ مَا كَانُوا يَفْتَرُونَ ﴿٢٤﴾
25. So how *edha*³¹ (*when*) We gathered them for a day^x no suspicion (*is*) in it^x and (*had been*) fulfilled-she^{v32} every self^w what earned-she^y while they (*are*) not *yodb'lamoona*³³ (*to be wronged they*^r). فَكَيْفَ إِذَا جُمِعْتَهُمْ لِيَوْمٍ لَا رَيْبَ فِيهِ وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٢٥﴾
26. Let-say [*you*^s]: *Allahumma*³⁴ (O, Allah) Owner (*of*) The proprietorship;^x *to'atey* ([*You*^s] *accord/give*) the pro prietorship^x for whom^p [*You*^s] will and [*You*^s] wrest The proprietorship^x from whom^p [*You*^s] will; and [*You*^s] aggrandize/dignify whom^p [*You*^s] will and [*You*^s] humiliate whom^p [*You*^s] will; by Your^t Hand³⁵ (*is*) the *khayro* (*mercy/revelation/goodness/worthiness-/possession/provision/power/rain*); verily You^g (*are*) over every thing (*is*) Omnipotent. قُلِ اللَّهُمَّ مَلِكُ الْمَلِكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ ۚ يَبِيدُكَ الْخَيْرُ ۚ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٦﴾
27. [*You*^s] transpierce the night in the *naba're* and [*You*^s] transpierce the *naba're* (*between sunrise and sunset*) in the night; and *tokbrejo* ([*You*^s] *emerge/produce*) the *hayya* (*living-/alive*) from the *mayye'te*³⁶ (*eventually dying entity*) and *tokbrejo* the *mayye'te* from the *hayya*; and *tar'zeqo* ([*You*^s] *grant provisions/victuals for sustenance to*) whom^p [*You*^s] will by other than a count. تُولِجُ اللَّيْلَ فِي النَّهَارِ وَتُولِجُ النَّهَارَ فِي اللَّيْلِ ۚ وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ ۚ وَتَرْزُقُ مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ ﴿٢٧﴾

³¹ This "إِذَا" is *not* a conditional article, See اعراب القرآن, لـ محمود صافي, معنى اللبيب.

³² The word "وُفِّيَتْ" from "الوفاء" = "التمام", meaning *gathering the last component of any obligation to make it a whole*. Thus, "وُفِّيَتْ" means *had been endeavored and gathered the last part of an obligation and fulfilled it*.

³³ The word "wronged" has myriads of meanings, among them: *curtails or diminishes*, as in this *Ayah*.

³⁴ The expression "اللهم" = "يا الله" means a call of *invoking/supplicating/beseeching* Allah.

³⁵ Some say that the "hands" are *symbols* of divine Might. What must be remembered is that *none* in existence *like Allah*, so there is *no-way* to compare Allah's "Hands" with anything.

³⁶ The word "*mayye'te*" is *commonly confused* with "*may'te*," has *no exact English equivalent per se*. So, "*mayye'te*" is *best approximated* by an entity that will be *eventually-dying*, whereas "*may'te*," = "ميت" with a *sokoon* on the "ي" means "*dead*". The Qur'an is 100% consistent in this regards.

28. Let-not *yattakhethee*³⁷ (*they*^z take and make) the believers the unbelievers *awle'ya*³⁸ (*allies/guardians*) of without/lesser than³⁹ the believers; and whoever [*he*] does *tha'leka* (*afar-that-it*)^x then (*that is*) not of Allah in a thing, except that *tattaqo* (*you*^z reverentially guard not to displease Allah) from them a *toqattan*^w (a *circumspective precaution*);^w and *youbadhdherokum* (*cautions you*^b) Allah *Nafsabo*⁴⁰ (*Hissself, i.e. His retribution*), and to Allah (*is*) the destiny. لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ ۚ وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَاتُوا ۚ وَيَحْذَرُكُمْ اللَّهُ نَفْسَهُ ۖ وَإِلَى اللَّهِ الْمَصِيرُ ﴿٢٨﴾
29. Let-say [*you*]: *en* (*if*) you^z hide what (*is*) in yourⁿ chests or you^z disclose/flash it^x Allah knows it^x and [*He*] knows what (*are*) in the Heavens^w and what (*are*) in the Earth,^w and Allah over every thing (*is*) Omnipotent. قُلْ إِنْ تَحْفُوا مَا فِي صُدُورِكُمْ أَوْ تُبْدُوهُ يَعْلَمَهُ اللَّهُ ۖ وَيَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ۗ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٩﴾
30. Day finds each self^w what worked-she^y of *kehayren*^x (*goodness/desirables/provision/worship*)^x *muhdharan*⁴¹ (*that which was presented/produced predeterminedly vis-à-vis time and place*); and what worked-she^y of an ill^x [*it*]⁴² longs⁴² if that (*were*) between it^{w43} and between [*it*]^{x44} an *amadan*⁴⁵ (*term-limit end*) afar; and *youbadhdherokum* (*cautions you*^b) Allah *Nafsabo*⁴⁶ (*Himself, i.e. His retribution*), and Allah (*is*) *Ra'oofon*⁴⁷ (*iteratively Forbearer-/Clement*) by the *eba'de* (*worshippers/submitters/slaves*). يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَا عَمِلَتْ مِنْ خَيْرٍ مُحْضَرًا وَمَا عَمِلَتْ مِنْ سُوءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا بَعِيدًا ۚ وَيَحْذَرُكُمْ اللَّهُ نَفْسَهُ ۖ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ ﴿٣٠﴾
31. Let-say [*you*]: *en* (*if*) were you^c loving Allah then *ettabe'oney*⁴⁸ (*let-you*^z closely-follow me) (*then*) Allah (*shall*) love you^b and [*He*] forgives for you^b yourⁿ offenses; and Allah (*is*) *Ghafooron* (*iterative Forgiver*) *Raheemon* (*iterative mercy Giver*). قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٣١﴾
32. Let-say [*you*]: let-obey you^z Allah and the messenger; then *en* (*if*) they^z diverted, then verily Allah loves not the unbelievers. قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ ۚ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ ﴿٣٢﴾

37 The word "اتَّخَذَ" from "الِاتَّخَاذُ" which is "اِفْتَعَالُ" for "الِاتَّخَاذُ", as stated in لسان العرب; therefore, "اتَّخَذَ" is always taking and presumingf some thing about what was taken. Thus, it is not just the mere taking.

38 The word "اولياء" could also mean: friends, protectors, allies.

39 That is besides or in preference to the believers.

40 That is His retribution if you^f violate His Criteria of established Sabreyah maxims.

41 The word "muhdharan" = "محضرًا" is passive objective noun rooted in the past tense verb of "حضر," So "محضرًا" means: presented predeterminedly vis-à-vis time and place), such as the student in a classroom.

42 The word "تودُّ" means having an earnest desire for some thing beyond reach, i.e. it cannot materialize in life, but surely will materialize in the Hereafter.

43 This "it^w" refers to the "النفس" (the self^w), in Arabic a feminine gender, so its^w reference must be feminized.

44 This "it^x" refers to "السوء" the ill, in Arabic a masculine gender, so its^x reference must be made masculine.

45 The word "الامد" = "نهاية الأجل" i.e. the term-limit end. See اللسان.

46 See the Lexicon attached to this Translation regarding "Nafsabo."

47 The word "رؤوف" of "الرافة" which is more intensive than "الرحمة", as "الرحمة" = "mercy," which is kindness imparting delight to its recipient; while "الرافة" is in addition to "الرحمة" it involves protecting against any possible undesirable happening to the recipient, i.e. clemency. Hence, "الرافة" is a protective-mercy=clemency. And "رؤوف" is multitudinous protective mercy Doer or multitudinously clement. See اللتاج.

48 The word "closely" is used to intensify the word "follow," as the Arabic is "اتَّبِعُوا" not "تبعوا."

33. Verily Allah *estafa*⁴⁹ (*superlatively and exclusively selected*) Adam and Noohan (Noah) and *aala*⁵⁰ (*family/house-kin/chiefs/followers*) Ebraheema (Abraham), and *aala* Imrana over the worlds. إِنَّ اللَّهَ أَصْطَفَىٰ آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ ﴿٣٣﴾
34. A progeny^v some (*of*) it^v of some; and Allah (*is*) *Sa'meeon*⁵¹ (*Acute-Hearer/Enabler of others to hear/favorable Answerer to prayer*), Omniscient. ذُرِّيَّةً بَعْضُهَا مِنْ بَعْضٍ ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٣٤﴾
35. *Edb* (*when*) said-she^y Imran's [woman] (i.e. wife): my Lord, verily I vowed for You^g what (*is*) in my belly, votary⁵²; so *taqabbal*⁵³ (*let-clemently accept [You]*) from me, verily You,^g You^s (*are*) The *Sa'meeo*⁵⁴ (*The Acute-Hearer/The Enabler of others to hear/favorable Answerer to prayer*), The Omniscient. إِذْ قَالَتْ أَمْرَأْتُ عِمْرَانَ رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي ۖ إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴿٣٥﴾
36. Then *lamma* (*when/whence*) delivered-she^y her, said she:^y my Lord, verily I delivered her a female; and Allah (*is*) knowinger by what delivered-she^y; and not the male (*is*) like the female; and that I named her *Maryama* (Mary); and verily I refuge her by You^g and her offsprings (*too*) from the Satan, the *ra'jeeme* (*he-who is ever multitudinously stoned/cursed*). فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أُنْثَىٰ ۗ وَاللَّهُ أَعْلَمُ بِمَا وَضَعْتَ وَلَيْسَ الذَّكَرُ كَالْأُنْثَىٰ ۖ وَإِنِّي سَمَّيْتُهَا مَرْيَمَ وَإِنِّي أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿٣٦﴾
37. So *taqabbala*⁵⁵ (*clemently accepted*) her, her Lord by an acceptance *hasanan* (*ultimate meritorious deed*); and sprouted⁵⁶ her [He] a sprouting *hasanan*; and [He] (*caused to*) sponsor her *Zacharia*; everywhen [he] entered on her the niche⁵⁷ [he] found *enda* (*by*) her a *rez'qan*^x (*provision/victual*),^x said [he]: O, *Maryamo* (Mary) where-from⁵⁸ for you^y this; said she:^y it^x (*is*) from فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ ۖ وَأَنْبَتَهَا نَبَاتًا حَسَنًا وَكَفَّلَهَا زَكَرِيَّا ۖ كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا ۖ قَالَ يَمْرِئُمُ أَنَّىٰ لَكَ هَذَا ۖ قَالَتْ هُوَ مِنْ عِنْدِ

⁴⁹ The word “اصطفى” means: *selected the best* from among other similars. The word is a *transitive verb* by (a) *itself* or (b) with the *prepositional letter* “على.” In the case of (a) it *could* include *more than a single element*. In the case of (b) it means it is *exclusivity*, of “الاصطفاء,” that is “الاصطفاء” is *exclusively* for a *single element*. See the *Lexicon* to this *Translation* for elaboration and specific examples.

⁵⁰ The word “آل” has many meanings, among them: (1) the family of a person, i.e. wife and children, (2), the chiefs of a family (3) the followers of a certain leaders. (4) The distant indistinguishable human apparition. It is also used to *ennoble* and *dignify*.

⁵¹ See the *Lexicon* attached to this *Translation* for this multi-meaning word the “Same'o”= “المُسمع.”

⁵² The word “muharraran”= “محرراً” is an *objective, masculine singular noun*, meaning: he who is individualized or specified and made to worship or be in the service of the house of worship. In English like votary.

⁵³ The word used in The Qur'an is “تقبل,” not “إقبل”=accept. Thus, “تقبل” means accept with *clemency* or *mercifulness*, as whatever that was being offered by the doer, who is beseeching Allah to accept it, may not be *fully worthy* of Allah's acceptance; or the work itself is somewhat *deficient, not perfect and complete*. So, Allah is besought to accept it *as is*, with the already known *shortcomings* it may have therein. So Allah *accepts* it by His *clemency*. So, تقبل = [You] *clemently accept*.

⁵⁴ See the *Lexicon* attached to this *Translation* for this multi-meaning word the “Same'o”= “المُسمع.”

⁵⁵ In this case, as in this great *Ayah*, Allah *clemently* or *mercifully* accepted Mary's *rearing*.

⁵⁶ The word “انبتها,” “sprouted her,” not only in the sense of *began* her growth but *developed* her, which is yet another meaning of “sprout.”

⁵⁷ he word “niche”= “محراب” named “محراب” to *worship* in it, meaning to *wage war* ageist the Satan.

⁵⁸ The word “أنى” is a multi-meaning *adverbial* particle: wherefrom, when, how-so, where.

ende (by munificence of/by Rule of) Allah; verily Allah *yarxogo* (grants provisions/victuals) whom^p [He] wills by other than a count.

اللَّهُ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ ٣٧

38. Afar-there⁵⁹ prayed (to)/invoked Zacharia his Lord, said [he]: my Lord let-grant [You^s] for me from *ladon*⁶⁰ (directly and possessively from) You^g a good^w progeny;⁶¹ verily You^g (are) Sa'meeo⁶² (Acute-Hearer/favorable Answerer to) the prayer/invocation.

هَٰذَاكَ دَعَا زَكَرِيَّا رَبَّهُ قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ ٣٨

39. So [called-she^v] him the angels^{x63} while he (was) standing/stander praying in the niche: verily Allah *youbashshero*⁶⁴ (tells pleasant tidings to) you^g by Yahya (John), *mussaddeqan*⁶⁵ (accepter as credible) by a word⁶⁶ of Allah, and a master/forbearer, and *bassoran*⁶⁷ (chastely abstainer) and a prophet of the *ssa'lebeena* (righteous-people).

فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ أَنَّ اللَّهَ يُبَشِّرُكَ بِيَحْيَى مُصَدِّقًا بِكَلِمَةٍ مِنَ اللَّهِ وَسَيِّدًا وَحَصُورًا وَنَبِيًّا مِنَ الصَّالِحِينَ ٣٩

40. Said [he]: my Lord/lord⁶⁸ wherefrom⁶⁹ (to) be for me a *gholamon*⁷⁰ (boy) while *qad* (already and affirmatively) attained me the agedness/elderliness and my [woman] (i.e. wife) (is) a barren/sterile; said [He/he]: like *tha'leka* (afar-that-it)^x Allah does what [He] wills.

قَالَ رَبِّ أَنَّى يَكُونُ لِي غُلَامٌ وَقَدْ بَلَغَنِيَ الْكِبَرُ وَامْرَأَتِي عَاقِرٌ قَالَ كَذَٰلِكَ اللَّهُ يَفْعَلُ مَا يَشَاءُ ٤٠

41. Said [he]: my Lord/lord, let-make [You^s]/[you^s] for me an *Aya'tan*^w (sign);^w said [He/he]: your^t *Aya'to*^w = (*Aya'tan*^w is) that [you^s] speak not (to) the mankind (for) three days, save symbolically,⁷¹ and let-remember [you^s] your^t Lord myriadly, and *sabbeh*⁷² (let-say [you^s]: *subhana Allah*) by the *aasbeyye*⁷³ (the early part of night) and the *ebka're*⁷⁴ (a little after sun rise until mid-day).

قَالَ رَبِّ اجْعَلْ لِي آيَةً قَالَ ءَايَتُكَ إِلَّا تُكَلِّمَ النَّاسَ ثَلَاثَةَ أَيَّامٍ إِلَّا رَمْرًا وَادْكُرْ رَبَّكَ كَثِيرًا وَسَبِّحْ بِالنَّعْشِيِّ وَالْإِبْكَارِ ٤١

59 In Arabic the words: “هناك”، “هناك”، and “هناك” are used respectively for “here” (near), “there” (middle) and “far there (for the furthest).” Thus, “هناك” implies that Zacharia’s prayer came later, i.e. not there and then when Mary said: “verily, Allah provides whom He wills without count.”

60 The word “لدن” is closer than “عند” as you can say: “عندي مال و المال ليس بقبضتك الآن”، thus, “لدن” which closer spatially and more specific. So, “directly and possessively from” (You) seems to indicate such closeness. See اللسان.

61 The word “ذرية” linguistically has double meaning: (1) ancestry or (2) progeny. See اللسان. In this context progeny seems to be what applies.

62 See the Lexicon attached to this Translation for this multi-meaning word the “Same’o”= “المسمع.”

63 See the Lexicon attached to this Translation for the word “الملائكة” although in the plural what is meant is one great angel, that of Gabriel. Some time in the Arabic tongue expressions they say: where are the “princes” or the “bosses” when they mean the prince or the boss respectively. Also, since the “الملائكة”= angels, is a “broken plural” in Arabic Grammar, its reference is feminized, hence “called-she” him.”

64 See the Lexicon attached to this Translation for *bashshara/youbashsharo/mubashshero*= بَشِّرًا يُبَشِّرُ.

65 The word “mussaddeqan” is more than an “affirmer,” it is accepter of the referent as credible.

66 The expression “by word of Allah” means Allah’s messenger and prophet Isa (Jesus) peace be upon him and his chaste mother, who came into existence by Allah’s word: “be” and he became.

67 The word “حصورا” is a subjective noun in the intensive form, meaning he who is abstainer (from sexual activities, while capable of doing it). That is to say: he who is chastely abstainer.

68 The word “رب” in “رب” here could mean: (1) Allah or (2) the Arch Angel, Gabriel. See القرطبي.

69 The word “أنى” is a multi-meaning adverbial particle: wherefrom.

70 The word “gholamon” means (1) a male boy, (2) a young mustached boy, (3) a hireling, (4) a servant/slave.

71 That is gesturally.

72 The phrase “subhana Allah,” means: Allah is hallowedly and marvelously deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him.

73 The word: “النعشي” = “early part of night,” as there is no English equivalent for “النعشي”.

74 The word: “إبكار”=the time period spanning a little after sun rise until mid-day.

42. And *edh* (*when*) said-she^y the angels (*Arch Angle Gabriele*): O, Maryamo (Mary) verily Allah *esstafa*⁷⁵ (superlatively and exclusively selected) you^{vg} and *tabha'ra'ke* ([He] purged you^{vg}) and *esstafa* [He] you^y over the worlds' women. وَإِذْ قَالَتِ الْمَلَكَةُ يَمْرُؤُا إِنَّ اللَّهَ اصْطَفَاكِ وَطَهَّرَكِ وَاصْطَفَاكِ عَلَى نِسَاءِ الْعَالَمِينَ ﴿٤٢﴾
43. O, Maryamo (Mary): *uq'no'tee* (let-you^y devotedly-obey-/submit) for your^y Lord and let-kowtow [you^{vg}] and *erka'ey* (let-markedly bow [you^{vg}] i.e. head stooping, chest paralleling the ground and both palms leaning on the knees) with the *ra'keyeena* (they who markedly bow i.e. head stooping, chest paralleling the ground and both palms leaning on the knees in the Prayer). يَمْرُؤُا أَقْنِي لِرَبِّكِ وَأَسْجُدِي وَارْكَعِي مَعَ الرَّاكِعِينَ ﴿٤٣﴾
44. *Tha'leka* (that-afar-it/that) (*is*) of the invisible *an'ba'e*^{x76} (significant-and-availing-tidings)^x [We] reveal⁷⁷ it^x to you;^g and you^g were not *laday*⁷⁸ (directly present by) them *edh* (*when*) throwing they^z their pens (arrows), which (of) them (should) sponsor Maryama (Mary); and you^g were not *laday* them *edh* dispute they^z (as to the sponsorship of her upbringing). ذَٰلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَقُولُ أَقْلَمَهُمْ أَيُّهُمْ يَكْفُلُ مَرْيَمَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَخْتَصِمُونَ ﴿٤٤﴾
45. *Edb* (*when*) said-she^y the angels (*Arch Angle Gabriele*) O, Maryamo (Mary) verily Allah *youbashshero*⁷⁹ (tells pleasant tidings to) you^{vg} by a word from Him, his name (*is*): the Messiah *Esa* (Jesus), Maryama's (Mary's) son, notable/prestigious in the world^w and the Hereafter^w and of the *mugarrabeena* (he-who is among the ones brought nighest to Allah). إِذْ قَالَتِ الْمَلَكَةُ يَمْرُؤُا إِنَّ اللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِنْهُ اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ وَجِيهًا فِي الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُفَرِّقِينَ ﴿٤٥﴾
46. And [he] speaks (to) the mankind in the cradle and *kablan* (maturely) and of the *ssa'lebeena*⁸⁰ (righteous-people). وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَمِنَ الصَّالِحِينَ ﴿٤٦﴾
47. Said-she:^y my lord (*Arch Angle Gabriele*) where-from⁸¹ (to) be for me a child⁸² while not *yamsas* (touch/come-on to/had sexual relation with) me a human; said [he]: like *tha'leka* (that-afar-it/that) Allah creates what⁸³ [He] wills; if [He] judged a matter^x so verily only says [He] for it:^x let-[you^s] be so [it^x] is. قَالَتْ رَبِّ أَنَّى يَكُونُ لِي وَلَدٌ وَلَمْ يَمَسْسَنِي بَشَرٌ قَالَ كَذَٰلِكَ اللَّهُ يَخْلُقُ مَا يَشَاءُ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿٤٧﴾

⁷⁵ See the *Lexicon* attached to this Translation or footnote 657 above for elaboration on this word.

⁷⁶ See the *Lexicon* attached to this Translation for "naba'a."

⁷⁷ The word "نوحى" is rooted in "وحي أو أوحى" which denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded). And "الوحي" is *fire*3or king. See *اللسان*.

⁷⁸ The word "لدى" in "لديهم" from "لدى" is closer than "عند" as you can say: "عندي مال و المال ليس بقبضتك الآن" so "لدى" which closer spatially and more specific. So, "directly present by" (them) seems to indicate such closeness. See *اللسان*.

⁷⁹ See footnote 64 above regarding *يُبَشِّرُ*.

⁸⁰ The Arabic word "الصالحين" is plural for "صالح" of which he, *Esa*, is one of them. The English word "righteous" is an adjective so no plural for it; hence, *saleben* (righteous people). He spoke in the "cradle" as a phenomenal sign/proof exonerating his chaste mother, and "maturely" as Allah's Prophet and Messenger to the Israelites.

⁸¹ See footnote 69 above, regarding "أنى."

⁸² The word "ولد" applies to a "son" or a "daughter." See *الهادي*.

⁸³ The particle "ما" is "إسم أو أداة شرط" = conditional noun/particle; or "ما" = "إسم موصول" = connective noun meaning that which. See *الذر المصون*, لـ أحمد الحلب و *إعراب القرآن*, لمحمود صافي.

48. And [He] teaches him the book,⁸⁴ and the *hekmeta*^{w85} (wisdom)^w and the Torah and the Euangelion.⁸⁶ وَيَعْلَمُهُ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ
49. And a messenger to Israel's sons: *anney (that I) qad* (already and affirmatively) came (to) you^b by an *Ayaten*^w (miracle/sign/proof)^w from yourⁿ Lord; verily [I] create for you^b of the mud like the bird's-mold^x then [I] blow in it;^x then [*it*^x] be^w a bird^x by Allah's leave; and [I] cure the *akmah* (blind at birth) and the leper; and [I] quicken the deceased, by Allah's leave; and *ouna'bbe'o* ([I] inform by piece-of-significant-and-availing-news to) you^b by what you^z eat and what you^z save in yourⁿ houses; verily in *tha'leka* (that-afar-it/that) surely (is) an *Ayatan*^w (sign/proof)^w for you^b en (if) you^c were believers. وَرَسُولًا إِلَىٰ بَنِي إِسْرَءِيلَ أَنِّي قَدْ جِئْتُكُمْ بِآيَةٍ مِّن رَّبِّكُمْ أَنِّي أَخْلُقُ لَكُمْ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ فَأَنْفُخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ وَأُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ وَأُحْيِي الْمَوْتَىٰ بِإِذْنِ اللَّهِ وَأُنَبِّئُكُم بِمَا تَأْكُلُونَ وَمَا تَدَّخِرُونَ فِي بُيُوتِكُمْ إِنَّ فِي ذَٰلِكَ لَآيَةً لِّكُم إِن كُنتُمْ مُّؤْمِنِينَ
50. And *mussaddeqan*⁸⁷ (accepter as credible) for what (had been) between-my-hands^w (i.e. before me) of the Torah; and to legitimize [I] for you^b some (of that) which^x (had been) illegitimated on you;^b and I came (to) you^b by an *Ayaten*^w (miracle/sign/proof)^w from yourⁿ Lord; so *ettaqo* (let-reverentially guard you^z not to displease) Allah and let-you^z obey [me].⁸⁸ وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَلَأُحِلَّ لَكُمْ بَعْضَ الَّذِي حُرِّمَ عَلَيْكُمْ وَجِئْتُكُمْ بِآيَةٍ مِّن رَّبِّكُمْ فَاتَّقُوا اللَّهَ وَأَطِيعُوا أَمْرَ اللَّهِ وَرَبِّي وَرَبَّكُمْ فَاعْبُدُوهُ هَٰذَا صِرَاطٌ مُّسْتَقِيمٌ
51. Verily Allah (is) my Lord and yourⁿ Lord, so let-worship Him you;^z this (is) *Sse'ratten* (path) straight. إِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ هَٰذَا صِرَاطٌ مُّسْتَقِيمٌ
52. Then *lamma* (when/whence) sensed *Esa* (Jesus) from them the unbelief said [he]: who^a (are) my succorers to Allah; said the Disciples: we (are) Allah's succorers, we believed by Allah and let-witness/testify [you^s] by- such we surely (are) Muslims (consigners to Allah). فَلَمَّا أَحَسَّ عِيسَىٰ مِنْهُمُ الْكُفْرَ قَالَ مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ ءَامَنَّا بِاللَّهِ وَأَشْهَدُ بِأَنَّا مُسْلِمُونَ
53. (O), our Lord: we believed by what (had) descended You^g and *ettaba'na* (we closely-followed) the messenger, so let-[You^s] write us with the witnesses. رَبَّنَا ءَامَنَّا بِمَا أُنزِلَتْ وَاتَّبَعْنَا الرَّسُولَ فَاكْتُبْنَا مَعَ الشَّاهِدِينَ
54. And machinated they^z machination, and Allah (is) *khayro* (superior/worthier) of the machinators. وَمَكْرُوا وَمَكَرَ اللَّهُ وَاللَّهُ خَيْرُ الْمَكْرِينَ

⁸⁴ the word "الكتاب"=book, or "الكتابة"=writing, i.e. hand-writing. See القرطبي.

⁸⁵ See the Lexicon attached to this Translation for "bekma."

⁸⁶ This translator does not believe it is fit to parenthetically state "the Gospel" for the Euangelion, as the Euangelion is the pure and unaltered divine Book to Isa (Jesus); whereas the Gospel is verifiably authored book by mostly unknown authors; and is verifiably full of errors and contradictions.

⁸⁷ The word "musaddeqan" is more than an "affirmer," it is accepter of the referent as credible.

⁸⁸ The letter "ن" in "اطيعون," by Arabic (Linguistic) Rule, is called "نون الوقاية او العماد، حيث لا يستغنى عنها" which precedes the speaker's pronoun "ي." The speaker's pronoun "ي" in "فارهبون" is omitted, for "التخفيف" = "alleviation, lightening" or Ayat's end harmony (rhyme). See إعراب القرآن، لمحمود صافي

55. *Edb (when)* Allah said: O, *Esa (Jesus)*, verily I am *mutawafeeka*⁸⁹ (receiving you^g whole) and raising you^g to Me, and purging you^g [I] from whom^r unbelieved they;^z and [I am] making whom^r *ettaba'aka*⁹⁰ (they^z who closely followed you^g) above whom^r unbelieved they^z, to The *Qeyamatey's*^w (Judgment's) Day; afterwards to Me (is) yourⁿ return then [I] rule among you^b in what you^c were in it^x differing. إِذْ قَالَ اللَّهُ يَٰعِيسَىٰ إِنِّي مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ وَمُطَهِّرُكَ مِنَ الَّذِينَ كَفَرُوا وَجَاعِلُ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا إِلَىٰ يَوْمِ الْقِيَامَةِ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأَحْكُمُ بَيْنَكُمْ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿٥٥﴾
56. So as-to who^r unbelieved they,^z then [I] torment them a hard/severe torment in the world^w and the Hereafter;^w and not for them of succorers. فَأَمَّا الَّذِينَ كَفَرُوا فَأَعَذُّهُمْ عَذَابًا شَدِيدًا فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ مِنْ نَّاصِرِينَ ﴿٥٦﴾
57. And as-to whom^r they^z believed and they^z worked the righteous-works^w so fulfills⁹¹ (for) them [He] their remunerations; and Allah loves not the *dha'lemeena*⁹² (injustice-doers). وَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمُ ۗ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿٥٧﴾
58. *Tha'leka*^x (that-asfar-it/that)^x [We] recite it^x on you^g of the *Aya'te*^w (messages/signs/proofs) and The *Thekro* (*Qur'an*) The *Hakeeme*,⁹³ infinite *bekmah*⁹⁴ Possessor). ذَٰلِكَ نَتْلُوهُ عَلَيْكَ مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ ﴿٥٨﴾
59. Verily *Esa's* (*Jesus*) parable/example *enda* (by rule of) Allah (is) like Adam's parable/example, [He] created him of *tora'ben* (crushed sand); afterwards [He] said to him: let-[you^s] be, so [be] is. إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ ءَادَمَ ۖ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ ﴿٥٩﴾
60. The right (is) from your^r Lord so let-not be [you^s] of the dubitantes. الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُن مِّنَ الْمُمْتَرِينَ ﴿٦٠﴾
61. So whoever [be] mutually argued you^g in him (*Esa/Jesus*) from after what came (to) you^g of the knowledge/erudition, then let-say [you^s]: let-come you^z: [we] summon our sons and yourⁿ sons and our women and yourⁿ women and our selves^w and yourⁿ selves^w afterwards *nabta'bel* ([we] elaborately supplicate-/mutually curse), then [we] make Allah's curse on the liars. فَمَنْ حَاجَّكَ فِيهِ مِن بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنفُسَنَا وَأَنفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَل لَّعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ ﴿٦١﴾
62. Verily this (is) surely it^x (is) the narrative^x the right^x; and not of an *elaben* (a deity) except Allah; and verily Allah (is) surely He (is) The Mighty The *Hakeemo*⁹⁵ (infinite *bekmah*⁹⁶ Possessor). إِنَّ هَٰذَا لَهُوَ الْقَصَصُ الْحَقُّ وَمَا مِنْ إِلَهِ إِلَّا اللَّهُ ۚ وَإِنَّ اللَّهَ لَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٦٢﴾

⁸⁹ The word *المسيح* عليه السلام سوف يموت بعد رجوعه إلى = متوفيك أي مستلمك كاملاً، أي ليس فقط بالروح دون الجسم أنظر اللسان So *mutwaffeka*=I am receiving you^g in whole, i.e. body and soul.

⁹⁰ The word "closely" is used to intensify the word "followed," as the Arabic is "اتبعوك" not "اتبعوك."

⁹¹ The word "يوفي" in "يوفيهم" from "الوفاء" = "التمام" meaning gathering the last component of any obligation to make it a whole. Thus, "يوفي" means endeavor and gather the last part of an obligation to fulfill it.

⁹² The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice."

⁹³ See the *Lexicon* attached to this Translation for an exposition on the words "الحكيم" and "حكيم."

⁹⁴ See the *Lexicon* attached to this Translation for "bekmah."

⁹⁵ See the *Lexicon* attached to this Translation for an exposition on the words "الحكيم" and "حكيم."

⁹⁶ See *Lexicon* attached to this Translation for "bekmah."

63. So *en (if)* they^z diverted, then verily Allah (*is*) Omniscient by the corrupters. فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ عَلِيمٌ بِالْمُفْسِدِينَ ﴿١٣﴾
64. Le-say [*you*^s]: O, folks (*of*) the book let-come you^z to a *sawa*^{*} (*just/mutually equitable*) word between us and [*between*] you:^b that not [*we*] worship except Allah and [*we*] partner not by Him a thing; and let-not *yattakbetha*⁹⁷ (*take and make*) some (*of*) us some (*as*) lords of lesser than/without Allah; then, *en (if)* they^z diverted, then let-say [*you*^s]: let-testify/witness you^z by-such we surely (*are*) Muslims (*consigners to Allah*). قُلْ يٰٓأَهْلَ الْكِتَابِ تَعَالَوْا إِلَىٰ كَلِمَةٍ سَوَّامٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ ﴿١٤﴾
65. O, the book's folks, wherefore mutually you^z argue in *Ebraheema* (*Abraham*) while not (*had been*) descended-she^y the Torah^w and the Euangelion^{x98} except from after him; do then not reason you.^z يٰٓأَهْلَ الْكِتَابِ لِمَ تُحَاجُّونَ فِي إِبْرَاهِيمَ وَمَا أُنْزِلَتِ التَّوْرَةُ وَالْإِنْجِيلُ إِلَّا مِنْ بَعْدِهِ أَفَلَا تَعْقِلُونَ ﴿١٥﴾
66. Ha you^f these mutually argued you^c in what for you^b by it^x erudition/knowledge, so wherefore mutually argue you^z in what not for you^b by it^x erudition-/knowledge; and Allah knows and you^f know not. هَآأَنْتُمْ هَٰؤُلَاءِ حُجِّجْتُمْ فِيمَا لَكُمْ بِهِ عِلْمٌ فَلِمَ تُحَاجُّونَ فِيمَا لَيْسَ لَكُمْ بِهِ عِلْمٌ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿١٦﴾
67. Neither was *Ebraheemo* (*Abraham*) a Jewish and nor a *Nasraneyyan* (*Christian*); [*and,*] but [*he*] was *haneefan*⁹⁹ (*soundly leaning [he]*) Muslim, and [*he*] was not of the *mushre-keena* (*he-they who partner deities with Allah/ be-polytheists*). مَا كَانَ إِبْرَاهِيمُ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ كَانَ حَنِيفًا مُّسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٧﴾
68. Verily worthiest (*of*) the mankind by *Ebraheema* (*Abraham*) (*are*) surely who^r *ettaba'a* (*they^z who closely followed*) him, and this^x [*the*] prophet, and who^r they^z believed; and Allah (*is*) the believers' *Wa'leyon* (*Guardian/ Ally*). إِنَّ أَوَّلَى الْآلِاسِ بِإِبْرَاهِيمَ لِلَّذِينَ اتَّبَعُوهُ وَهَٰذَا النَّبِيُّ وَالَّذِينَ آمَنُوا وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ ﴿١٨﴾
69. Longed-she^{v100} a *ta'efa'ton*^w (*a group/faction/party*)^w of the book's folks if¹⁰¹ they^z (*could*) mislead you^b and not they^z mislead except themselves^w while not perceive they.^z وَدَّتْ طَآئِفَةٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يُضِلُّوكُمْ وَمَا يُضِلُّوكَ إِلَّا أَنْفُسُهُمْ وَمَا يَشْعُرُونَ ﴿١٩﴾

* The word "سواء" means **عدل=just**, as it is an **adjective=نعت**, i.e. qualitative/descriptive; qualifying **كلمة=word**.

That is how the **المفسرون** say. For example, among them: القزطبي، الطبري، ابن عباس، ابن كثير، and many others.

⁹⁷ The word "اتَّخَذَ" from "الِاتَّخَاذُ" which is "اِقتعال" for "الِاتَّخَاذُ," as stated in **لسان العرب**; therefore, "اتَّخَذَ" is always taking and presuming some thing about what was taken. Thus, it is not just the mere taking.

⁹⁸ See the **Lexicon** attached to this *Translation* for the word "Euangelion," presumably the "Gospel."

⁹⁹ The word "حنيفاً" = "ميلاً" in this *Ayah* is a *predicate* construct (for **كان**), hence "incliner/soundly leaning [*he*]. See the particle "لحمود صافي". The "inclining/leaning" is to the sound religion or faith of *Ibraheem's* (*Abraham's*); as he inclined/leaned away from his people's faith which was based on multiple idols' worships.

¹⁰⁰ The word "ودت" translated as "longed-she" means an earnest, heartfelt desire, especially for something beyond reach. That is to say: what many long for is not going to happen.

¹⁰¹ The particle "لو" since it is a *future-connected* verb, probable to occur and not sure it's a present occurrence, such a "لو" amounts to "if" or "when." See **معني اللبيب، ابن هشام**.

70. O, you the book's folks: wherefore you^z unbelieve by Allah's *Aya'te*^w (miracle/igns/proofs) while you^f witness. يَا أَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ وَأَنْتُمْ شَاهِدُونَ ﴿٧٠﴾
71. O, you the book's folks: wherefore addle you^z the right^x by the falsehood^x and you^z conceal the right^x while you^f know. يَا أَهْلَ الْكِتَابِ لِمَ تَلْبُسُونَ الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُونَ الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ ﴿٧١﴾
72. And said-she^y a *tta'efa'ton*^w (group/faction/party)^w of the book's folks: let-believe you^z by (that) which^x (had been) descended on who^r they^z believed the *naba're* (between sunrise and sunset)^x face^{x102} and let-unbelieve you^z (by) its^x end;^x *la'alla* (craving currently unavailable deed that, perhaps) they return they.^z وَقَالَتْ طَآئِفَةٌ مِّنْ أَهْلِ الْكِتَابِ ءَامِنُوا بِالَّذِي أُنْزِلَ عَلَى الَّذِينَ ءَامَنُوا وَجْهَ النَّهَارِ وَآكُفُّوا ءَاخِرَهُ ۖ لَعَلَّهُمْ يَرْجِعُونَ ﴿٧٢﴾
73. And let-not believe you^z except for whom^p [he] followed yourⁿ religion; let-say [you^s]: verily the *buda* (divine-guidance) (is) Allah's *buda*; that *youa'ta* (to be accorded/given) an *ahadon*¹⁰³ (a: unique one/lone/any-one) like what *oteytom* (you^c had been accorded/given) or they^z mutually argue (with) you^b *enda* (by rule of) yourⁿ Lord; let-say [you^s]: verily the munificence^x (is) by Allah's hand^{w104} *youa'tey* ([He] accords/gives) it^x (to) whom^p [He] wills; and Allah (is) *Wa'seon*¹⁰⁵ (Surrounder and encompassing all things), Omniscient. وَلَا تُؤْمِنُوا إِلَّا لِمَنْ تَبِعَ وَبَيْنَكُمْ قُلُوبٌ إِنَّ الْأَهْدَىٰ هُدَىٰ اللَّهِ أَنْ يَقُولَ أَحَدٌ مِّثْلَ مَا أُوْتِيتُمْ أَوْ يُحَاجُّوكُمْ عِنْدَ رَبِّكُمْ ۚ قُلْ إِنَّ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ ۚ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٧٣﴾
74. Particularizes [He] by His mercy^w whom^p [He] wills, and Allah (is) possessor (of) the munificence the great. يَخْنُصُ بِرَحْمَتِهِ ۚ مَنْ يَشَاءُ ۚ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٧٤﴾
75. And of the book's folks whom^p *en* (if) [you^s] entrust him by a talent^{x106} *youaddey*¹⁰⁷ (he personally delivers or performs his full obligations due to) it^x to you; and of them whom^p *en* (if) [you^s] entrust him by a *dinar*^x (a gold coin)^x not *youaddey* it^x to you^g except when^{o-}/as-long-as¹⁰⁸ you^g bided on him standing/stander; *tha'leka* (afar-that-it/that)^x (is) because verily said they.^z not on us in the *ommeyeena*¹⁰⁹ (they who are unlettered/the Arabs) a path; and say they^z on Allah the untruth while they know. يَا أَهْلَ وَمِنْ أَهْلِ الْكِتَابِ مَنْ إِنْ تَأْمَنُوا بِقِطَارٍ يُودِّهِ إِلَيْكَ وَمِنْهُمْ مَنْ إِنْ تَأْمَنُوا بِدِينَارٍ لَا يُودِّهِ إِلَيْكَ إِلَّا مَا دُمْتَ عَلَيْهِ قَائِمًا ۚ ذَلِكَ بِأَنَّهُمْ قَالُوا لَيْسَ عَلَيْنَا فِي الْأُمِّيَّتِينَ سَبِيلٌ وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ ﴿٧٥﴾

¹⁰² The expression "day's face," is Arabic *tongue* expression meaning *the beginning of the day*.

¹⁰³ See the *Lexicon* attached to this Translation regarding "أحد."

¹⁰⁴ Some maintain that the "hands" are symbols of divine Might or Power.

¹⁰⁵ The word "*wa'seon*" is singular, masculine, subjective noun with multiple meanings: (1) *Surrounder* of other things and *subsuming* them, (2) vastly spacious, (3) that which can comprehensively contain other thing. When the definite article "*the*" is prefixed to it, with a capital "T" and the word "*was'eon*" also with a capital "W," to make "*The Was'eo*" then it becomes one of Allah's most beautiful names, meaning "surrounding and encompassing everything."

¹⁰⁶ A talent^x = "قنطار" is an amount of weight equal to 1,200 ounces of gold, used in ancient time.

¹⁰⁷ With respect the word "*youaddey*," it is to be noted that it is from "أداء," meaning: *personally performing* (the obligation), e.g.: a payer must pay the payment to the payee in person or in certain circumstances the payee's legal representative. This is in contrast to "*waffa*" = "وفى" paid the full obligations in any way.

¹⁰⁸ See the *Lexicon* attached to this Translation regarding, "ما المصدريه."

¹⁰⁹ See the *Lexicon* attached to this Translation regarding "أميين."

76. Bala¹¹⁰ (certainly-not); whoever [he] fulfilled¹¹¹ by his covenant and *ettaqa* (he had reverentially guarded not to displease Allah), then verily Allah loves the *mutaqeena* (reverential guarders against Allah's displeasure).
 اللَّهُ يُحِبُّ الْمُتَّقِينَ ﴿٧٦﴾
77. Verily who^r purchase they^z by Allah's covenant and their *ayma'ne* (oaths) a little price, those for them no *khalafa*¹¹² (good-portion/lot) in the Hereafter,^w and neither Allah speaks (to) them nor looks at them [He] The *Qeyamatey's*^w (Judgment's) Day, nor *youzakkey*¹¹³ (He: exculpates/befits/suits and blesses) them, and for them (is) a painful torment.
 إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا أُولَٰئِكَ لَا خَلَاقَ لَهُمْ فِي الْآخِرَةِ وَلَا يُكَلِّمُهُمُ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٧٧﴾
78. And verily of them surely a team, they^z twist their tongues by the book^x to you^z reckon it^x of the book^x while it^x (is) not of the book;^x and say they:^z it^x (is) from *ende* (springing from/by rule of) Allah while it^x (is) not from *ende* Allah; and they^z say on Allah the untruth while they know.
 وَإِنَّ مِنْهُمْ لَفَرِيقًا يَلْوَنَ أَلْسِنَتَهُم بِالْكِتَابِ لِتَحْسَبُوهُ مِنَ الْكِتَابِ وَمَا هُوَ مِنَ الْكِتَابِ وَيَقُولُونَ هُوَ مِنْ عِنْدِ اللَّهِ وَمَا هُوَ مِنْ عِنْدِ اللَّهِ وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ ﴿٧٨﴾
79. Not was for a human that *youna'tey* (accords/gives) him Allah the book^x and the rule¹¹⁴ and the prophet-hood^w afterwards [he] says for the mankind: let-you^z be *ebadan* (worshippers/slaves) for me of without-/lesser than Allah; [and,] but let-you^z be *rabbaneyyena* (Lordly-clerics) by what you^c were teaching the book and by what you^c were studying.
 كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِي مِنْ دُونِ اللَّهِ وَلَكِنْ كُونُوا رَبَّانِيِّينَ بِمَا كُنْتُمْ تُعَلِّمُونَ الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُونَ ﴿٧٩﴾
80. And not commands you^b [he] to *tattakhetbo*¹¹⁵ (you^r take and presume) the angels and the prophets lords; would [he] command you^b by the unbelief after *edh* (when) you^f (are) Muslims.
 مَا وَلَا يَأْمُرُكُمْ أَنْ تَتَّخِذُوا الْمَلَائِكَةَ وَالنَّبِيِّينَ أَرْبَابًا أَيَأْمُرُكُمْ بِالْكُفْرِ بَعْدَ إِذْ أَنْتُمْ مُسْلِمُونَ ﴿٨٠﴾
81. And *edh* (when) took Allah the prophets' *meethaqa*^{x116} (ratified-covenant)^x for what *aa'taytokom* ([I] accorded/gave you^b) of a book and *bekmaten*¹¹⁷
 وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْنَاكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ

¹¹⁰ The word "bala" = "indeed-not" is absolutely not synonymous to "yes" = "نعم", see the *Lexicon* attached to this Translation for more elaboration.

¹¹¹ The word "أوفى" from "الوفاء" = "التمام", meaning gathering the last component of any obligation to make it a whole. So, "أوفى" means had endeavored and gathered the last part of an obligation and fulfilled it.

¹¹² The word "خلاق" has two similar but distinct meanings: (1) good portion, or (2) the good traits of a person for which he is praised for it. See *الهادي*.

¹¹³ The word "يزكّيهم" that's, and Allah is knower, [He] exculpates, befits/suits and blessed. See *التفاسير* and *اللسان*.

¹¹⁴ The word "the hukman" = "الحكم" is subjective, singular, masculine noun meaning: possession of sound understanding effecting just judgment all around with respect to all conducts of the possessor.

¹¹⁵ The word "تتخذ" from "الاتخاذ" which is "افتعال" for "الاتخاذ", as stated in *لسان العرب*; therefore, "تتخذ" is always taking and making and presuming some thing of what was taken. Thus, it is not just the mere taking.

¹¹⁶ The word "ميثاق" = "assured covenant" and "عهد" = covenant. See the *Lexicon* attached to this Translation.

¹¹⁷ The English word "wisdom" is highly inadequate term to describe its supposed Arabic equivalent "bekmah." See the *Lexicon* attached to this Translation, for an exposition.

(wisdom); after-wards came (to) you^b a messenger *mussaddeqon*¹¹⁸ (accepter as credible) for what (is) with you^b to assuredly¹¹⁹ believe you^z by him and surely assuredly succor him you;^z said [He]: have acknowledged you^c and took you^c on *tha'lekum* (collective-afar-that) *essrey*¹²⁰ (my severe, heavy, personal, and most burdensome pledge/obligation); said they:^z we acknowledged; said [He]: then let-witness/testify you^z and I am with you^b of the Witnesses/Testifiers.

ثُمَّ جَاءَكُمْ رَسُولٌ مُّصَدِّقٌ لِّمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِءَ وَلَتَنْصُرُنَّهُ قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِي قَالُوا أَقْرَرْنَا قَالَ فَاشْهَدُوا وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ ﴿٨١﴾

82. So whoever [he] shifted/diverted after *tha'leka* (that-afar-it/that) then those they (are) the *fa'seeqoon*¹²¹ (rebels vis-à-vis Allah's command).

فَمَن تَوَلَّىٰ بَعْدَ ذَٰلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٨٢﴾

83. Do then other than Allah's religion they^z desire; and for Him *aslama* (had submitted to the criteria of Islam) who^p (are) in the Heavens^w and the Earth^w voluntarily and coercively;¹²² and to Him (shall be) returned they.^z

أَفَغَيْرَ دِينِ اللَّهِ يَبْغُونَ وَلَهُ أَسْلَمَ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ ﴿٨٣﴾

84. Le-say [you^a]: we believed by Allah and what (had been) descended on us and what (had been) descended on *Ebraheema* (Abraham) and *Ismaela* (*Ishmael*) and *Es'haqa* (*Isaac*) and *Ya'aqooba* (*Jacob*) and the *asba'tte* (tribes/Israel's children) and what *oteya* (had been accorded/given to) *Mosa* (*Moses*), and *Esa* (*Jesus*) and the prophets from their Lord; not differentiate [we] among an *ahaden*¹²³ (a lone/any-one) of them; and we (are) for Him (are) Muslims.

قُلْ ءَامَنَّا بِاللَّهِ وَمَا أُنْزِلَ عَلَيْنَا وَمَا أُنْزِلَ عَلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَالنَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ ﴿٨٤﴾

85. And whoever *yabtaghey*¹²⁴ ([he] earnestly-quests) other than [the] Islam (as) a religion, so never (to be) accepted from [him], and [he] (is) in the Hereafter^w of the losers.

وَمَن يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَن يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ ﴿٨٥﴾

86. How *yahdey* (divinely-guides) Allah a people unbelieved they^z after their belief and witnessed/testifyed they^z that the messenger (is) right; and came^{x125} (to) them

كَيْفَ يَهْدِي اللَّهُ قَوْمًا كَفَرُوا بَعْدَ إِيمَانِهِمْ وَشَهِدُوا أَنَّ الرَّسُولَ

¹¹⁸ The word "*musaddeqon*" is more than an "affirmer," it is *accepter of the referent as credible*.

¹¹⁹ The "ل" in "لَتُؤْمِنُنَّ" and "لَتَنْصُرُنَّ" are juratory "ل" = "ال القسم" amounting to = "التأكيد," i.e. *affirmation*, expressed in both cases by "assuredly".

¹²⁰ See the *Lexicon* attached to this Translation for more details for the word "*esr*" and its *awesome meanings* of various deflections.

¹²¹ See the *Lexicon* attached to this Translation for this important word *faseqoon* and its *grammatical inflections*.

¹²² See the *Lexicon* attached to this Translation for the *distinction* between "كُرْهَا" *fat'ha* on the "ك" as in this *Ayah*, and "كُرْهَا" *dhammah* on the "ك" as in (S46: 15), and "اكرأه" as in (S2:256).

¹²³ See footnote 712 above regarding "أحد."

¹²⁴ The word "يَبْتَغِي" = "يُطَلِّبُ حَتِيثًا" meaning: *earnestly quested*.

¹²⁵ The word "جَاءَ" in the locution "جَاءَهُمْ" a *masculine* gender verb, instead of "جَانْتَهُمْ" for the "الْبَيِّنَات" = "evidences-she," a *feminine* gender; however the coming, and Allah knows best, is in reference to a *masculine* gender, represented here by both the superscript "x" on the word "came x" and the *hidden* pronoun =

- the evidences-she;^y and Allah not *yahdey* the people, *يَهْدِي الْقَوْمَ الظَّالِمِينَ* ^(٨٦) *وَاللَّهُ لَا*
*the dha'lemeena*¹²⁶ (*injustice-doers*).
87. Those their requital (*is*): verily on them (*is*) Allah's *أُولَئِكَ جَزَاءُهُمْ أَنْ عَلَيْهِمْ لَعْنَةُ*
curse and the angels' and the mankind's wholes. *اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ* ^(٨٧)
88. Immortals they^z (*are*) in it^w not (*to be*) lightened *اِنَّهُمْ*¹²⁷
(off) them the torment, nor (are) they (to be) reprieved. *خَالِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمْ*
الْعَذَابُ وَلَا هُمْ يُنْظَرُونَ ^(٨٨)
89. Except whom^r repented they^z from after *ثَا'LEKA*
(that-afar-it/that) and reformed they^z then verily Allah
(is) Ghafooron (iterative Forgiver) Raheemon (iterative mercy Giver). *وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ* ^(٨٩)
90. Verily who^r unbelieved they^z after their belief,
*afterwards izdado*¹²⁸ (*they^z further-augmented*) a disbelief
never (to be) accepted their repentance; and those *إِنَّ الَّذِينَ كَفَرُوا بَعْدَ إِيمَانِهِمْ ثُمَّ*
they (are) the strayers. *ازدادوا كفراً لَّن تُقْبَلَ تَوْبَتُهُمْ*
وَأُولَئِكَ هُمُ الضَّالُّونَ ^(٩٠)
91. Verily who^r unbelieved they^z and died they^z while
they (were) unbelievers, then never (to be) accepted
*of an aha'de*¹²⁹ (*a lone/any -one*) (*of*) them the
Earth's^w full (of) gold^x even if [be] ransomed by it;^x
those for them (is) a painful torment and not for *إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ*
them of succorers. *فَلَن يُقْبَلَ مِنْ أَحَدِهِمْ شَيْءٌ*
أَلْأَرْضِ ذَهَبًا وَلَوْ أَفْتَدَى بِهِ
أُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ وَمَا لَهُمْ
مِنْ تَصْرِيحٍ ^(٩١)
92. Never attain you^z the *berra*¹³⁰ (*Paradise as a reward-*
/the-just-and-dutiful), until you^z expend of whatever
you^z love; and whatever you^z expend of a thing^x so *لَن نَّالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا*
verily Allah (is) by it^x Omniscient. *يُحِبُّونَ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ*
اللَّهَ بِهِ عَلِيمٌ ^(٩٢)
93. All the *tta'aamo*^x (*wheat/edibles/food-grains*)^x was legitimate
for Israel's sons, except what illegitimized Israel
on himself of before that tonazala (had been iteratively
descended) the Torah; let-say [you^s]: then oto (let-
produce/come) you^z by the Torah^w then you^z recite it^w en *كُلُّ الطَّعَامِ كَانَ حَلَالًا لِّبَنِي*
(if) you^b were ssadeqeena (always-truth-enforcers). *إِسْرَءِيلَ إِلَّا مَا حَرَّمَ إِسْرَءِيلُ*
عَلَى نَفْسِهِ مِنْ قَبْلِ أَنْ تُنَزَّلَ
التَّوْرَةُ قُلْ فَأَنُوتُوا بِالتَّوْرَةِ
فَاتْلُوهَا إِنْ كُنْتُمْ صَادِقِينَ ^(٩٣)
94. Then whoever *iftra* (*[be] crafted a lie for fraudulent end*) on *فَمَنْ أَفْتَرَى عَلَى اللَّهِ الْكَذِبَ مِنْ بَعْدِ*

= [be], immediately following the verb came. The reference is for the "right" = The Qur'an, or the Messenger, that came with the valid proofs, and sound arguments. In Arabic the "right" = The Qur'an, the Messenger all are masculine genders, hence "جاء." Clearly, the "هم" in "جاءهم," is the objective pronoun.

¹²⁶ The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice."

¹²⁷ See the Lexicon attached to this Translation for the various meanings of the prepositional letter "عن."

¹²⁸ The word "تزداد" implies greater intensity, and اللطاف says it is "أبلغ." So further is prefixed for this purpose.

¹²⁹ See the Lexicon attached to this Translation regarding "أحد."

¹³⁰ The word "the berra" has many meanings, both linguistic and Shareyah meanings. Refer to the Lexicon to this Translation for fuller meanings.

- Allah the untruth from after *tha'leka* (*afar-that-it*)^x then those they (*are*) the *dha'lemoona*¹³¹ (*injustice-doers*).
95. Le-say [*you*]: *ssadaqa* (*always-enforced-the-truth*) Allah; so *ettabe'ao* (*let-you^z closely-follow*) Ebrabeema's (*Abraham's*) sect^w/faith^w *haneefan*¹³² (*rightly-leaning [he]*) and not was [*he*] of the *mushbrekeena* (*he-they who partner deities with Allah, he-polytheists*).
96. Truly, first House^x established for the mankind (*is*) (*that*) which^x (*is*) by *Bakkata*¹³³, (*Makkata*) blessedly, and a *hudan* (*divine-guidance*) for the worlds.
97. In it^x (*are*) evident^w *Aya'ton*^w (*miracles/signs/proofs*) Ebrabeema's (*Abraham's*) *maqamo* (*standing-place*) and whoever [*he*] entered it^x was *aa'menan* (*self-safety-securer*); and for Allah on the mankind (*is*) the House-pilgrimage whoever [*he*] could to it^x a path; and who-ever [*he*] unbelieved verily Allah (*is*) rich-/in-no-need *a'n*¹³⁴ (*regarding*) the worlds.
98. Le-say [*you*]: O, the book's folks, wherefore you^z unbelieve by Allah's *Aya'te*^w (*miracles/igns/proofs*) and/while¹³⁵ Allah (*is*) Witnesser/Testifier¹³⁶ over what you^z work.
99. Le-say [*you*]: O, the book's folks wherefore you^z repel *a'n* (*off/regarding*) Allah's path whom^p [*he*] believed, *taghthonaba*¹³⁷ (*earnestly-quest it^w you^z*) crookedly, while you^c (*are*) witnesses and not Allah (*is*) surely neglector *amma*¹³⁸ (*regarding*) what you^z work.
100. O, you who^r believed they:^z *en* (*if*) you^z obey a team of whom^r *oto* (*had been accorded/given they^z*) the book *yaroddokom*¹³⁹ (*they^z forthwith-return you^b*) after yourⁿ belief unbelievers.

¹³¹ The "ظالمون" = "the injustice-doer," as "الظلم" = "injustice." See footnote 148 below.

¹³² The word "حنيفاً" = "مَيْلًا" in this *Ayah* is a predicate construct, hence "incliner" or "leanly." See إعراب القرآن، لمحمود صافي. The "inclining/leaning" is to the sound religion or faith of Ibraheem's (*Abraham's*); as he inclined/leaned away from his people's faith which was based on multiple idols' worships.

¹³³ "Bakkata" = "Bakkah" = Makkah or Macca.

¹³⁴ See the *Lexicon* attached to this *Translation* for the various meanings of the prepositional letter "عن."

¹³⁵ This "و" could be either be "inceptive" = "الإبتداء" or it could be "و" = "الحال" = "the state, the circumstance." so, it is rendered as: "and/while," to cover both possibilities, as either is possible in this context.

¹³⁶ (1) The word "شَهِيد" is equivalent to "شاهد" but a lot stronger. Clearly "شَهِيد" is in the intensive form of "شاهد." (2) Additionally "شَهِيد" or "الشَهِيد" is of the beautiful names of Allah, hence the concept of being iterative witnesser, as He is absolutely just and right. (3) Also "شَهِيد" or "الشَهِيد" is the "living," i.e. he who was killed in the way/cause of Allah, therefore, he is "living" in Allah's custody, and in the Day of Judgment he will be among those who bear witness along with the prophets and his likes.

¹³⁷ The word "تَبْغُونَهَا" is rooted in "بَغَى," meaning: earnestly quest or earnestly seek for.

¹³⁸ See the *Lexicon* attached to this *Translation* regarding the various meanings of the preposition "عن."

¹³⁹ See the *Lexicon* attached to this *Translation* for elaboration on the word "رَدَّ" meaning return forthwith.

101. And [how] you^z unbelieve, while you^r (are being) recited on you^b Allah's *Aya'te*^w (messages/tatements) and [in] you^b (is) His messenger and whoever *ya'atassem* ([he] safeguards/adheres)¹⁴⁰ by Allah then *qad* (already and affirmatively) *hudeya* ([he] had been divinely-guided) to a *Sse'ratten* (road/way) straight.
102. O you, who^r believed they^z *ettaqo* (let reverentially guard you^z not to displease) Allah His right *toqa'te* (reverential guarding against His displeasure), and let-not you^z assuredly die except while you^r (are) Muslims.
103. And *ea'tassemo* (let-safeguard/adhere you^z) by Allah's rope together and let-not separate you^z; and let-remember you^z Allah's boon^{w141} on you^b *edh* (when) you^c were enemies then [He] conciliated among yourⁿ hearts so you^c became by His boon^w brothers, while you^b were on a brink of a pit^w of fire; then [He] rescued you^b from it; like *tha'leka* (afar-that-it)^x manifests Allah for you^b His *Aya'te*^w (miracles/signs-/proofs) *la'alla* (craving currently unavailable deed that, perhaps) you^b *tahtadona* (you^z become divinely-guided).
104. And let-be^w of you^b an *ummaton*^w (community-/people)^w invite they^z to the *khayrey* (lawful: desiables-/goodness-worship) and they^z command by the *ma'aroofe*^x (popularly acceptable and not *Sharey'ah* disapproved maxim)^x and they^z restrain a'n (off/regarding) the *munka're*^{x142} (rationally objectionable or *Sharey'ah* prohibited maxim)^x and those they (are) the thrivers.
105. And let-not be^x you^z like whom^r they^z separated and differed they^z from after what came^x (to) them the evidences;^w and those, for them (is) a torment, great.
106. A day: (when) whiten faces and blacken faces;¹⁴³ then as-to whom^r blackened-she^{y144} their faces, have you^c unbelieved after yourⁿ belief; so let-taste you^z the torment, by what were you^c unbelieving.

¹⁴⁰ That is firmly adheres to His religion, Islam, as: "Verily, the religion enda (by rule of) Allah (is) [the] Islam." (S3:19). Also, The Qur'an says: "So, never you die except while you (are) Muslims." (S2: 132).

¹⁴¹ See the *Lexicon* attached to this Translation for "*ne'amah*" ("boon").

¹⁴² The word "*munkar*"="منكر" means rationally objectionable or Islam prohibited act. See the *Lexicon* attached to this Translation for more details of this very important and rather recurrent word in Islamic literature.

¹⁴³ The expression "whiten faces and blacken faces" is an Arabic *tongue* expression meaning seeing what pleases or what displeases respectively.

¹⁴⁴ Ibid, regarding blackened.

107. And as-to whom^r whitened-she^y their faces so in Allah's mercy^w they (are) in it^w immortals. وَأَمَّا الَّذِينَ أَبْيَضَتْ وُجُوهُهُمْ فَعِنِّي رَحْمَةِ اللَّهِ هُمْ فِيهَا خَالِدُونَ ﴿١٠٧﴾
108. *Telka^w (she-that-afar-it^w / those^w) (are) Allah's Aya'to^w (statements/messages) [We] recite it^w on you^g by the right; and not Allah wants an injustice for the worlds.* تِلْكَ ءَايَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِلْعَالَمِينَ ﴿١٠٨﴾
109. And for Allah what (are) in the Heavens^w and [what] (are) in the Earth^w and to Allah (are to be) returned the matters. وَلِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿١٠٩﴾
110. You^c were *khyara* (choicer/superior/worthier) *ummata^w* (people/community)^w *okhrejat* (which had been produced-she^y) for the mankind, you^z command by the *ma'aroofe* (popularly acceptable and not *Sharey'ah* disapproved *maxim*) and you^z restrain a'n (off/regarding) the *munka're* (rationally objectionable or Islam prohibited *maxim*) and you^z believe by Allah; and had the book's folks believed, surely [was] *khayran* (= *khayra*) for them; of them the believers and most (of) them (are) the *fa'seeqoona* (rebels vis-à-vis Allah's command). كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ ءَامَنَ أَهْلَ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِمَّنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ ﴿١١٠﴾
111. Never they^z harm you^b except an annoyance; and en (if) they^z mutually fight you^b they^z turn/divert (to) you^b the *adba'ra*¹⁴⁵ (rears); afterwards not (be) succored they.^z لَنْ يَضُرُّوكُمْ إِلَّا أَذًى وَإِنْ يُقَاتِلُواكُمْ يُولُوكُمْ الْإِدْبَارَ ثُمَّ لَا يَنْصُرُونَ ﴿١١١﴾
112. (Had been) struck-she^y on them the ignominy^w where ever *thoqefo*¹⁴⁶ (they^z are being met/grabbed) except by a rope from Allah and a rope from the mankind; and *ba'o* (they^z deservedly incurred) by a wrath from Allah; and (had been) struck-she^y on them the abjectness,^w *tha'leka* (afar-that-it)^x (is) because that they^z were unbelieving by Allah's *Aya'te^w* (messages-/signs/proofs) and they^z kill¹⁴⁷ the prophets by other than right, *tha'leka* by what disobeyed they^z and were they^z aggressing. ضُرِبَتْ عَلَيْهِمُ الذَّلَّةُ أَيْنَ مَا تُقِفُوا إِلَّا ابْجَلٍ مِنَ اللَّهِ وَجَبَلَ مِنَ النَّاسِ وَبَاءُوا بِغَضَبٍ مِنَ اللَّهِ وَضُرِبَتْ عَلَيْهِمُ الْمَسْكَنَةُ ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿١١٢﴾
113. Not coequal they^z of the book's folks an *Ummaton^w* (people/community)^w stander/standing-she^y¹⁴⁸ reciting they^z Allah's *Aya'te^w* (messages/statements) the night's settings/segments/hours and they kowtow. لَيْسُوا سَوَاءً مِّنْ أَهْلِ الْكِتَابِ أُمَّةٌ قَائِمَةٌ يَتْلُونَ ءَايَاتِ اللَّهِ ءَانَاءَ اللَّيْلِ وَهُمْ يَسْجُدُونَ ﴿١١٣﴾

¹⁴⁵ That is fleeing in rout.

¹⁴⁶ The word “تَقَفُوا” rooted in “تَقَفَ” which stands for several meanings: (1) met, (2) grabbed, (3) sighted due to sharp vision by the seer, that is “أدركه ببصره لحدة في النظر”, “ظفر به”, “صادف” respectively. See اللسان and البصائر. I chose “met/grabbed” as both seem to apply. Furthermore, when you “grab” some one then that one is surely he is seen and is in “ignominy” as that one is under your control, otherwise he could flee.

¹⁴⁷ The word “kill” here is used in the present/future tense is, and Allah knows best, an *epithet* for them characterizing them as killers of the prophets at all times. (Reader must bear in mind prophet vis-à-vis messenger).

¹⁴⁸ The word “Ummaton” in Arabic is a feminine gender. And since “standing” is its qualifier, so it's likewise feminized. Hence [-she] is suffixed to standing, standing^w. The word “قائمة” could mean: “stander-she.”

114. They^z believe by Allah and The Day The Last, and they^z command by the *ma'aroofo* (popularly acceptable and not Sharey'ah disapproved maxim) and they^z restrain a'n (off/regarding) the *munka're* (rationally/Sharey'ah unacceptable deed/say), and they^z mutually vie in the *khayra'te*¹⁴⁹ (desirable-traits of worthiness and goodness); and those (are) of the *ssa'lebeena* (righteous-people).
يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُسْرِعُونَ فِي الْخَيْرَاتِ وَأُولَئِكَ مِنَ الصَّالِحِينَ ﴿١١٤﴾
115. And what they^z do of *khayren*^x (*lawful: goodness-/provision/worship*)^x so never (are to be) repudiated they^z it^x and Allah (is) Omniscient by the *muttaqeena* (reverential guarders against His displeasure).
وَمَا يَفْعَلُوا مِنْ خَيْرٍ فَلَنْ يُكْفَرُوهُ وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ ﴿١١٥﴾
116. Verily who^r unbelieved they^z never (shall) enrich-/suffice¹⁵⁰ a'n¹⁵¹ (off/regarding) them, their possessions nor their children of Allah a thing; and those (are) the Hell's^w companions; they (are) in it^w immortals.
إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿١١٦﴾
117. A parable/example (of) whatever they^z expend in this^w life^w (of) the world^w (is) like the parable/example (of) a wind^w in it^w *sserron* (excessive/intense cold/heat) betided-she^y a people's *bartha*^x (tillage-/cultivation)^x *dhalamo*¹⁵² (they^z wronged to) their selves,^w then *ablakat* (perished-she^y) it,^x and not *dhalama* (wronged) them Allah [and,] but (to) their selves^w *yadh'lemoona* (they^z were wronging).
مَثَلُ مَا يُنْفِقُونَ فِي هَذِهِ الْحَيَاةِ الدُّنْيَا كَمَثَلِ رِيحٍ فِيهَا صِرٌّ أَصَابَتْ حَرْثَ قَوْمٍ ظَلَمُوا أَنْفُسَهُمْ فَأَهْلَكَتْهُ وَمَا ظَلَمَهُمُ اللَّهُ وَلَكِنْ أَنْفُسُهُمْ يَظْلِمُونَ ﴿١١٧﴾
118. O you, who^r they^z believed: let-not *tattakbetho*¹⁵³ (you^z take and presume) a *bettanatan* (confidant) from lesser than/without you,^{b154} they^z tarry not (creating for) you^b *khabalan* (mental-derangement); longed¹⁵⁵ they^z what *anetom*¹⁵⁶ (tribulated you^c); *qad* (already and affirmatively) appeared-she^y the *bagh'dha* (intense-hatred)^w from their mouths and what their chests conceal (is) bigger; *qad* (already and affirmatively) We manifested for you^b the *Aya'te*^w (miracles/signs/proofs) en (if) you^c were cerebrating.
يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا بِطَانَةً مِنْ دُونِكُمْ لَا يَأْلُونَكُمْ خَبَالًا وَدُّوا مَا عَنِتُّمْ قَدْ بَدَتِ الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ وَمَا تُخْفِي صُدُورُهُمْ أَكْبَرُ قَدْ بَيَّنَّا لَكُمْ الْآيَاتِ إِنْ كُنْتُمْ تَعْقِلُونَ ﴿١١٨﴾

¹⁴⁹ That is to attain them.

¹⁵⁰ The word "تغني" has double meanings: (1) *enriches*, (2) *suffices*. But "enriches" includes suffice and not vice versa. As "enriches" makes rich or richer, makes fuller, more meaningful, or more rewarding whereas "suffices" meets the present needs of a specific task. Hence "enriches" is superior.

¹⁵¹ See the Lexicon attached to this Translation for the various meanings of the prepositional letter "عن."

¹⁵² See the Lexicon attached to this Translation for "ظالم" = "فاعل الظلم" = "injustice-doer" and "اظلم" = "wronger."

¹⁵³ The word "اتخذ" from "الاتخاذ" which is "اقتعال" for "الاتخاذ" as stated in لسان العرب; therefore, "اتخذ" is always taking and presuming some thing of what was taken. Thus, it is not just the mere taking.

¹⁵⁴ This means and Allah know best, outside your Muslim community, i.e. not from among the non-Muslims.

¹⁵⁵ The word "ودوا" translated as "longed they z" means an earnest, heartfelt desire, especially for something beyond reach. That is to say: what many long for is not going to happen.

¹⁵⁶ That is they love that which befalls you/your^a community of any hardship which is most difficult for you^a to handle i.e. your^a tribulation.

119. Ha you^f these you^z love them and not love you^b they;^z and you^z believe by The Book^x all (of) it;^x and if they^z met/encountered you^b said they:^z we believed; and if they^z secluded they^z bit over you^b the finger- tips¹⁵⁷ from exasperation; let-say [you^s]: let-die you^z by yourⁿ exasperation; verily Allah (is) Omniscient by the chests' [possession].
هَآأَسْتُمْ أَؤَلَاءِ مَحْبُوبُهُمْ وَلَا يَحِبُّونَكُمْ وَتُؤْمِنُونَ بِالْكِتَابِ كُلِّهِ وَإِذَا لَقُوكُمْ قَالُوا ءَامَنَّا وَإِذَا خَلَوْا عَضُّوا عَلَيْكُمُ الْأَظْفَارَ مِنَ الْغَيْظِ قُلْ مُوتُوا بِغَيْظِكُمْ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿١١٩﴾
120. En (if) touches/betides you^b hasanaton^w (meritorious-deed)^w (it^w) displeases them; and en (if) betides you^b a sayyeaton^w (demeritorious-deed)^w they^z exult/rejoice by it;^w and en (if) tassbero (you^z hold on patiently) and tattaqo (you^z reverentially guard not to displease Allah) not harm you^b their scheme a thing; verily Allah by what they^z work (is) Surrounding.
إِنْ تَمَسَّسَكُمْ حَسَنَةٌ تَسُوءُهُمْ وَإِنْ تُصِيبَكُمْ سَيِّئَةٌ يَفْرَحُوا بِهَا وَإِنْ تَصْبِرُوا وَتَتَّقُوا لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْئًا إِنَّ اللَّهَ بِمَا يَعْمَلُونَ مُحِيطٌ ﴿١٢٠﴾
121. And edh (when) ghadawata (you^s went at-daybreak) from your^t household/family tobanwe'o ([you^s] deservedly ensconcing/installing) the believers' posts for fighting, and Allah (is) Sa'meeon¹⁵⁸ (Acute-Hearer/Enabler of others to hear/favorable Answerer to prayer), Omniscient.
وَإِذْ عَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ الْمُؤْمِنِينَ مَقْعِدَ لِلْقِتَالِ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿١٢١﴾
122. Edh (when) purposed-she^y a tta'efa'tan^w (twain: group-/faction/parties)^w of you^b to both dishearten, while Allah (is) Wa'leyyo (Guardian/Ally) (of) them both; and on Allah so let-trust the believers.
إِذْ هَمَّتْ طَائِفَتَانِ مِنْكُمْ أَنْ تَفْشَلَا وَاللَّهُ وَلِيُّهُمَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٢٢﴾
123. And laqad (verily, already and affirmatively) succored you^b Allah by¹⁵⁹ Badren while you^f (were) athellaton¹⁶⁰ (they who are humbled and subdued); so ettaqo (let reverentially guard you^z not to displease) Allah, la'allā (craving currently unavailable deed that, perhaps) you^b (to) thank you.^z
وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ أَذِلَّةٌ فَاتَّقُوا اللَّهَ لَعَلَّكُمْ تَشْكُرُونَ ﴿١٢٣﴾
124. When say [you^t] for the believers: is never sufficing you^b to supply you^b yourⁿ Lord by three thousands of the angels (having been made) descenders.
إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَنْ يَكْفِيَكُمْ أَنْ يُمِدَّكُمْ رَبُّكُمْ بِثَلَاثَةِ آَلَفٍ مِنَ الْمَلَائِكَةِ مُنَزَّلِينَ ﴿١٢٤﴾
125. Bala¹⁶¹ (certainly-not); en (if) tassbero (you^z hold on patiently) and tattaqo (you^z reverentially guard not to displease Allah) and they^z approach you^b of their ire-/rush¹⁶² this,^x supplies you^b yourⁿ Lord by five
بَلَىٰ إِنْ تَصْبِرُوا وَتَتَّقُوا وَيَأْتُوكُمْ مِنْ فُورِهِمْ هَذَا يُمْدِدْكُمْ رَبُّكُمْ بِخَمْسَةِ

¹⁵⁷ The expression "bit they^z over you^z the finger tips from exasperation" is one of the Arabic tongue expressions, meaning: out of sorrow, frustration and rage, they bite their finger tips. However as in another Ayah "bites on his both hands" (S25:27) means out of rage.

¹⁵⁸ See an elaboration of the word "Sameeo" see the Lexicon attached to this Translation.

¹⁵⁹ The word "by" here means: because of.

¹⁶⁰ The word "athellaton" is plural, masculine, subjective noun, meaning: they who are humbled and subdued.

¹⁶¹ The word "bala" = "certainly-not" is absolutely not synonymous to "yes" = "نعم", see the Lexicon attached to this Translation for more elaboration.

¹⁶² The word "فورهم" rooted in "فار," for water when it boils over the rim of its pot and the beginning of =

thousands of the angels *musanwemeena* (each having signum and their horses too).

أَلْفٍ مِّنَ الْمَلَائِكَةِ مُّسَوِّمِينَ ﴿١٢٥﴾

126. And not made it^{x163} Allah except a *bushra*^w (a pleasant-tiding)^{w164} for you;^b and to tranquilize by it^x yourⁿ hearts; and the triumph (*is*) not except from *ende* (springing from/by Rule of) Allah, The Mighty, The Hakeeme¹⁶⁵ (infinite hekma¹⁶⁶ Possessor).

وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ لَكُمْ وَلِتَطْمَئِنَّ قُلُوبُكُم بِهِ ۚ وَمَا النَّصْرُ إِلَّا مِنْ عِندِ اللَّهِ الْعَزِيزِ الْحَكِيمِ ﴿١٢٦﴾

127. To sever [He] end/part of whom^r unbelieved they,^z or [to He] repress them; so they^z transpose¹⁶⁷ *kha'eeena*¹⁶⁸ (they who are disappointed,-failures).

لِيَقْطَعَ طَرَفًا مِّنَ الَّذِينَ كَفَرُوا أَوْ يَكْتَسِبَهُمْ فَيَنْقَلِبُوا خَاسِرِينَ ﴿١٢٧﴾

128. Not for you^g of the matter a thing, either relents [He] on them or [He] punishes them, so verily they (are) *dha'lemona*¹⁶⁹ (injustice-doers).

لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبُهُمْ فَلَا تَهُمُ ظَالِمُونَ ﴿١٢٨﴾

129. And for Allah what (*are*) in the Heavens^w and what (*are*) in the Earth;^w [He] forgives for whom^p [He] wills and torments [He] whom^p [He] wills; and Allah (*is*) *Ghafooron* (iterative Forgiver) *Rabeemon* (iterative mercy Giver).

وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۚ يَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ ۚ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿١٢٩﴾

130. O you, who^r they^z believed let-not eat^{*} you^z the usury doubles (as it had been made) manyfold;¹⁷⁰ and *ettago* (let reverentially guard you^z not to displease) Allah, *la'alla* (craving currently unavailable deed that, perhaps) you^b prosper.

يَتَأْتِيهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَرْبَوْا أَضْعَافًا مُّضَاعَفَةً ۖ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿١٣٠﴾

131. And *ettago* (let reverentially self-protect you^z from) The Fire^w which^u (had been) prepared-she^v for the unbelievers.

وَاتَّقُوا النَّارَ الَّتِي أُعِدَّتْ لِلْكَافِرِينَ ﴿١٣١﴾

132. And let-obey you:^z Allah and the messenger, *la'alla* (craving currently unavailable deed that/perhaps) you^b *turhamoona* (you^z be mercy-given).

وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ﴿١٣٢﴾

133. And let-mutually vie you^z to a forgiveness^w from

وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ ۚ

= anything. Then figuratively the word was borrowed to mean strong anger or strong wrath of a person or group or any entity. Afterwards it was figuratively generalized to mean the immediacy or urgency of a situation which does or cannot stand any delay. Thus, the meaning here, and Allah knows best, rush, sudden commencement, gush of the enemy. See *الالوسي* for good exposition of this concept.

¹⁶³ The pronoun “هـ” in “جعله” refers to the “supply^x of the angel” by Allah.

¹⁶⁴ Here again there is no single word in English for the noun “بشري” so we resort to transliteration and parenthetical explanation. So, *bushra* (a pleasing-tiding). And “بشري” unlike its verbal conjugates, throughout The Qur'an always use it for the “*khayrey*” (desirables, goodnesses, worthinesses).

¹⁶⁵ See the *Lexicon* attached to this Translation for an exposition on the words “الحكيم” and “حكيم.”

¹⁶⁶ See the *Lexicon* attached to this Translation for “*hekma*.”

¹⁶⁷ That is repair or return.

¹⁶⁸ The word “خاسرين” = “*kha'eeen*” is a plural for “خاسب” = “*kha'eb*” which is a singular subjective noun, for which there is no exact English equivalent *per se*, meaning *he who is disappointed or he who failed*.

¹⁶⁹ The “ظالمون” = “the injustice-doer,” as “الظلم” = “injustice.” See footnote 148 below.

* Here “eat” means legitimize/make legitimate. أكل مال الغير = ate other's funds legitimized other's funds for own self.

¹⁷⁰ The word “مضاعفة” means: *manyfold*; because the word “ضعف” = “double,” and is the minimum of a double, but once “مضاعفة” goes more than the minimum, so it is unlimited. See *اللسان*.

رَبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ
وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ

الَّذِينَ يُفْقُونَ فِي السَّرائِ وَالضَّرَائِ
وَالْكَظْمِينَ الْغَيْظَ وَالْعَافِينَ
عَنِ النَّاسِ ۗ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ

وَالَّذِينَ إِذَا فَعَلُوا فَحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ **اللَّهُ** فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَنْ يَغْفِرِ اللَّهُ **اللَّهُ** فَمَا يَصْرُوا عَلَىٰ مَا فَعَلُوا وَهُمْ يَعْلَمُونَ ﴿١٧٥﴾

أُولَٰئِكَ جَزَاؤُهُمْ مَغْفِرَةٌ مِّن رَّبِّهِمْ
وَجَنَّاتٌ تَجْرَىٰ مِن تَحْتِهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا وَنِعْمَ أَجْرُ الْعَامِلِينَ

فَدَخَلَتْ مِنْ قَبْلِكُمْ سُنَنٌ فَسِيرُوا
فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ
عَقَبَةُ الْمُكَذِّبِينَ ﴿١٣٧﴾

هَذَا بَيَانٌ لِلنَّاسِ وَهُدًى
وَمَوْعِظَةٌ لِّلْمُتَّقِينَ

وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمْ

¹⁷² See the *Lexicon* attached to this Translation for “ظالم”=“فاعل الظلم”= “injustice-doer” and “ظلم”= “wronged.”

¹⁷⁴ The word “sonun”= “سُنن” plural for “سنة,” means dispensation (commands believed to be divinely appointed), or an example, Laws, or ordinances.

¹⁷⁵ This is reference to The *Qur'an* The Supreme; thus, it is *not just any guidance per se*, but *the divineght-guidance period*.

¹⁷⁶ The word “موعظة,” rooted in “وعظ” = “exhorted” or “admonished,” could mean: *exhortation* or *admonition*.

177 The word “تَهْنَأُ” is rooted in “وَهْنٌ، أَوْ وَهِنٌ، فَوْهَنٌ أَيْ ضَعْفٌ، أَوْ صَارَ بِهِ وَهْنًا”

والوهن هو الضعف و عدم القدرة على بذل الجهد.
والوهن أيضاً، كما حدده صلى الله عليه و سلم، هو حب الدنيا و كراهية الموت في سبيل الله.
وهن أي صار وهناً و اهناً أي ضعيف لا يقوى على بذل الجهد. لذلك وهن و وهن كل واحدة توصل المعنى ذاته. أنظر: الهادي.

Therefore, the word “تَهْنَأُ” *linguistically* has several meanings, *relevant* to us here are: “(1) weaken not you. (2) You love not the world and have a dislike for death in the cause of Allah’s cause.” In English there is no way to express the word “تَهْنَأُ” in one word per se. Hence, “تَهْنَأُ” is best rendered, in my opinion as indicated above.

let-not sadden you^z while you^f (are) the *a'alanma* (uttermosts/uppermost-ones) en (if) you^c were believers.

الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١٣٩﴾

140. En (if) touches/betides you^z an ulcer^x so *qad* (already and affirmatively) touched/betided the people an ulcer like it;^x and *telka^w* (she-that-afar-it^w/those^w) (are) the days^x [We] alternate it^x among the mankind; and in-order (for) Allah (to) know¹⁷⁸ whom^r they^z believed and *yatta'kbetha¹⁷⁹* ([He] takes and makes) of you^z witnesses/testifiers; and Allah loves not the *dha'lemeena¹⁸⁰* (injustice-doers).

إِنْ يَمَسُّكُمْ فَرْحٌ فَقَدْ مَسَّ الْقَوْمَ فَرْحٌ مِّثْلُهُ وَتِلْكَ الْأَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ وَلِيَعْلَمَ اللَّهُ الَّذِينَ ءَامَنُوا وَيَتَّخِذَ مِنْكُمْ شُهَدَاءَ ۗ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿١٤٠﴾

141. And to *youmabhessa* (rid of the sins) Allah who^r they^z believed and [to] obliterate [He] the unbelievers.

وَلِيُمَحِّصَ اللَّهُ الَّذِينَ ءَامَنُوا وَيَمْحَقَ الْكَافِرِينَ ﴿١٤١﴾

142. Or reckoned you^c that you^z enter the Paradise^w while *lamma¹⁸¹* (not yet) knew Allah whom^r *jabado¹⁸²* (they earnestly exerted their utmost mental, physical and possessional efforts fighting/striving in Allah's cause) of you^b and knows [He] the *ssa'bereena* (people of patience).

أَمْ حَسِبْتُمْ أَنْ تُدْخِلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَيَعْلَمَ الصَّابِرِينَ ﴿١٤٢﴾

143. And *laqad* (verily, already and affirmatively) you^c were longing the death^x from before that you^z meet-/encounter it;^x so *qad* (verily and affirmatively) you^c saw it^x while you^f look.

وَلَقَدْ كُنْتُمْ تَمَنَّوْنَ الْمَوْتَ مِنْ قَبْلِ أَنْ تَلْقَوْهُ فَقَدْ رَأَيْتُمُوهُ وَأَنْتُمْ نَظُرُونَ ﴿١٤٣﴾

144. And not *Mohammadon* (Mohammad) except a messenger *qad* (already and affirmatively) ceded-by-she¹⁸³ of before him the messengers^x; has en (if) [be] died or (had been) killed [be], transposed¹⁸⁴ you^c over yourⁿ heels;¹⁸⁵ and whoever [be] transposes over his heels, then never harms [be] Allah a thing; and shall requite Allah the thankers.

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ ۚ وَمَنْ يَنْقَلِبْ عَلَىٰ عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ ﴿١٤٤﴾

¹⁷⁸ It must be noted here that this "for Allah to know" is not in fact Allah does not know, absolutely not. That is because Allah possesses absolute foreknowledge, i.e. He knows every thing before, during and after they happen. So, this fact is to establish public knowledge of whatever happened, so that the doer and all relevant people will know or bear witness that the deed did happen and the doer cannot disclaim it.

¹⁷⁹ The word "اتَّخَذَ" from "الِاتَّخَاذَ" which is "اِفْتَعَالَ" for "اِلِاتَّخَاذَ", as stated in لسان العرب; therefore, "اِتَّخَذَ" is always taking and presuming some thing of what was taken. Thus, it is not just the mere taking.

¹⁸⁰ The "ظَالِمِينَ" = "the injustice-doer," as "الظَلَمَ" = "injustice."

¹⁸¹ The particle "لَمَّا" has many functions, such as: it enters on the present tense and makes it past tense, and negates it. It also could mean a particle of exception, i.e.: "but." See مغني اللبيب والقريطي

¹⁸² The word "Jabado" = "جاهدوا" = they earnestly exerted their utmost mental, physical, and possessional efforts fighting/striving in Allah's cause. However, the word "جاهد" is root word for "Jehad" which has several meanings: (1) stood fast to submit him/her self to Allah's criteria of prescription and proscriptions, i.e. according to the Shari'ah Law; (2) fought in the cause of Allah; (3) fought to defend the personal honor, property, relatives, home, or fellow Muslim.

¹⁸³ In Arabic grammar, broken-plural is referred to/denoted by feminizing-denotative suffix="ت التأنيث"=she^r. As the word "messengers" is a broken-plural so imperatively it's denoted by she^r; hence went-by-she^r. See the Prelude.

¹⁸⁴ The word "انْقَلَبْتُمْ" = "you^r transposed," means you betook your selves reverting.

¹⁸⁵ The phrase "transposed over your heels" in this great Ayah is Arabic tongue expression, meaning: you returned to where you came from in a hurry.

145. And was not for a self^w to die except by Allah's leave, a book *mo'ajjalan*¹⁸⁶ (that which had been made term-limited); and whoever [he] wants the world's^w reward^x *nua'te* ([We] accord/allot him) of it;^w and whoever [he] wants the Hereafter's^w reward^x *nua'te* of it;^w and [We] shall requite the thankers. وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كُنْتُمْ مُوجِلًا وَمَنْ يُرِدْ ثَوَابَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَنْ يُرِدْ ثَوَابَ الْآخِرَةِ نُؤْتِهِ مِنْهَا وَسَنَجْزِي الشَّاكِرِينَ ﴿١٤٥﴾
146. And *ka'ayyen* (how many) of a prophet fought with him *rebbeyouna*¹⁸⁷ (followers of men of knowledge) many; so not *wahano*¹⁸⁸ (they: weakened/loved the world and disliked death in Allah's cause) for what betided them in Allah's path, and not they^z weakened, and not *estakana*¹⁸⁹ (quiescently submitted they^z); and Allah loves the *ssa'bereena* (people of patience). وَكَانَ مِنْ نَبِيِّ قَتَلَ مَعَهُ رِثْيُونٌ كَثِيرٌ فَمَا وَهَنُوا لِمَا أَصَابَهُمْ فِي سَبِيلِ اللَّهِ وَمَا ضَعُفُوا وَمَا اسْتَكَانُوا وَاللَّهُ يُحِبُّ الصَّابِرِينَ ﴿١٤٦﴾
147. And not was their say except that said they:^z (O), our Lord: let-forgive for us [You^r] our offenses and our excess in our matter; and let-firm our feet [You^r], and let-succor us [You^r] over the people, the unbelievers. وَمَا كَانَ قَوْلُهُمْ إِلَّا أَنْ قَالُوا رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿١٤٧﴾
148. Then *aa'tabum* (accorded/allotted them) Allah the world's^w reward and *busno*¹⁹⁰ (ultimately meritorious beautiful) reward¹⁹¹ (of) the Hereafter; and Allah loves the benefactors. فَكَانَتْ لَهُمْ ثَوَابَ الدُّنْيَا وَحَسَنَ ثَوَابِ الْآخِرَةِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿١٤٨﴾
149. O you, who^r they^z believed *en* (if) you^z obey who^r unbelieved they^z *yarrodokum*¹⁹² (they^z forthwith-return you^b) over yourⁿ heels then you^z transpose losers. بِأَيُّهَا الَّذِينَ آمَنُوا إِنْ تُطِيعُوا الَّذِينَ كَفَرُوا يَرُدُّوكُمْ عَلَى أَعْقَابِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ ﴿١٤٩﴾
150. Rather Allah (is) yourⁿ Guardian and He (is) *kbayro* (choicer/superior/worthier) (of) the succorers. بَلِ اللَّهُ مَوْلَاكُمْ وَهُوَ خَيْرُ النَّاصِرِينَ ﴿١٥٠﴾
151. [We] shall throw in hearts (of) whom^r they^z unbelieved the fright for what they^z partnered (other deities) by Allah, what not *younazzel* ([He] recurrently descended) by it^x an authority,^x and their سَنُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ بِمَا أَشْرَكُوا بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانًا

¹⁸⁶ The word "الأجل" means term-limit, so "موجلا" = "(had) been term-limited," see اللسان.

¹⁸⁷ The word "rebbeyoun" = "رَبْيُون" according to at-Tabari and others, "rebbeyoun" = "رَبْيُون" means many multitudes; and Ibn Abbas, at-Tabari narrates, multitudes, or men of knowledge. Whereas others, again at-Tabari narrates: "rebbeyoun" = "رَبْيُون" means followers versus "رَبَانِيُون" meaning the chiefs.

¹⁸⁸ See footnote 177 above regarding "تهنوا."

¹⁸⁹ The word "استكانوا" involves several facts: submission, quiet and remaining still. See الهادي. So submission by itself suffices not, hence the prefix of quiescently.

¹⁹⁰ Some linguists suggest that الحسن is for the face while الجمال is for the parts of the body and other things. See الهادي

¹⁹¹ "The Hereafter's beauty-reward" is either Allah's pleasure or the Paradise or both.

¹⁹² The word "يردوكم" is rooted in "رد" meaning forthwith returned; example the greeting must be "forthwith returned," as in: "And when (had) been greeted you^z by a greeting,^w then let-you^z greet by better than it^w or let-you^z forthwith-return it.^w" (S4: 86).

abode/lodging (*is*) the Fire^w and wretched (*is*)
*mathwa*¹⁹³ (forced: long-term/semi-pemanent-abode) (of)
 the *dha'lemeena*¹⁹⁴ (injustice-doers).

وَمَا وَلَهُمْ أَلَنْتَارٌ وَيُنْسَ مَتْوَى
 الظَّالِمِينَ ﴿١٩١﴾

152. And *laqad* (verily, already and affirmatively) *ssadaqakum* (always-enforced-the-truth with you^b) Allah His promise; *edh* (when) *tabossona*¹⁹⁵ [you^f] exterminate) them by His leave; until *edha* (whereas) you^c failed and you^c mutually altercated in the matter and disobeyed you^c from after what [He] showed you^b what you^z like; of you^b who^p [he] wants the world^w and of you^b who^p [he] wants the Hereafter^w; afterwards [He] dispersed you^b a'n (off) them to essay you^b [He]; and *laqad* (verily, already and affirmatively) pardoned [He] a'n¹⁹⁶ (regarding) you,^b and Allah (*is*) munificence-possessor on the believers.

وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ
 إِذْ تَحْسُونَهُمْ بِإِذْنِهِ حَتَّى إِذَا
 فَشِلْتُمْ وَتَنَزَّعْتُمْ فِي الْأَمْرِ
 وَعَصَيْتُمْ مِمَّا أَرْسَلَكُمْ
 تَحِيْبُونَ مِنْكُمْ مَنْ يُرِيدُ
 الدُّنْيَا وَمِنْكُمْ مَنْ يُرِيدُ
 الْآخِرَةَ ثُمَّ صَرَفَكُمْ عَنْهُمْ
 لِيَبْتَلِيَكُمْ وَلَقَدْ عَفَا عَنْكُمْ
 وَاللَّهُ ذُو فَضْلٍ عَلَى الْمُؤْمِنِينَ ﴿١٩٢﴾

153. *Edh* (when) you^z ascend¹⁹⁷ and not swerve¹⁹⁸ you^z on an *abaden*¹⁹⁹ (a lone/any-one); and the messenger summons you^b in yourⁿ last^{w200} then [He] rewarded you^b afflicter by an afflicter²⁰¹ so that not sadden you^z over what you^b missed and nor what betided you;^b and Allah (*is*) Proficient by what you^z work.

إِذْ تَصْعَدُونَ وَلَا تَكْوَبُونَ
 عَلَى أَحَدٍ وَالرَّسُولُ يَدْعُوكُمْ
 فِي أُخْرَانِكُمْ فَأَتْبَبَكُمْ عَمَّا
 بَعَرْتُمْ لِكَيْ لَا تَحْزَنُوا عَلَى مَا
 فَاتَكُمْ وَلَا مَا أَصَابَكُمْ
 وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٩٣﴾

154. Afterwards [He] descended on you^b from after the afflicter a security^w a drowsiness^x over-laying a *tta'efa'tan*^w (a group/faction/party)^w of you;^b and a *tta'efa'tan*^w *qad* (already and affirmatively) worried^w them their selves^w they^z presume by Allah other than the right presumption (of) the *jabeleyyatey*^{w202} (acting ignorantly or incorrectly/ or by rule of pre-Islamic era);^w say they:^z is for us of the matter^x of a thing;

ثُمَّ أُنْزِلَ عَلَيْكُمْ مِنْ بَعْدِ الْغَمِّ أَمْنٌ
 نُعَاسًا يَفْعَلُونَ طَائِفَةٌ مِنْكُمْ
 وَطَائِفَةٌ قَدْ أَهَمَّتْهُمْ أَنْفُسُهُمْ
 يَظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ ظَنَّ
 الْجَاهِلِيَّةِ يَقُولُونَ هَلْ لَنَا مِنَ
 الْأَمْرِ مِنْ شَيْءٍ قُلْ إِنَّ الْأَمْرَ كُلَّهُ

¹⁹³ n "اللسان" "متوى"; and "هلك" = "متوى"; in The Qur'an overwhelmingly is joined with Hell. So, whoever is in the "متوى" is there by force of his/her circumstances and not by his/her choice *per se*. So, *mathwa*-abode is an obligatory one and so "forced: long-term/semi-pemanent-abode" seems to me rather appropriate.

¹⁹⁴ The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice." See footnote 148 below.

¹⁹⁵ The word "تَحْسُونَهُمْ" is rooted in "حاس" = "حسن," which has many meanings: (1) exterminate; i.e. kill to destroy, applicable here; (2) felt and knew; (3) felt compassionate towards; (4) possessed strong sense of feelings towards some-one or thing.

¹⁹⁶ See the Lexicon attached to this Translation for the various meanings of the prepositional letter "عن."

¹⁹⁷ The word "تَصْعَدُونَ" strictly speaking means you^z ascend, while the way could be level or higher in altitude.

¹⁹⁸ That is you turn around to see or look at.

¹⁹⁹ See the Lexicon attached to this Translation regarding "أحد."

²⁰⁰ It is stated in Al-Bukharey "ثَانِيَتْ أُخْرَكُمْ" = "أخراكم" that is feminizing the last of you. See القرطبي.

²⁰¹ There are many interpretations with respect to: "rewarded you^b [He] an afflicter by an afflicter," among them is: you have afflicted the messenger (SAWS) so Allah has afflicted you.

²⁰² The word "جَاهِلِيَّة" = "jabeleyyatey" is rooted in "جهل" meaning: (1) was ignorant of, (2) believed in some thing contrary to reality, (3) did some thing not correct. So the "jabeleyyatey" is acting ignorantly or incorrectly, or by rule of pre-Islamic era.

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²⁰⁴ This “إذا” is *not* a conditional article, See اعراب القرآن، لـ محمود صافي

²⁰⁶ The word “حسرة” is “أشدّ الندم,” see التاج. Thus we *qualify* the word “*contrition*” by *ardent* to indicate such *strength* of contrition.

²⁰⁸ See the *Lexicon* attached to this *Translation* regarding **ما المصدرية**.

²⁰⁹ That is if you were *coarse-hearted*.

from around you;^g so let-pardon [you^s] a'n (regarding) them and *estaghfer*²¹⁰ (let-[you^s] seek-forgiveness) for them and *sha'wer'hum* (let-[you^s] counsel with them) in the matter; then if resolved you^g then let-trust [you^s] on Allah; verily Allah loves the trusters.

حَوْلًا فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ
وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ
فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ
الْمُتَوَكِّلِينَ ﴿١٦٠﴾

160. En (if) succors you^b Allah then no an overcomeer [for]²¹¹ you,^b and en disappoints you^b [He] so who^a *tha*²¹² (near he-one) who^x succors you^b from after Him; and on Allah then let-trust the believers.

إِنْ يَصْرِكُمْ اللَّهُ فَلَا غَالِبَ لَكُمْ
وَإِنْ يَخْذُلْكُمْ فَمَنْ ذَا الَّذِي
يَنْصُرُكُمْ مِنْ بَعْدِهِ وَعَلَى اللَّهِ
فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٦١﴾

161. And was not for a prophet to *yaghulla*²¹³ (defalcates-/steal from the war booty before it is distributed); and whoever *yaghulul* (defalcates/steals from the war booty before it is distributed) *ya'atee* ([he] comes/appears) by what *ghalla* ([he] defalcated/stole from the war booty before it is distributed) The *Qeyamatey's*^w (Judgment's) Day; afterwards (to be) fulfilled²¹⁴ every self^w what earned-she^y and they (are) not *yodh'lamoona*²¹⁵ (to be wronged they^y).

وَمَا كَانَ لِنَبِيٍّ أَنْ يَغُلَّ وَمَنْ
يَغْلُ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَمَةِ
ثُمَّ تَوَفَّى كُلُّ نَفْسٍ مَا كَسَبَتْ
وَهُمْ لَا يُظْلَمُونَ ﴿١٦٢﴾

162. Does then who^p [he] *ettaba'a*²¹⁶ ([he] closely-followed) Allah's *redhwanon* (ultimate delight/gratification) like whom^p *ba'a* ([he] deservedly incurred) by a discontent from Allah; and his abode (is) Hell^w and wretched (is) the destiny.

أَفَمَنْ اتَّبَعَ رِضْوَانَ اللَّهِ كَمَنْ بَاءَ
بِسَخَطِ مِنَ اللَّهِ وَمَا لَهُ جَهَنَّمَ
وَبِئْسَ الْمَصِيرُ ﴿١٦٣﴾

163. They (are) ranks^w *ende* (by munificence of/by Rule of) Allah; and Allah (is) *Basseeron* (keenly: Seer/Omnoscient) by what they^z work.

هُمْ دَرَجَاتٌ عِنْدَ اللَّهِ وَاللَّهُ
بَصِيرٌ بِمَا يَعْمَلُونَ ﴿١٦٤﴾

164. *Laqad* (verily, already and affirmatively) *manna*²¹⁷ ([He] graced His boon^w) Allah on the believers *edh* (when) [He] missioned²¹⁸ [in] them a messenger of them selves;^w recites [he] on them His *Aya'te*^w (Qur'anic statements) and *youzakkey*²¹⁹ ([he] reforms the

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ
فِيهِمْ رَسُولًا مِنْ أَنْفُسِهِمْ يَتْلُوا عَلَيْهِمْ
آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ

²¹⁰ The word "استغفر" = "اطلب الغفران" = "let-seek forgiveness [you^s]." In English there is no seemly way to say: "استغفر" per se. So I settled for saying: "let-seek forgiveness [you^s]."

²¹¹ That is that could come against you.

²¹² The particle "ذا" has many meanings, of relevance here is "اسم الإشارة" = the demonstrative pronoun for near, singular, masculine, animate or inanimate. It is subject to be affixed to other letters which really designate exactly its implication. For example when "هـ" is prefixed to it, it becomes "هذا" = "this."

²¹³ The word "غُلَّ" the present tense of the word "غَلَ" = "ghalla," which has many meanings: (1) stole from the war booty before it is distributed; (2) forced penetration (such as nail into wood); (3) a thing taken and hidden in a personal pocket; (4) shackled the hands or the feet; (5) became stingy; (6) yield of the crop; (7) has rancor in his/her heart; (8) the camel did not have enough to drink; (9) extreme thirst; (10) heart burn.

²¹⁴ The word "توفى" from "الوفاء," meaning gathering the last component of any obligation to make it a whole. Thus, "توفى" means had been endeavored and gathered the last part of an obligation and fulfilled it.

²¹⁵ The word "wrong" has myriads of meanings, among them: curtails or diminishes, as in this Ayah.

²¹⁶ The word "closely" is used to intensify the word "follow," as the Arabic is "اتَّبَعَ" not "تبع."

²¹⁷ The word "من" in "يَمَنَّ" means "نعمه ينعمها." That a "boon He graces it."

²¹⁸ The word "بعث" in "ابعث" carries several meanings, among them: sent, missioned, resurrected, awoken, and prompted.

²¹⁹ The word "يزكهم" here means, and Allah is knowing, [he] reforms the ill-creeds of them. See التفسير واللسان.

ill-creed of) them; and [he] teaches them The Book and the *hekmeta*²²⁰ (wisdom); and *en* (albeit) they^z were of before surely in a misguidance manifest. مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ ﴿١٦٥﴾

165. Is [and] *lamma* (when/whence) betided-she^y you^b a disaster^w *qad* (already and affirmatively) betided you^c (on them) twice like it^w said you:^c wherefrom²²¹ (is) this;^x let-say [you^s]: it^x (is) from *ende* (springing from) yourⁿ selves;^w verily Allah over every thing (is) Omnipotent. أَوَلَمْ أَصْغَبْكُمْ مُصِيبَةً قَدْ أَصْبَحْتُمْ مَتَلَبِئًا قُلْتُمْ أَنَّى هَذَا قُلْ هُوَ مِنْ عِنْدِ أَنْفُسِكُمْ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٦٥﴾

166. And whatever betided you^b day the *jam'aa'ne* (the twain opponent: hosts/multitudes) met/encountered so (it's) by Allah's leave; and to know²²² [He] the believers. وَمَا أَصْغَبْكُمْ يَوْمَ التَّفَى الْجَمْعَانِ فَبِإِذْنِ اللَّهِ وَلَيَعْلَمَ الْمُؤْمِنِينَ ﴿١٦٦﴾

167. And to know [He] who^r hypocrised they^z and (had been) said to them: let-come you^z mutually fight you^z in Allah's path or you^z defend/garrison,²²³ said they:^z if²²⁴ we know a fight surely (would have) *ettaba'a* (closely-followed) you^b we; they for the unbelief then-day nearer than they (are) for the belief; they^z say by their mouths what (is) not in their hearts; and Allah (is) knowinger by what they^z conceal. وَلَيَعْلَمَ الَّذِينَ نَافَقُوا وَقِيلَ لَهُمْ تَعَالَوْا فَنُحِبِّدْ فِي سَبِيلِ اللَّهِ أَوْ أَدْفَعُوا قَالُوا لَوْ نَعْلَمُ قِتَالًا لَّاتَّبَعْنَاكُمْ هُمْ لِلْكَفَرِ يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ لِلْإِيمَانِ يَقُولُونَ بِأَفْوَاهِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ وَاللَّهُ أَعْلَمُ بِمَا يَكْتُمُونَ ﴿١٦٧﴾

168. Who^r said they^z for their brothers and sat: had they^z obeyed us (they would have) not (had been) killed they;^z let-say [you^s]: so let-avert a'n (off) yourⁿ selves^w the death *en* (if) you^c were *ssa'deqeena* (always-truth-enforcers). الَّذِينَ قَالُوا لِإِخْوَانِهِمْ وَقَعَدُوا لَوْ أَطَاعُونَا مَا قُتِلُوا قُلْ فَادْرَءُوا عَنْ أَنْفُسِكُمُ الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٦٨﴾

169. And let-not assuredly²²⁵ reckon [you^s] whom^r they^z (had been) killed in Allah's path (are) dead, rather (they are) *ahya'on*²²⁶ (living/alive) *enda* (by munificence of/by Rule of) their Lord (being) provided they.^z وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءُ عِنْدَ رَبِّهِمْ يُرْزَقُونَ ﴿١٦٩﴾

170. Rejoicers they^z (are) by what *aa'tahum* (accorded-/allotted them) Allah of His munificence; and *yestabshe-roon*²²⁷ (they^z seek pleasant tidings) by whom^r not they^z joined by them from their behind; that فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ أَلَّا خَوْفٌ

²²⁰ See the Lexicon attached to this Translation for "hekma."

²²¹ The word "أَنَّى" is a multi-meaning adverbial particle: wherefrom, when, how-so, where.

²²² It goes without saying of course Allah knows everything before it ever happens. But this knowledge is a "public" knowledge, so that no one denies all its facts, so that its recompense is and appears to be rightly due.

²²³ That is you garrison on the Muslims' side, enlarging our numbers in the sight of the enemy.

²²⁴ See the Lexicon attached to this Translation regarding "لو."

²²⁵ The word "assuredly" here is used to intensify the word "count," as the Arabic is "تَحْسِبَنَّ" intensive.

²²⁶ The word "أَحْيَاءُ" is subjective, masculine, plural noun. It means: they who are alive. The word "quicks" mean "أَحْيَاءُ," as in the phrase "The quick and the dead," see the updated Merriam Webster's Dictionary.

²²⁷ The word "استبشروا" means (a) he sought the pleasant tidings, or (b) Rejoice or show, by verbal, facial or bodily expressions gladness of pleasant tidings.

not a fear (*is*) on them and neither they sadden.

عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٧١﴾

171. Yestabsheroon²²⁸ (*they seek pleasant tidings*) by a boon²²⁹ from Allah and a munificence; and verily Allah wastes not the believers' remuneration.

يَسْتَبْشِرُونَ بِنِعْمَةٍ مِّنَ اللَّهِ وَفَضْلٍ
وَأَنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُؤْمِنِينَ ﴿١٧٢﴾

172. Who^r estajabo²³⁰ (*they favorably-answered*) for Allah and the messenger from after what betided them the ulcer for whom^r abasano (*they rendered: rendered meritorious-deeds/says*) of them and ettaqaw (*they had reverentially guarded not to displease Allah*) (*is*) a great remuneration.

الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِن
بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ لِلَّذِينَ
أَحْسَنُوا مِنْهُمْ وَأَتَّقُوا أَجْرَ عَظِيمٍ ﴿١٧٣﴾

173. Who^r said for them the mankind: verily the mankind *qad* (*they already and affirmatively*) gathered for you^b (*to fight you^b*) so ekhshaw (*let-you^r reverently-fear*) them; then (*that*) increased them a belief; and said they:^z Allah (*is*) our sufficiency²³¹, and (*is*) ne'ama (*most excellent*) [He] The Custodian²³².

الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ
قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ
إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ
الْوَكِيلُ ﴿١٧٤﴾

174. So they^z transposed²³³ by a boon²³⁴ from Allah and munificence; not touched them an ill and ettaba'o (*closely-followed they*) Allah's redhmanon (*ultimate delight/gratification*) and Allah (*is*) possessor (*of*) munificence great.

فَانْقَلَبُوا بِنِعْمَةٍ مِّنَ اللَّهِ وَفَضْلٍ لَّمْ
يَمْسَسْهُمْ سُوءٌ وَاتَّبَعُوا رِضْوَانَ
اللَّهِ وَاللَّهُ ذُو فَضْلٍ عَظِيمٍ ﴿١٧٥﴾

175. Verily only *tha'lekum* (*collective-afar-that*) the Satan frightens²³⁵ his *aw'leya*²³⁶ (*guardians/allies*); so let-not fear them you^z and let-fear [Me]²³⁷ you^z en (*if*) you^c were believers.

إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ
فَلَا تَخَافُوهُمْ وَخَافُوا مِنِّي إِن كُنتُمْ
مُؤْمِنِينَ ﴿١٧٦﴾

²²⁸ Ibid.

²²⁹ See the *Lexicon* attached to this Translation for "ne'amah" ("boon").

²³⁰ The word "استجابوا" is answered plus made available what was requested, i.e. "favorably-answered."

²³¹ The word "حسب" = "في حسبا" = "لأنه مصدر" = "في حسبا" = "حسب" = the infinitive noun of the verb, making it standing for the strongest action of the verb. See التاج.

²³² There is no proper conventionally acceptable English word for "وكيل," meaning: (1) Allah, when preceded by the article "The," i.e. The Custodian; (2) the custodian, the one that has or takes or is given charge of some thing to care-take of. The solicitor is a legal representative, who really practices Law, and generally stays within its confines, on behalf of some one; (3) the deputy (political representative) of some one who takes full responsibility on behalf of the one who deputizes; (4) the keeper of the affairs of some one else. So, perhaps "custodian," is the best to really depict what the real sense of a "Wakeel" is or should be.

²³³ The word "انقلبوا" = "they transposed," means they betook themselves returning.

²³⁴ See the *Lexicon* attached to this Translation for "ne'amah" ("boon").

²³⁵ The Arabic phrase "frightens aw'leya'abo" is made up of two words: (a) "frightens" and (b) "aw'leya'abo." Part (a) means he instills fear; and part (b) means his supporters. Thus the Satan instills fears in his supporters, who were those that stayed behind and abstained from joining the "Jihad" with the Prophet (SAWS) and his companions. Or, some say, those who were actively engaged in fighting the prophet and his companions, such as Abu Sufyan at the time. Thus, such active fighters, against the Prophet and his companions, were vainly trying to instill fear among some of the Prophet's companions.

²³⁶ The word "أولياء" could also mean: friends, protectors.

²³⁷ The letter "ن" in "خافون" by Arabic (Linguistic) Rule, is called "نون الوقاية او العماد، حيث لا يستغنى عنها" which precedes the speaker's pronoun "ي" The speaker's pronoun "ي" in "خافون" is omitted, for "التخفيف" = "alleviation, lightening" or *Ayat's* end harmony (*rhyme*). See إعراب القرآن، لمحمود صافي.

176. And let-not sadden you^g who^r they^z mutually²³⁸ vie in the unbelief; verily they never harm Allah a thing; wants Allah that-not to make for them a fortune in the Hereafter^w and for them (is) a great torment.
177. Verily who^r purchased they^z the unbelief by the belief never they^z harm Allah a thing; and for them (is) a painful torment.
178. And let-not assuredly²³⁹ reckon who^r unbelieved they^z that only We protract for them *khayron* (choicer/superior/worthier) for their selves;^w verily what We protract for them to *yazdado*²⁴⁰ (further-augment they^r) sin; and for them (is) a humiliative torment.
179. Not [was] Allah to let the believers on what you^f (are) on [it^x] (presently/then) until [He] distinguishes²⁴¹ the *khabeetha*²⁴² (wicked/bad/ill-natured) from the good; and not [was] Allah to evince you^b on the invisible; [and,] but Allah *yajta'bey* (directly and favorably-chooses) of His messengers whom^p [He] wills; so let-believe you^z by Allah and His messengers; and *en* (if) you^z believe and *tattaqo* (you^r reverentially guard not to displease Allah) then for you^b (is) a great remuneration.
180. And let-not assuredly reckon who^r they^z stint by what *aa'tabum* (accorded/allotted them) Allah of His munificence that (it^x is) *khayran*^x (choicer/superior/worthier) for them, rather it^x (is) evil for them; (to be) affirmably collared they^z (by) what they^z stinted by [it^x] The *Qeyamatey's*^w (Judgment's) Day; and for Allah (is) the Heavens^w and the Earth's^w heritage/inheritance; and Allah by what you^z work (is) Proficient.
181. *Laqad* (verily, already and affirmatively) heard Allah say (of) whom^r said they^z: verily Allah (is) poor and we (are) rich; We shall write what said they^z; and

²³⁸ This is, and Allah knows best, in reference to the hypocrites who mutually hasten among themselves in renegading from Islam.

²³⁹ The word "assuredly" is used here to intensify the word "يحسبن".

²⁴⁰ The word "يزداد" implies greater intensity, and النجاج says it is "أبلغ". So further is prefixed for this purpose.

²⁴¹ Such "distinguishing" is not for Allah's sake, because Allah already knows that. It is for public knowledge. That is so that all concerned as well as others will know on surety basis.

²⁴² The word *khabeetha*= wicked, and "ill-natured" is an adjective, meaning: having the temperament of a bad kind.

their killing (of) the prophets by other than a right; وَقُولُوا دُؤُوقُوا عَذَابَ الْحَرِيقِ
and [We] say: let-taste you^z torment (of) the burning. (١٨١)

182. *Tha'leka* (afar-that-it/that)^x (is) by what advanced-she^y yourⁿ hands^w and verily Allah (is) surely not *dbhallamen*²⁴³ (iterative injustice-doer) for the *abee'de*²⁴⁴ (worshippers/submitters/slaves). (١٨٢)

183. Who^r they^z said: verily Allah covenanted to us that not we believe for a messenger until *ya'ateena* ([he] produces/comes to us) by a sacrificial offering^x eats it^x the fire;^w let-say [you^s]: *qad* (already and affirmatively) came (to) you^b messengers of before me by the evidences^w and by which^x you^c said; so wherefore you^z killed them if you^c were *ssa'dequeena* (always truth enforcers). (١٨٣)

184. So *en* (if) they^z denied you^g so *qad* (already and affirmatively) (had been) denied messengers of before you^g came they^z by the evidences^w and the *zobore*²⁴⁵ (writs of exhortations and admonitions) and the book, the illuminator. (١٨٤)

185. Every self^w (is) a taster^w (of) the death; and verily only (you^z shall be) fulfilled²⁴⁶ yourⁿ remunerations The *Qeyamatey's*^w (Judgment's) Day; so whoever [he] (had been) budged-a'n (off) The Fire^w and [he] (had been) admitted (into) the Paradise^w then *qad* (already and affirmatively) [he] won; and not the life^w (of) the world^w except a *mata'ao*²⁴⁷ (resource of a transitory worldly delights) (of) the beguilement. (١٨٥)

186. Surely (shall be) assuredly²⁴⁸ essayed you^z in yourⁿ possessions and yourⁿ selves;^w and surely assuredly (shall) hear you^z from whom^r *oto* (they^z had been accorded/allotted) the book of before you^b and from whom^r they^z partnered (deities with Allah) much annoyance; and *en* (if) *tassbero* (you^z hold on patiently) (١٨٦)

²⁴³ The word *dbhallamen*=“ظلام” means iterative injustice-doer. The negation of multitudinous injustice-doing is conclusively implies that even a once injustice-doing will not avail or befit Allah. That is because the injustice-doing to a party benefits the injustice-doer. That is to say the injustice-doer does his injustice to someone in order to benefit one's self. Hence, the multitudinous injustice-doing benefits a lot more. Therefore, negating the bigger benefits automatically negates the smaller one. Clearly Allah is exalted and is beyond any need. So He does not wrong at all.

²⁴⁴ The word “عبيد”=“slaves, worshippers, submitters” means all Allah's creatures of humans or jinn. So, if they are His “عبيد,” then no one else “owns” them, hence they are all free from any human bondage.

²⁴⁵ The word “الزبر”=“الكتب” that is writes. For “الزبر”=“الكتب,” see التاج.

²⁴⁶ The word “توفى” in “توفون” from “الوفاء”=“التمام,” meaning gathering the last component of any obligation to make it a whole. So, “توفى” means to be endeavored and gathered the last part of an obligation and fulfilled it.

²⁴⁷ See Lexicon attached to this Translation or footnote 21 above for “متاع”=“mata'a.”

²⁴⁸ The “ل” in “لتبلون” and “لتسمعن” all are juratory “ل”=“القسم” amounting to=“التاكيد,” i.e. affirmation, expressed in both cases by “assuredly”.

and *tattaqo* (you^r reverentially guard not to displease Allah) then verily *tha'leka* (that is) of the matters' resolve. الْأُمُورِ (١٨١)

187. And *edh* (when) took Allah *meethaqa*²⁴⁹ (ratified-covenant)^x whom^r *oto* (they^z had been accorded/allotted) the book^x surely assuredly²⁵⁰ manifest it^x you^z for the mankind and let-not you^z conceal it;^x then *nabatha* (slightly-forsook) it^x they^z beyond²⁵¹ their backs and they^z purchased by it^x a little price; so wretched what they^z purchase. يَشْتَرُونَ (١٨٧)

188. Let-not [you^r] assuredly reckon whom^r they^z exult/rejoice by what they^z *atan*²⁵² (come-out) and they^z love that they^z (are/be) praised by what they^z not (have/had) done, so let-not assuredly [you^r] reckon them by a *mafaza'ten*²⁵³ (rescue-achievement) of the torment; and for them (is) a painful torment. الْعَذَابِ وَلَهُمْ عَذَابٌ أَلِيمٌ (١٨٨)

189. And for Allah (is) the Heavens^w and the Earth's^w proprietorship; and Allah over every thing (is) Omnipotent. وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (١٨٩)

190. Verily in the Heavens^w and the Earth's^w creation and varying of the *naha're* (between sunrise and sunset) and the night, (are) surely *Aya'ten*^w (signs/proofs) for the *albab's*²⁵⁴ (hearts-intellects)'s possessors. لِأُولِي الْأَلْبَابِ (١٩٠)

191. Who^r they^z remember Allah (manneristically)²⁵⁵ standing and sitting and on their sides and they^z rethink in the Heavens^w and the Earth's^w creation: (O), our Lord [You^r] created this^x not falsely *subhand*²⁵⁶ (hallowedly and marvelously we deem You^r) وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ رَبَّنَا مَا

²⁴⁹ The word "ميثاق" = "assured covenant" and "عهد" = covenant. See the *Lexicon* attached to this Translation.

²⁵⁰ See footnote 848 above only here in respect to "التبيينه"

²⁵¹ The word "بعد" means: (1) "وَيُذَوْنَ وَرَاءَهُمُ الْآخِرَةُ" (2) "الْقَدَامُ أَوْ بَعْدَ الْخَلْفِ لِلأَمْرِ الْعَظِيمِ الَّذِي لَا يُقَدَّرُ عَلَيْهِ، مَثَلًا: وَيُذَوْنَ وَرَاءَهُمُ الْآخِرَةُ" (3) "الْخَلْفُ، فَخَلْفَ الشَّيْءِ هُوَ مُوْخِرَتُهُ: مَثَلًا وَرَاءَ الْأَكْمَةِ. So, here beyond (not behind/back/rear). So beyond in its sense of above reach of knowledge or experience.

²⁵² The word "أتوا" = "come out" = "become known," because they (the hypocrites or those who love to be praised for what they did not do), they "come out" with their happy announcements, after the Prophet (SAWS) went out in the *Jihad* with his companions, that they thought they deceived the Prophet (SAWS) by not going with him and for that they like to be praised because they "justified" to the Prophet (SAWS) their stay behind.

²⁵³ The word "مفازة" = "منجاة," meaning rescue-achievement. For the meaning of "مفازة" = "منجاة," see التاج.

²⁵⁴ See the *Lexicon* attached to this Translation for The Qur'an's characterizations of "أولوالباب" = the *albab's* possessors.

²⁵⁵ Manneristically is needed to adjust for a lack of adverbs (حال) or absolute objective nouns (مفعول مطلق), as required by the Arabic text for "standing" and "sitting," as presently there is no such thing as "standingly" or "sittingly," in English.

²⁵⁶ The word "subhanaka" = "سبحانك" has no English equivalent. Wherever this word, or its grammatical inflections (such as "سبحان" or "سبحانه") occur all are associated with the divine uniqueness of Allah, doing stupendous

transcending all defects and we solemnly stand in awe and utmost consecration of) You^g so let-preclude us [You^s] from The Fire's^w torment.

خَلَقْتَ هَذَا بَطْلًا سُبْحَنَكَ قَوْلًا
عَذَابِ النَّارِ ﴿١١١﴾

192. (O), our Lord, verily You^g whom^p [You^s] admit (in) The Fire^w then *qad* (already and affirmatively) disgraced him [You^s] and not for the *dha'lemeend*²⁵⁷ (injustice-doers) (are) of succorers.

رَبَّنَا إِنَّكَ مَن تُدْخِلِ النَّارَ فَقَدْ
أَخْرَيْتَهُ، وَمَا لِلظَّالِمِينَ مِّنْ أَنْصَارٍ ﴿١١٢﴾

193. (O), our Lord verily we heard a caller calling for the belief that: let-believe you^z by yourⁿ Lord; so we believed; (O), our Lord so let-forgive [You^s] for us our offenses and let-expiate [You^s] a'n (off) us our *sayye'aa'te*^w (demeritorious-deeds)^w and *tawaffana* (let-You^s receive us while dying) with the *abra're*²⁵⁸ (dutiful-people).

رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي
لِلْإِيمَنِ أَنْ ءَامِنُوا بِرَبِّكُمْ فَآمَنَّا
رَبَّنَا فَاعْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا
سَيِّئَاتِنَا وَتَوَقَّنَا مَعَ الْأَبْرَارِ ﴿١١٣﴾

194. (O), our Lord and *aa'tena* (let-accord/allot us [You^s]) what [You^s] promised us over/on Your^t messengers; and let-not disgrace us [You^s] The *Qeyamatey's*^w (Judgment's) Day; verily You^g not unfulfill the appointment.

رَبَّنَا وَعَإِنَّا مَا وَعَدْتَنَا عَلَىٰ رُسُلِكَ
وَلَا تُخْزِنَا يَوْمَ الْقِيَمَةِ إِنَّكَ لَا
تُخْلِفُ الْعِلْعَادَ ﴿١١٤﴾

195. So *estajaba*²⁵⁹ (favorably-answered) for them their Lord; surely I waste not a work of a worker of you^b [of] a male or a female some (of) you^b of some; so who^r emigrated they^z or (had been) driven they^z from their homes^w and (had been) annoyed they^z in My path and mutually fought they^z and (had been) killed they^z, surely [I] (shall) assuredly²⁶⁰ expiate a'n (off) them their *sayye'aa'te*^w (demeritorious-deeds);^w and verily [I] assuredly (shall) admit them (into) gardens^w run^w from under it^w the rivers, a reward from *ende* (by munificence of/by Rule of) Allah; and Allah has *husno*²⁶¹ (ultimately meritorious-beautiful) (of) [the] reward.²⁶²

فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا
أَضِيعُ عَمَلَ عَمِلٍ مِّنْكُمْ مِّنْ ذَكَرٍ أَوْ
أُنْثَىٰ بَعْضُكُمْ مِّنَ بَعْضٍ فَأَلَّزَيْنَ
هَاجِرُوا وَأُخْرِجُوا مِّنْ دِيَارِهِمْ
وَأُودُوا فِي سَبِيلِي وَقُتِلُوا وَقُتِلُوا
لَا كُفْرَانَ عَنْهُمْ سَيِّئَاتِهِمْ وَلَا دُخْلَنَّهُمْ
جَنَّتٍ تَجْرَىٰ مِنْ تَحْتِهَا الْأَنْهَارُ
تُؤَاتَىٰ مِّنْ عِنْدِ اللَّهِ وَاللَّهُ عِنْدَهُ حُسْنُ
الْثَوَابِ ﴿١١٥﴾

work that Allah and Allah alone can do, thus hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Him, deserving the utmost solemn consecration of His divine stupendous uniqueness. So, we can render "subhanaka" = "سبحانك" concept by saying: hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Allah.

²⁵⁷ The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice."

²⁵⁸ See the *Lexicon* attached to this Translation for full elaboration on this great word.

²⁵⁹ The word "استجاب" is answered plus made available what was requested, i.e. "favorably answered."

²⁶⁰ The "ل" in "لَاكْفِرْنَ" and in "لَا دُخْلَنَ" are juratory "ل" = "القسم" amounting to = "التأكيد," i.e. affirmation, expressed in both cases by "assuredly".

²⁶¹ Some linguists suggest that الحسن is for the face while الجمال is for the parts of the body and other things. See الهادي

²⁶² The beauty reward is either Allah's pleasure or the Paradise or both.

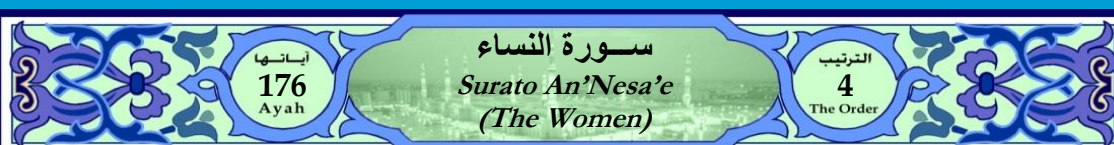
196. Let-not assuredly deceive you^g *taqallobo* (iterative transpose) whom^r unbelieved they^z in the *bela'de*^w (region/country/community).^w فِي الْبَلَدِ ۝١٩٦
197. A little *mata'aon*²⁶³ (resource of a transitory worldly delight); afterwards their abode/lodging (is) Hell^w and wretched (is) the *meba'de* (bed/cradle/place of abode). وَمَنْعٌ قَلِيلٌ ثُمَّ مَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ الْمِهَادُ ۝١٩٧
198. But whom^r *ettaqaw* (they^r had reverentially guarded not to displease Allah) their Lord for them (are) paradises^w -/gardens^w run^w from under it^w the rivers, immortals they^z (are) in it^w *nozolan*²⁶⁴ (hospitality-abode) from ende (by munificence of/by Rule of) Allah; and what Allah has (is) *khayron* (choicer/worthier) for the *Abra're* (dutiful-people). لَكِنَّ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ جَنَّاتٌ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا نُزُلًا مِّنْ عِنْدِ اللَّهِ وَمَا عِنْدَ اللَّهِ خَيْرٌ لِلْأَبْرَارِ ۝١٩٨
199. And verily of the book's folks surely who^p [he] believes by Allah and what (had been) descended to you^b and what (had been) descended to them *kha'she'eena*²⁶⁵ (they who: totally subdued their body, sight, sound and bow in the Prayer) (are) for Allah not they^z purchase²⁶⁶ by Allah's *Aya'te*^w (messages-/statements) a little price; those for them (is) their remuneration *enda* (by munificence of Rule of) their Lord; verily Allah (is) swift (in) the accounting. وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ وَمَا أُنْزِلَ إِلَيْكُمْ وَمَا أُنْزِلَ إِلَيْهِمْ خَاشِعِينَ لِلَّهِ لَا يَشْتَرُونَ بِعَايَتِ اللَّهِ ثَمَنًا قَلِيلًا أُولَٰئِكَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ۝١٩٩
200. O you, who^r they^z believed *essbero* (let-hold on you^r patiently) and *ssa'bero* (let-best you^r your foes in patience) and *ra'betto* (let-be mutually stationed you and ever ready for contingencies for Allah's cause, let-await you^r the Prayer) and *ettaqo* (let-reverentially guard you^r not to displease) Allah *la'alla* (craving currently unavailable deed that/perhaps) you^b prosper you.^z يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ۝٢٠٠

²⁶³ See the Lexicon attached to this Translation regarding "*mata'a*."

²⁶⁴ The word "نُزُلًا" has several meanings: (1) hospitality, (2) hospitality needs and trappings for guests, (3) the guest-resident/abode, (4) residence itself, (5) pension place, (6) travelers' lodging place, (7) the yield of a cultivated land.

²⁶⁵ The word "خَاشِعِينَ" = *khashe'een*, is plural, masculine, subjective noun, with no English equivalent available for it per se. The word "خُشُوع" in "خَاشِعِينَ" = *khashe'een* involves more than just "humbleness" or "submission" as that suggests bodily or attitudinal behavior. However, "خُشُوع" denotes submission or subduing of sight and sound as well. So "الْخَاشِعِينَ" are those who had totally subdued their body, sight and sound. Also some time "الْخَاشِعِينَ" = they who bow in the Prayer. See البصائر واللسان.

²⁶⁶ This is in contrast to some people of the book, some rabbis for example, who uses Allah's Ayat to take little price, i.e. they exchange the Ayat for a paltry of money. +



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. O, you the mankind: *ettaqo* (let reverentially guard youⁿ not to displease) yourⁿ Lord, Who [He] created you^b of one^w self^w and [He] created of her, her spouse (wife);¹ and [He] disseminated of them both men multitudinously and women; and *ettaqo* Allah Who (is) by Him mutually query² you^z and the *arhama* (maternal/paternal kins);³ verily Allah [was] over/on you^b *Ra'qeeban* (Watcher/Observer).
يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَجَعَلَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴿١﴾
2. And *aa'to* (let-accord/allot you^r) the orphans their possessions; and let-not you^z substitute (take/receive) the *kha'beetha* (wicked/bad/ill-natured) by the good, and let-not you^z eat* their possessions to yourⁿ possessions; verily it^{x4} [was] a *hooban*⁵ (ruin/plight/sin) big.
وَمَا تَوْأَلُوا الْيَتَامَىٰ أَمْوَالَهُمْ وَلَا تَتَبَدَّلُوا الْخَيْرَ بِالْأَلْطِفِ وَلَا تَأْكُلُوا أَمْوَالَهُمْ إِلَىٰ أَمْوَالِكُمْ إِنَّهُ كَانَ حُوبًا كَبِيرًا ﴿٢﴾
3. And *en* (if) you^z feared/knew⁶ that not *toqsetto*⁷ (you^r first remove the injustice and render absolute justice) in the orphans then let-wed you^z what pleased for you^b of the women: double, triple, and quadruple; then *en* feared/knew you^c that not *ta'a'delo* (you^z equalize/be-just) then one-she^y or what possessed^w yourⁿ right hands,^{w8} *tha'leka* (afar-that-it)^x (is) *adna* (lowest-/closest) that not *ta'a'olo*⁹ (you^z transgress or you^r support too large a family).
وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَتْنً وَثَلَاثَ وَرُبْعَ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ذَلِكَ آذَنٌ أَلَّا تَعُولُوا ﴿٣﴾

1 The word "self^w" is in reference to *Adam*, father of the humans. In (S7:189) Allah says: "to [be] quiets to her," i.e. to his wife.

2 That is each of you asks the other, saying: "by name of Allah..." Or by His criteria you request your rights.

3 The word "أرحامكم" rooted in "رحم" from "الرحمة" which is "forgiveness, sympathy, and mercy" and rooted in all that is the "رحم" = "womb." Thus, one's relatives from the mother's side are "أرحام" as they relate through the same womb. See البصائر. However, stated in "اللسان" the "relatives" from the father's side "أقارب" are also "أرحام," I believe because all are rooted in "الرحمة," hence all maternal/paternal kins are "أرحام."

* Here "eat" means legitimize/make legitimate. أكل مال الغير = ate other's funds = legitimized other's funds for own self.

4 That is the eating^x or the interchange.^x

5 The word "hooban" = "حوب" is "حوب" inflected, having many meanings: (1) ruin; (2) hardship; (3) sorrow; (4) grief; (5) plight and disaster; (6) illness, (7) wrongfulness. See النتائج.

6 Linguistically the word "خاف" carries dual meanings: (1) feared and (2) knew. Both meanings could apply.

7 The word "toqsetto" = "تقسطوا" present tense, plural, masculine, based on the root word "qasatta" = "قسط" meaning: rendered absolutely balanced justice post removal of injustice, i.e. gave or received exactly what is due without any compromise. Rendering "justice" = "adl" = "عدل" some time involves unilateral, multilateral or mutual compromises and consents of all parties involved. Thus, "toqsetto" = "تقسطوا" is giving the absolute exact dues to those deserving it without the minutest diminution. It is absolute balance.

8 The Arabic phrase: "possessed your hands," means that which you own, i.e. the slave women you own.

9 The word "ta'a'olo" = "تعولوا" based on the root word "ala" = "عال" which means: (1) transgressed or (2) shouldered the support and the provision for family, in this case too large a family, beyond the personal means. In other words, and Allah knows best, if one were to wed more than one wife, than the fear of "transgression" on his part (for not being able to be just with each wife) or his fear to have too large a family for him to be able to sufficiently support justly.

4. And aa'to (let-accord/allot you^v) the women their^v dowers^xaneblatan^w (bonus/free-gift),^w thenen(if) pleased they^y for you^b a'n¹⁰ (regarding) a thing of it^x [self^w] (gratifyingly)¹¹ then let-eat it^x you^z wholesomely with easy (of) digestion.¹²
- وَأَتُوا النِّسَاءَ صَدَقَتِهِنَّ نِحْلَةً فَإِنْ طَبَنَ لَكُمْ عَنْ شَيْءٍ مِنْهُ نَسًّا فَكُلُوهُ هَيْئَةً مَرِيئًا ﴿٤﴾
5. And let-not to'ato (accord/give you^z) the mooncalves yourⁿ possessions which^u made Allah for you^b maintainability; and let-you^z provide them in it^w and let-clothe them you^z and let-say you^z for them a say ma'a-roofan (popularly acceptable and not Sharey'ah disapproved maxim).
- وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَمًا وَارْزُقُوهُمْ فِيهَا وَاكْسُوهُمْ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا ﴿٥﴾
6. And let-essay you^z the orphans until if they^z reached the marriageability¹³, then en (if) sensed-/perceived you^c of them a rushdan¹⁴ (mature-discernment/rationa guidance to what is right) then let-pay you^z to them their possessions; and let not you^z eat it^w excessively nor be'daran¹⁵ (hurryingly/hastily-before) that they^z grow-older;¹⁶ and whoever [he] [was] rich then leyasta'afef¹⁷ (let affirmably abstain [he]); and who-ever [he] [was] poor,¹⁸ then let-eat [he] by the ma'a-roofe^x (popularly acceptable and not Sharey'ah disapproved maxim); and if you^c paid to them their possessions then ash'hedo (let-call you^z witnessing) on them; and sufficed by Allah Haseeban¹⁹ (Meticulous Reckoner).
- وَابْنُلُوا إِلَيْنَا حَتَّى إِذَا بَلَغُوا النِّكَاحَ فَإِنْ آنَسْتُمْ مِنْهُمْ رُشْدًا فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ وَلَا تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا أَنْ يَكْبَرُوا وَمَنْ كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ^ط وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَالَهُمْ فَأَشْهَدُوا عَلَيْهِمْ وَكَفَى بِاللَّهِ حَسِيبًا ﴿٦﴾
7. For the men a lot of what left (of estate) both the begetters (parents) and the nearest-kin; and for the women a lot of what left (of estate) both the begetters (parents) and the nearest-kin, of what diminished of it^x or swelled; a lot mafrodhan²⁰ (an ordainment made/ made obligatory).
- لِلرِّجَالِ نَصِيبٌ مِمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ مِمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ نَصِيبًا مَفْرُوضًا ﴿٧﴾
8. And if hadhara (attended at predetermined time and place) the apportionment^w the near kin-possessors and the orphans and the masakee'no²¹ (ones not having sufficient material possessions then arzegohum (let-
- وَإِذَا حَضَرَ الْقِسْمَةَ أُولُوا الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينُ

¹⁰ See the Lexicon attached to this Translation regarding the various meanings of the preposition “عن.”

¹¹ That is she gave off some of her dower voluntarily and gratifyingly.

¹² The Arabic tongue expression “wholesomely with easy digestion” means the food was pleasant, easy to swallow, and not attended by any trouble.

¹³ The expression “they reach the marriageability” means became marriageable, i.e. fifteen or more years young.

¹⁴ See the Lexicon attached to this Translation for explanation and an elaboration on the word, “rushdo.”

¹⁵ That is to say, and Allah knows best, you hastily consume some of their possessions before they grow older.

¹⁶ The phrase “grow-older” for the Arabic “yakbaro”=“يَكْبَرُوا.”

¹⁷ The word “abstain” here means: the guardian should not help himself from what belongs to the orphan.

¹⁸ The word “فقير” versus the “مسكين” see the Lexicon attached to this Translation for the distinction.

¹⁹ To intensify the word “reckoner” the word “meticulous” is prefixed to it, as الدقيق الحساب is حسيب.

²⁰ The word “mafrodhan”=“مفروضاً” is masculine, objective noun for which there is no English equivalent.

²¹ For the words “مساكين” versus “فقراء”, see the Lexicon attached to this Translation for the distinction. Meskeen = مسكين, i.e. having some material possessions but not sufficient; whereas فقير lacks any material possessions.

provide/give them you^z) of it;^x and let-say you^z for them a say *ma'arofan* (popularly acceptable and not *Sharey'ah* disapproved maxim).

فَارْزُقُوهُمْ مِنْهُ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا ﴿٨﴾

9. And *l'yahksha* (let reverently-fear) who^r if they^z left from behind them progeny²² weaklings, they^z feared/knew²³ over them so let *yatta'qo* (they^z reverently guard not to displease) Allah and let-say they^z a *sa'deedan* (straightly/truly/soundly) say.

وَلْيَخْشَ الَّذِينَ لَوْ تَرَكَوْا مِنْ خَلْفِهِمْ ذُرِّيَّتَهُمْ ضَعْفًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا ﴿٩﴾

10. Verily who^r they^z eat the orphans' possessions unjustly verily only they^z eat in their bellies a fire^w and shall *yasslawna*²⁴ (they^z be broiled on/by) *Sa'era*^w (intensely kindling Fire).^w

إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَى ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَسَيَصْلُونَ سَعِيرًا ﴿١٠﴾

11. Enjoins you^b Allah in yourⁿ children for the male like a fortune (*of*) the twain-females; so *en* (*albeit*) they^y were women above/over two then for them^y two thirds (*of*) what left [*he*] (*the deceased i.e. of estate*); and *en* (*if*) was-she^y one^w then for her [*the*] half and for his [*both fathers*]²⁵ for each (*of*) them both the sixth of what left [*he*] (*the deceased i.e. of estate*), *en* (*if*) [*was*] for him a child; then, *en* (*if*) not [*was*] for him a child²⁶ and inherited him his [*both fathers*], then for his mother the third; so *en* (*if*) [*were*] for him brothers, then for his mother the sixth, from after a will [*he*] enjoins by it^w or a debt; yourⁿ fathers and [*your*]ⁿ sons not profoundly know²⁷ you^z which (*of*) them (*is*) nearer for you^b beneficially; an ordainment^{w28} from Allah; verily Allah was Omniscient, *Hakeeman*²⁹ (*infinite bekma*³⁰ Possessor).

يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثَيَيْنِ فَإِنْ كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ وَإِنْ كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ وَلِأَبَوَيْهِ لِكُلِّ وَاحِدٍ مِّنْهُمَا الشُّدُسُ مِمَّا تَرَكَ إِنْ كَانَ لَهُ وَلَدٌ فَإِنْ لَمْ يَكُنْ لَهُ وَلَدٌ وَوَرِثَهُ أَبَوَاهُ فَلِأُمِّهِ الثُّلُثُ فَإِنْ كَانَ لَهُ إِخْوَةٌ فَلِأُمِّهِ الشُّدُسُ مِنْ بَعْدِ وَصِيَّهِ يُوصِي بِهَا أَوْ دَيْنٌ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ لَا تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ نَفْعًا فَرِيضَةٌ مِنَ اللَّهِ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿١١﴾

²² The word "ذُرِّيَّةٌ" linguistically has double meaning: (1) ancestry or (2) progeny. See اللسان. Clearly in this context progeny is what applies. Also the word progeny is both plural and singular or progenies; clearly here it is the descendants which are in reference.

²³ The word "خَافَ" carries dual meanings: (1) feared and (2) knew. Both meanings could apply. See اللسان.

²⁴ The word "يَصْلُونَ" transliterated "yaslawna" here for lack of a properly corresponding word in English, means broil simultaneously from all sides, as if the entire body is immersed in the intensely kindled Fire.

²⁵ The word "أَبَوَيْهِ" or its grammatical inflections all constitute an Arabic tongue expression meaning: father and mother as well as father and grandfather, father and uncle (paternal or maternal). See اللسان. However it must be born in mind that the word "mother" is not necessarily the begetter-mother = "الوالدة" as the "mother" in Arabic tongue could mean: step-mother, nursing mother, mother who reared some-one, or the aunt (paternal or maternal). The context defines exactly what is meant.

²⁶ Normally the word "وَلَدٌ" is a singular male child, but it could also mean children, males and females. See التاج.

²⁷ The word "تَدْرِي" is from "تَدْرِيَّةٌ" which is far more reaching than the simple "knowledge," as "تَدْرِيَّةٌ" extends to having deep knowledge of the subject matter.

²⁸ The word "فَرِيضَةٌ" is a singular feminine noun, with many meanings, among them in this case: a timely portion-decreed whereas "الْفَرَضُ" is a duty timely decreed. See التاج.

²⁹ See the Lexicon attached to this Translation for an exposition on the words "الحكيم" and "حكيم."

³⁰ See the Lexicon attached to this Translation for "bekma."

12. And for you^b a half (of) what left (of estate) yourⁿ spouses (wives) *en* (if) not was for them^y a child;³¹ then if, was for them^y a child then for you^b the quarter of what they^y left (of estate) from after a will^w they^y will by it^w or a debt; and for them^y the quarter of what you^z left (of estate) if not was for you^b a child; then *en* was for you^b a child then for them^y the eighth of what you^c left (of estate) from after a will^w you^z will by it^w or a debt; and *en* was a man (being) bequeathed a *kalalatan*^{w32} (decendent's possessions but no children or parents)^w or a woman and for him a brother or a sister then for each [of both] the sixth; then *en* they^z were more than *tha'leka* (afar-that-it/that)^x then they (are) partners in the third from after a will^w (being/to-be) willed by it^w or a debt other than *mudha'ren* (mutual-futile-injurer); an enjoinder from Allah; and Allah (is) Omniscient, Forbearer.

وَلَكُمْ نِصْفُ مَا تَرَكَ
أَزْوَاجُكُمْ إِنْ لَمْ يَكُنْ لَهُنَّ وَلَدٌ
فَإِنْ كَانَ لَهُنَّ وَلَدٌ فَلَكُمْ الرُّبْعُ
مِمَّا تَرَكَنَّ مِنْ بَعْدِ وَصِيَّتِ
يُوصِيَتُ بِهَا أَوْ دَيْنٍ وَلَهُنَّ
الرُّبْعُ مِمَّا تَرَكَتُمْ إِنْ لَمْ يَكُنْ
لَكُمْ وَلَدٌ فَإِنْ كَانَ لَكُمْ وَلَدٌ
فَلَهُنَّ الثَّمَنُ مِمَّا تَرَكَتُمْ مِنْ بَعْدِ
وَصِيَّتِ تَوْصُونَ بِهَا أَوْ دَيْنٍ وَإِنْ
كَانَ رَجُلٌ يُوْرَثُ كَلَالَةً أَوْ
امْرَأَةً وَلَهُ أَخٌ أَوْ أُخْتُ فَلِكُلِّ وَاحِدٍ
مِنْهُمَا النِّسْفُ فَإِنْ كَانُوا
أَكْثَرَ مِنْ ذَلِكَ فَهُمْ شُرَكَاءُ فِي
الثُّلُثِ مِنْ بَعْدِ وَصِيَّتِ يُوْصَى بِهَا أَوْ
دَيْنٍ غَيْرِ مُضَارٍّ وَصِيَّتِهِ مِنَ اللَّهِ
وَاللَّهُ عَلِيمٌ حَلِيمٌ ﴿١٢﴾

13. *Telka*^w (she-that-afar-it^w/those^w) (are) Allah's limits; and whoever [he] obeys Allah and His messenger [He] admits him (into) paradises^w/gardens^w run^w from under it^w the rivers immortals they^z (are) in it;^w and *tha'leka* (afar-that-it/that)^x (is) the win, the great.

تِلْكَ حُدُودُ اللَّهِ وَمَنْ يُطِيعِ
اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ
تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ
يُخَالِدِينَ فِيهَا وَذَلِكَ الْفَوْزُ
الْعَظِيمُ ﴿١٣﴾

14. And whoever [he] disobeys Allah and His messenger and [he] transgresses His limits, [He] admits him (into) a Fire^w immortal [he] (is) in it;^w and for him (is) a humiliating torment.

وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ
وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَارًا
خَالِدًا فِيهَا وَلَهُ عَذَابٌ
مُهِينٌ ﴿١٤﴾

15. And who^v they^y *ya'ateena* (commit)^y the profanity^{33w} of yourⁿ women then *etash'bedo*³⁴ (affirmatively let-you^z call to witness) on them^y a [he]-four of you;^b then

وَالَّذِي يَأْتِيكَ الْفَاحِشَةُ مِنْ
نِسَائِكُمْ فَاسْتَشْهِدُوا عَلَيْهِنَّ
أَرْبَعَةً مِنْكُمْ فَإِنْ شَهِدُوا

³¹ The word “ولد” applies to a “son” or a “daughter.” See الهادي.

³² The word “kalalati”= “كَلَالَة,” has many meanings, among them: (1) any deceased person that has no living biological parents, or no children, his heirs are “kalalati”= “كَلَالَة,” (2) any deceased person who has no living biological parents, nor children, his left property is “kalalati”= “كَلَالَة.” The “kalalati”= “كَلَالَة” is by “heir” or “heirs” or the left (after death) property. (3) Also, “kalalati”= “كَلَالَة” is a noun for other than father and son of the heirs.

³³ The word “فاحشة”= “profanity” means vulgar or irreverent say or action, i.e. excess of ugliness in statement or action by an entity, a person or a group, or any of Allah's proscriptions. Some times the word “فاحشة” or “الفاحشة” as in this great *Ayah*, the word is euphemistically used to mean adultery or fornication.

³⁴ There is no exact English equivalent/corresponding words for استشهدوا. The closest is the above stated.

en (if) they^z testified then let-you^z hold them^y in the houses until *yatanwaffabunna* (receives them^y while dying) the death or makes Allah for them^y a path.

فَأَمْسَكُوهُمْ فِي الْبُيُوتِ حَتَّى يَتُوفَّيَهُنَّ الْمَوْتُ أَوْ يَجْعَلَ اللَّهُ لَهُنَّ سَبِيلًا ﴿١٥﴾

16. And who^x-both, *ya'ateyaneba* ([both] come/commit it^w) of you^b then let-you^z annoy them both then en (if) both repented and both reformed then let-you^z shun a'n (regarding) them both; verily Allah was *Tanwaban* (iterative Relent) *Rabeeman* (iterative mercy Giver).

وَالَّذَانِ يَأْتِيَنِهَا مِنْكُمْ فَأَودُوهُمَا فَاتِ تَاكِ وَأَصْلَحَا فَأَعْرِضُوا عَنْهُمَا إِنَّ اللَّهَ كَانَ تَوَّابًا رَحِيمًا ﴿١٦﴾

17. Verily only the relentment^{w35} (is) on Allah for whom^r they^z work the ill by a *jabalaten*³⁶ (acting ignorantly or incorrectly); afterwards they^z repent of near; then verily those relents Allah on them and Allah [was] Omniscient *Hakeeman*³⁷ (infinite *bekmah*³⁸ Possessor).

إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ بِجَهَالَةٍ ثُمَّ يَتُوبُونَ مِنْ قَرِيبٍ فَأُولَئِكَ يَتُوبُ اللَّهُ عَلَيْهِمْ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿١٧﴾

18. And not-she^y the relentment^w (is) for whom^r they^z work the *sayye'aa'te*^w (demeritorious-deeds)^w until if *badhara* (attended at predetermined time and place) an *ahado*³⁹ (a lone/any-one) (of) them the death said [he]: verily I repent now; and nor who^r die they^z while they (are) unbelievers; those We prepared for them a painful torment

وَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ حَتَّى إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ قَالَ إِنِّي بُتْتُ أَنَّنِي وَلَا الَّذِينَ يَمُوتُونَ وَهُمْ كُفَّارًا أُولَئِكَ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا ﴿١٨﴾

19. O you, who^r they^z believed: not legitimate for you^b to inherit you^z the women coercively⁴⁰ and nor immure them^y you^z to go/arrogate you^z by some (of) what *aa'taytomohunna* (you^z accorded/allotted them^y) except if *ya'ateena* (come/commit)^y by an evident^w profanity;^{w41} and let-consort/espouse them^y you^z by the *ma'aroo'fe*^x (popularly acceptable and not *Sharey'ah* disapproved maxim); and en (if) you^z dislike them^y then *asa* (craving a deed beyond one's means/may) that you^z dislike a thing^x and makes Allah in it^x much *kbayran*⁴² (desirableness/worthiness/goodness).

يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا يَحِلُّ لَكُمْ أَنْ تَرِثُوا النِّسَاءَ كَرْهًا وَلَا تَعْضُلُوهُنَّ لِتَذْهَبُوا بِبَعْضِ مَا ءَاتَيْتُمُوهُنَّ إِلَّا أَنْ يَأْتِيَنَّ بِفَحِشَةٍ مُبِينَةٍ وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا ﴿١٩﴾

35 The word "التوبة" from Allah is relentment, but from a person it is repentance.

36 The word "جهالة"="jabalaten" is rooted in "جهل" meaning: (1) was ignorant of, (2) believed in some thing contrary to reality, (3) did something not correct. So the "jabalaten" is acting ignorantly or incorrectly.

37 See the Lexicon attached to this Translation for an exposition on the words "الحكيم" and "حكيم."

38 See the Lexicon attached to this Translation for "bekma."

39 See the Lexicon attached to this Translation regarding "أحد."

40 See the Lexicon attached to this Translation for the distinction between "كرها" fat'ha on the "ك" as in this *Ayah*, and "كرها" dhammah on the "ك" as in (S46: 15), and "اكرها" as in (S2:256).

41 Adultery or fornication.

42 The word "خير" = "kbayron," and the grammatically inflected "kbayren" or "kharan" all mean that which is desirable, of worthiness or goodness. Clearly charity, prayer, or any meritorious deed is surely "خير."

20. And *en* (if) wanted you^c exchanging a spouse (wife)⁴³ in-place (of) a spouse (wife) and *aa'taytom* (accorded-/allotted you^c) an *ehdahunna*⁴⁴ (a lone/any-one of them^y) a talent^x so let-not you^z take of it^x a thing; do you^z take it^x calumniously and sinfully manifestly. وَإِنْ أَرَدْتُمْ اسْتِبْدَالَ زَوْجٍ مَّكَاتٍ زَوْجٍ وَءَاتَيْتُمْ إِحْدَهُنَّ قِنْطَارًا فَلَا تَأْخُذُوا مِنْهُ شَيْئًا أَتَأْخُذُونَهُ بِهْتِنًا وَإِنَّمَا مِيثَاقُكُمْ
21. And how (can) you^z take it^x (back) and *qad* (already and affirmatively) *afidha*⁴⁵ (privately mutually went into open exchange of sexual-intimate-conducts) some (of) you^b to some and taken they^y from you^b *meethaqan*⁴⁶ (ratified-covenant)^x *gha'leedhan* (tough/solemnly-binding). وَكَيْفَ تَأْخُذُونَهُ وَقَدْ أَفْضَى بَعْضُكُمْ إِلَى بَعْضٍ وَأَخَذْتُ مِنْكُمْ مِيثَاقًا غَلِيظًا
22. And let-not marry you^z what married yourⁿ fathers of the women except what *qad* (already and affirmatively) antedated; verily it^x [was] profanity⁴⁷ and abhorrence; and fouled a path. وَلَا تَنْكِحُوا مَا نَكَحَ آبَاؤُكُمْ مِنَ النِّسَاءِ إِلَّا مَا قَدْ سَلَفَ إِنَّهُ كَانَ فَاحِشَةً وَمَقْتًا وَسَاءَ سَبِيلًا
23. Forbidden-she^y (it's) on you^b yourⁿ mothers and yourⁿ daughters and yourⁿ sisters and yourⁿ father's sisters and yourⁿ mother's sisters and the brothers' daughters and the sisters' daughters and yourⁿ mothers whom^v they^y breastfed you^b and yourⁿ sisters of nursing-mothers and yourⁿ women's (i.e. wives)'s mothers and yourⁿ step-daughters whom^v (are) in yourⁿ *hojo're*⁴⁸ (forbidden-protections) of yourⁿ women whom^v entered⁴⁹ you^c on them^y then *en* (if) not you^z were (having had) entered on them^y then no *jonaha*⁵⁰ (sin) (is) on you^b and the wives of yourⁿ sons who^r (are) of yourⁿ loins and to (simultaneously) gather you^z [between] the two sisters except what حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ وَأَخَوَاتُكُمْ وَعَمَّاتُكُمْ وَخَالَاتُكُمْ وَبَنَاتُ الْأَخِ وَبَنَاتُ الْأُخْتِ وَأُمَّهَاتُكُمُ اللَّاتِي أَرْضَعْنَكُمْ وَأَخَوَاتُكُمُ مِنَ الرَّضْعَةِ وَأُمَّهَاتُ نِسَائِكُمْ وَرَبَائِبُكُمُ اللَّاتِي فِي حُجُورِكُم مِّن نِّسَائِكُمُ اللَّاتِي دَخَلْتُم بِهِنَّ فَإِنْ لَّمْ تَكُونُوا دَخَلْتُم بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ وَحَلَائِلُ أَبْنَائِكُمُ الَّذِينَ مِنْ أَصْلَابِكُمْ

⁴³ The word “زَوْج” strictly and linguistically speaking means (1) pair, (2) spouse (husband or wife), (3) the individual entity with a companion, (4) category (sort or kind or specimen), (5) hue (color). And quite relevant to the word “زَوْج” is its plural: (1) “أَزْوَاج” which could also mean: (2) similars, i.e. the look-likes.), (3) hues. See *اللسان*. Here obviously what is relevant is the “be-spouse, from what follows in this Ayah.”

⁴⁴ See the *Lexicon* attached to this Translation regarding “أَحَدٌ.”

⁴⁵ The lofty and exalted language of The Qur'an describes certain conducts by using figures of speech, i.e. metonyms, such as “afidha”= “أَفْضَى”, which has many meanings, among them, “privately you went into open exchange of sexual-intimate-conducts” by way of engaging in intimate relation through having sexual deeds.

⁴⁶ The word “ميثاق”=“assured covenant” and “عهد”=covenant. See the *Lexicon* attached to this Translation.

⁴⁷ See footnote 33 above regarding “الفاحشة”=“profanity.”

⁴⁸ The word “محجور عليه منكم أي أنكم ممنوعون منه بتحريمه عليكم” that is that which is under your protection but by law you are forbidden to have sexual intimacy or conduct towards them^y.

⁴⁹ The phrase: “had entered on them” is a lofty figurative expression for having had private seclusion for sexual intercourse.

⁵⁰ See the *Lexicon* attached to this Translation for the meaning of the word “جَنَاح” figuratively taken to symbolize the inclination to sin or the sin itself. So, no “جَنَاح”= no sin.

qad (surely and affirmatively) antedated; verily Allah [was] *Ghafooran* (iterative Forgiver) *Raheeman* (iterative mercy Giver).

وَأَن تَجْمَعُوا بَيْنَ الْأُخْتَيْنِ
إِلَّا مَا قَدْ سَلَفَ إِنَّكَ أَنتَ
غَفُورٌ رَّحِيمٌ ﴿٢٣﴾

24. And the *muh'ssanato*⁵¹ (*marriers-she^{ym}*) of the women except what possessed-she^y yourⁿ right hands^{w52} Allah's Book (*is decreed*)⁵³ on you;^z and (*had been*) legitimated for you^b what (*is*) beyond *tha'lekum* (*collective-afar-that*), if *tabtagha*⁵⁴ (*earnestly-quest*) you^z by yourⁿ possessions marryers other than fornicators; so what *istamta'atom*⁵⁵ (*you^z had lengthily and affirmably relished/ delighted the transitory joy*) by it^x of them^y so *aato* (*let-you^z give them^y*) their^y remunerations ordainment;^w and no *jonaha*⁵⁶ (*sin*) (*is*) on you^b in what mutually delighted you^c by it^x from after the ordainment; verily Allah [was] Omniscient *Hakeeman*⁵⁷ (*infinite bekma*)⁵⁸ Possessor).

وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ
إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ كِتَابَ
اللَّهِ عَلَيْكُمْ وَأُحِلَّ لَكُمْ مَا وَرَاءَ
ذَلِكَمُ أَنْ تَبْتَغُوا بِأَمْوَالِكُمْ
مُحْصِنِينَ غَيْرَ مُسْفِحِينَ فَمَا
اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ فَآتُوهُنَّ
أُجُورَهُنَّ فَرِيضَةً وَلَا جُنَاحَ
عَلَيْكُمْ فِيهَا تَرْضَايْتُمْ بِهِ مِنْ
بَعْدِ الْفَرِيضَةِ إِنَّ اللَّهَ كَانَ
عَلِيمًا حَكِيمًا ﴿٢٤﴾

25. And whoever [*he*] could not of you^b *tawlan*⁵⁹ (*as possessor of fortune/ wealth/ resources*) to [*he*] marry the marryers^{w60} the she-believers then from what possessed-she^y yourⁿ right hands^{w61} of yourⁿ slave-girls the [*she*]-believers; and Allah (*is*) knower by yourⁿ belief some (*of*) you^b of some; so let-you^z marry them^y by permission (*of*) their^y folks; and let-give them^y you^z their^y remunerations by the *ma'aroofe* (*popularly acceptable and not Sharey'ah disapproved maxim*), *muh'ssa-na'ten*⁶² (*marriers-she^{ym}*) other than she-fornicators, nor she-takers paramours; then if *uhssenna* (*had been married-they^y*) then *en* (*if*) they^y come by a profanity^{w63} then on them^y half (*of*) what (*is*) on

وَمَنْ لَّمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا أَنْ
يَنْكِحَ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ
فَمِنْ مَا مَلَكَتْ أَيْمَانُكُمْ مِّنْ
فَتَيَاتِكُمُ الْمُؤْمِنَاتِ وَاللَّهُ أَعْلَمُ
بِإِيمَانِكُمْ بَعْضُكُم مِّنَ بَعْضٍ
فَآتُوهُنَّ بِإِذْنِ أَهْلِهِنَّ
وَأُتُوهُنَّ أَجُورَهُنَّ بِالْمَعْرُوفِ
مُحْصَنَاتٍ غَيْرَ مُسْفِحَاتٍ وَلَا
مُتَّخِذَاتِ أَخْدَانٍ فَإِذَا أُحْصِنَ

51 The word "marriers-she^{ym}" = "محصنات," has at least two related but distinct meanings (1) marryers-she^{ym} i.e. ladies who are married, (2) the females who became Muslims and are chaste because of Islam. In normal Arabic vernacular "محصنات" = "زوجات" but "زوجات" is not a Qur'anic terminology per se, although "زوجة," and "أزواج" are surely Qur'anic terms. So in Qur'anic terms "marriers-she^{ym}" = "محصنات," and nothing else.

52 The Qur'anic expression "possessed yourⁿ right hands" is an Arabic tongue expression meaning: your slave.

53 It must be noted that in the word "Book" is كتاب not كتاب, i.e. the "Book" is مفعول مطلق, i.e. it's decreed upon you.

54 The word "ابتغى" = "طلب حثيثا" meaning: earnestly quested.

55 The word "استمتع" is "تمتع طويلا," see "الهادي," hence lengthily is added to emphasize this concept.

56 See footnote 50 above regarding "جناح" = sin.

57 See the Lexicon attached to this Translation for an exposition on the words "الحكيم" and "حكيم."

58 See the Lexicon attached to this Translation for "bekma."

59 The word "tawlan" does not have an exact English equivalent per se. It generally means: possessor of fortune, wealth, resources.

60 See footnote 51 above regarding "marriers-she^{ym}" = "محصنات."

61 That is what you own of she-slaves.

62 It is illegitimate for you the "marriers-she^{ym}" = "محصنات," which has at least two related but distinct meanings (1) marryers-she^{ym} (2) the females who became Muslims and are chaste because of Islam.

63 That is adultery or fornication.

the *muh'ssana'te* (*marriers-she*)^{ym64} of the torment, *tha'leka* (*afar-that-it/that*)^x (*is*) for who^p *kehasheya* (*[he]* reverently-feared) the *anata*⁶⁵ (*fornication/corruption/sin/wrong/tribulation*) of you;^b and if *tassbero* (*you^z hold on patiently*) (*it is*) *khayron* (*superior/worthier*) for you^b and Allah (*is*) *Ghafooron* (*iterative Forgiver*) *Raheemon* (*iterative mercy Giver*).

فَإِنْ أَتَيْتَ بِفَحْشَةٍ فَعَلَيْكَ نَصْفُ
مَا عَلَى الْمُحْصَنَاتِ مِنْ
الْعَذَابِ ذَلِكَ لِمَنْ خَشِيَ الْعَنَتَ
مِنْكُمْ وَأَنْ تَصْبِرُوا خَيْرٌ لَّكُمْ وَاللَّهُ
عَفُورٌ رَّحِيمٌ ﴿٦٤﴾

26. Wants Allah to manifest for you^b and *yahdey* (*to divinely-guide*) you^b [*He*] (*about the*) dispensations^w (*of*) whom^r of before you^b and to relent [*He*] on you;^b and Allah (*is*) Omniscient *Hakeemon*⁶⁶ (*infinite bekmah*)⁶⁷ Possessor).

يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ
رِجْسَ الَّذِينَ مِنْ قَبْلِكُمْ وَيَتُوبَ
عَلَيْكُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٦٥﴾

27. And Allah wants to relent [*He*] on you^b and want who^r *yattabe'ona* (*they^z closely-follows*) the desires^w that you^z incline a great inclination (*by way of deviation*).

وَاللَّهُ يُرِيدُ أَنْ يَتُوبَ عَلَيْكُمْ
وَيُرِيدَ الَّذِينَ يَتَّبِعُونَ الشَّهَوَاتِ
أَنْ تَمِيلُوا مِيلًا عَظِيمًا ﴿٦٦﴾

28. Wants Allah to lighten *a'n* (*off*) you^b and the mankind (*had been*) created feebly.⁶⁸

يُرِيدُ اللَّهُ أَنْ يُخَفِّفَ عَنْكُمْ وَخُلِقَ
الْإِنْسَانُ ضَعِيفًا ﴿٦٧﴾

29. O you, who^r they^z believed: let-not eat* you^z yourⁿ possessions among you^b by the falsehood^x except if (*it*) is a trade *a'n*⁶⁹ (*by*) consent from you;^b and let-not kill you^z yourⁿ selves;^w verily Allah [*was*] by you^b *Raheeman* (*iterative mercy Giver*).

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا
أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ
تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِنْكُمْ
وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ
بِكُمْ رَحِيمًا ﴿٦٨﴾

30. And whoever [*he*] does *tha'leka* (*afar-that-it-that*)^x transgressively and unjustly then will *nussley*⁷⁰ (*[We] broil*) him (*on/by*) a Fire^w and *tha'leka* [*was*] on Allah easy.

وَمَنْ يَفْعَلْ ذَلِكَ عُدْوَانًا وَظُلْمًا
فَسَوْفَ نُصْلِيهِ نَارًا وَكَانَ
ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿٦٩﴾

31. *En* (*if*) you^z avoid bigs (*of*) what you^z (*are*) restrained *a'n*⁷¹ (*regarding*) [*it*]^x [*We*] expiate *a'n* (*regarding*) you^b yourⁿ misdeeds^w and admit you^b [*We*] an admittance-*kareeman* (*bounty-giver, ennobler and of many uses/effects*).

إِنْ جَحْتَبُوا كَبَائِرَ مَا تُنْهَوْنَ
عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ
وَنُدْخِلَكُمْ مُدْخَلَ كَرِيمًا ﴿٧٠﴾

⁶⁴ It is illegitimate for you the "marriers-she^{ym}" = "محصنات" which has at least two related but distinct meanings (1) marriers-she^{ym}, (2) the females who became Muslims and are chaste because of Islam.

⁶⁵ The word "*alanata*" = "العنت" in this context could stand for any of multiple meanings: (1) fornication, (2) corruption, (3) sin, (4) wrong, (5) tribulation. See الهادي واللسان.

⁶⁶ See the Lexicon attached to this Translation for regarding "حكيم."

⁶⁷ See the Lexicon attached to this Translation for "bekmah."

⁶⁸ The word "ضعيفا" is in an adverbial construct, hence translated "feebly." See إعراب القرآن، لمحمود صافي.

* Here "eat" means legitimize/make legitimate. أكل مال الغير = ate other's funds = legitimized other's funds for own self.

⁶⁹ See the Lexicon attached to this Translation for the various meanings of the prepositional letter "عن."

⁷⁰ The word "نصليه" transliterated "nusley" here for lack of a properly corresponding word in English, means broil simultaneously from all sides, as if the entire body is immersed in the intensely heated Fire.

⁷¹ Ibid.

32. And let-not long you^z what favored⁷² by it^x Allah some (of) you^b over some; for the men a lot of what *ektasaba*⁷³ (*reciprocally earned*) they^z and for the women a lot of what *ektasaba*-they;^y and let-ask Allah you^z of His munificence; verily Allah [was] by everything Omniscient.

وَلَا تَنْمُنُوْا مَا فَضَّلَ اللّٰهُ بِهِۦ بَعْضَكُمْ عَلَىٰ بَعْضٍ ۚ لِلرِّجَالِ نَصِيبٌ مِّمَّا اكْتَسَبُوْا وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا اكْتَسَبْنَ ۚ وَسَأَلُوْا اللّٰهَ مِنْ فَضْلِهِ ۗ اِنَّ اللّٰهَ كَانَ بِكُلِّ شَيْءٍ عَلِيْمًا ﴿٣٢﴾

33. And for each We made agnates/heirs of what left (of estate) both the begetters (parents) and the nearest relatives; and who^r bounded-she^y yourⁿ *ayma'ne* (oaths) so *aa'tohum* (*let-allot/give them you*^b) their lot; verily Allah [was] over everything *Sha'beedan* (Witnesser/ Testifier).

وَلِكُلٍّ جَعَلْنَا مَوَالِيًّا وَمَا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَلِلَّذِيْنَ عَقَدْتَ اَيْمَنُكُمْ فَاَتَوْهُمْ نَصِيْبُهُمْ اِنَّ اللّٰهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدًا ﴿٣٣﴾

34. The men (are) *qanwamona*⁷⁴ (*iterative guardians-/protectors*) over the women by what favored⁷⁵ Allah some (of) them over some and by what they^z expended of their possessions; so the *ssa'leha'te* (*righteous-women*) (are) *ga'neta'ton* (*she: devotedly-obeyers-/submitters*), she-keepers-up⁷⁶ for the (*husband's*) absence by what kept-up Allah; and whom^v you^z fear their^y *noshog'a* (*disdainful upraise in recalcitrance*), then let-exhort⁷⁷ them^y you^z and let-forsake them^y in the *madha'je'a* (*places of reposing while on their sides/places of repose*), and let-beat⁷⁸ them^y you^z; then *en* (if) they^y obeyed you^b then let-not you^z transgress-/wish⁷⁹ on them^y a path; verily Allah [was] *Aa'leyon*

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللّٰهُ بَعْضُهُمْ عَلَىٰ بَعْضٍ وَبِمَا اَنْفَقُوا مِنْ اَمْوَالِهِمْ ۗ فَاَلْصَلِحْتُ قَنِيْتُ حَافِظْتُ لِلْغَيْبِ بِمَا حَفِظَ اللّٰهُ وَالَّذِيْنَ تَخَافُوْنَ نُشُوْرَهُنَّ فَعِظُوْهُنَّ بِمَا يَهْجُرُوْنَ ۚ فِي الْمَضَاجِعِ وَاصِرُوْنَ ۚ اِنْ اَطَعَكُمْ فَلَا

⁷² That is Allah had conferred some benefits, facilities, and obligations for some and not others.

⁷³ The word “اكتسبوا” rooted in “اكتسب” = “افتعل، و ليس فاعل أو تفاعل”، hence “الإفتعال” = “spurious-reciprocity,” not a genuine mutuality, as by *doing* and *redoing* the deed repetitively the doer likes the deed and the deed likes the doer, consequently the doer gets accustomed to the deed, making a consortial relation with the deed itself and giving rise to “الإفتعال” = “spurious-reciprocity.” Also, “اكتسبت” has more letters-construct implying more positive or negative meaning, in this case a negative one.

⁷⁴ The word “قوامون” is plural for “قوام”، meaning iterative guardians/protector and/or maintainer, in the sense of constantly providing and guarding them.

⁷⁵ Some see among the merits of such “favor” as: men are generally more rational, better administrators, Allah’s Prophets and Messengers are all men, by what they provide (e.g.: dowry) and maintain for all other needs for the family.

⁷⁶ The word “حافظات” is rooted in “حفظ” which is to “kept-up” not just “kept, or maintained,” or even “guarded.” Merriam Webster’s Dictionary puts “keep up” as: “to stay even (as in acts of strength, endurance, or speed) *although he was small he could keep up with the larger boys in sports*.” (Emphasis is added).

⁷⁷ The word “فَعِظُوهُنَّ” rooted in “وعظ” = “exhorted” / “admonished,” and “موعظة” could mean: exhortation or admonition.

⁷⁸ The words “beat them” for “اضربوهن” must be understood in terms of what the Prophet and Messenger of Allah (SAWS) said, as he is the best and final authority in the explanation/interpretation of The Qur’an whenever he explains/interprets any portion of it. He said regarding “beat them” = “اضربوهن”، “ضربا غير مبرح”، that is: a beat not hard. To explain the idea of “not hard,” the noted “interpreter” of The Qur’an, and for whom the Messenger prayed to Allah (to make him understand and interpret The Qur’an), the Companion Ibn Abbas this Ibn Abbas said: take a stick of “erak” or “miswak” (the Islamic tooth brush, sort of speak) which is the size of a standard pencil and to strike them symbolically. Additionally, that striking should never be on the face or any part of it.

⁷⁹ The word “تبغوا” linguistically carries two distinct meanings: (1) to transgress or (2) to wish. Qur’an commentators are not firm as to one or the other. Perhaps both apply.

(High beyond description) Ka'beero^x (Big beyond comparison- /comprehension, Pre-Extant, Predates all things).

بَعُّوا عَلَيْهِنَّ سَبِيلًا إِنَّ اللَّهَ
كَانَ عَلِيمًا كَبِيرًا ﴿٣١﴾

35. And *en* (if) feared/knew⁸⁰ you^c a dissension between them both then let-mission⁸¹ you^z a referee from his folks and a referee from her folks *en* (if) both want reconciliation Allah harmonizes between them both; verily Allah [was] Omniscient, Proficient.

وَأِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا
فَابْعَثُوا حَكَمًا مِّنْ أَهْلِهِ وَحَكَمًا
مِّنْ أَهْلِهَا إِنْ يُرِيدَا إِصْلَاحًا يُوَفِّقِ
اللَّهُ بَيْنَهُمَا إِنَّ اللَّهَ كَانَ عَلِيمًا خَبِيرًا ﴿٣٢﴾

36. And let-worship you^z Allah and let-not partner you^z (other deities) by Him a thing, and [let-oblige you^z] by both the begetters (parents) *ehsan* (meritorious deed); and by the kin possessor and the orphans and the *masakee'ne* (ones not having sufficient material possessions)⁸² and the neighbor the kin possessor and the far neighbor and the fellow-traveler and son (of) the path (the wayfarer) and what possessed-she^y yourⁿ right hands^w (i.e. your slaves/maid); verily Allah loves not whom^p [be] [was] prideful, boastful.

وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ
شَيْئًا وَالْبَاقِلِينَ إِحْسَنًا وَبِذَى
الْقُرْبَى وَالْيَتَامَى وَالْمَسْكِينِ
وَالْجَارِ ذِي الْقُرْبَى وَالْجَارِ
الْبُحْبُوبِ وَالصَّاحِبِ بِالْجَنُبِ
وَأَبْنِ السَّبِيلِ وَمَا مَلَكَتْ
أَيْمَنُكُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَن
كَانَ مُخْتَالًا فَخُورًا ﴿٣٣﴾

37. Who^r they^z stint⁸³ and command the mankind by the stint and they^z conceal what gave them Allah of His munificence; and We prepared for the unbelievers a humiliating torment.

الَّذِينَ يَبِخُلُونَ وَيَأْمُرُونَ النَّاسَ
بِالبُخْلِ وَيَكْتُمُونَ مَا آتَاهُمُ
اللَّهُ مِنْ فَضْلِهِ وَأَعْتَدْنَا
لِلْكَافِرِينَ عَذَابًا مُّهِينًا ﴿٣٤﴾

38. And who^r they^z expend their possessions ostentatiously (for) the mankind and they^z believe not by Allah and not by The Day [The] Last and whoever the Satan for him (is) a mate so fouled a mate.

وَالَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ رِئَاءَ
النَّاسِ وَلَا يُؤْمِنُونَ بِاللَّهِ وَلَا
بِالْيَوْمِ الْآخِرِ وَمَن يَكُنِ الشَّيْطَانُ
لَهُ قَرِينًا فَسَاءَ قَرِينًا ﴿٣٥﴾

39. And what/what-that⁸⁴ (is) on them had they^z believed by Allah and The Day [The] Last, and expended they^z of what *razagabum* (provided/ allotted them) Allah; and [was] Allah by them Omniscient.

وَمَاذَا عَلَيْهِمْ لَوْ ءَامَنُوا بِاللَّهِ
وَالْيَوْمِ الْآخِرِ وَأَنْفَقُوا مِمَّا رَزَقَهُمُ
اللَّهُ وَكَانَ اللَّهُ بِهِمْ عَلِيمًا ﴿٣٦﴾

40. Verily Allah wrongs⁸⁵ not a *methgala* (weigh/ burden-

إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِنْ

⁸⁰ Linguistically the word "خاف" carries dual meanings: (1) feared and (2) knew. Both meanings could apply.

⁸¹ The word "بعث" in "إبعثوا" carries several meanings, among them: sent, arouse, resurrected, and prompted.

⁸² For the words "مساكين" versus "فقراء", see the Lexicon attached to this Translation for the distinction. *Meskeen*=مسكين, i.e. having some material possessions but not sufficient; whereas *faqeer* lacks any material possessions.

⁸³ The "يَبِخُلُونَ" for lack of a better word, is translated as "stint." But "stint" must be taken in the sense of miserliness or stinginess.

⁸⁴ It is accurate to consider "ماذا" as a single particle="what" or to consider it two particles: "ما"="what" and "ذا"=that. See أعراب القرآن، لمحمود صافي. Here it could be either or both.

⁸⁵ The word "wrong" has myriads of meanings, among them: curtails or diminishes, as in this case.

/equipoise) (of) a dharraten^w (small ant/mote/atom);^w and en (if/albeit) tako⁸⁶ (it^w be) is a hasanatan^w (meritorious - deed)^w [He] doubles it^w and accords [He] from ladon⁸⁷ (directly and possessively from) Him a remuneration great.

تَكَ حَسَنَةً يُضْعِفُهَا وَيُؤْتِ
مِنْ لَدُنْهُ أَجْرًا عَظِيمًا ﴿٤٠﴾

41. So how whence⁸⁸ came/brought We from each Ummten^w (people/community)^w by a sha'beeden (witnesser-/testifier), and came/brought We by you⁸ on these sha'beedan (witnesser/testifier).

فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ
بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ
شَهِيدًا ﴿٤١﴾

42. Then-day long⁸⁹ who^r unbelieved they^z and they^z disobeyed the messenger if⁹⁰ (to be) leveled by them the Earth^w and not conceal they^z Allah a discourse⁹¹.

يَوْمَئِذٍ يَوَدُّ الَّذِينَ كَفَرُوا وَعَصَوُوا
الرَّسُولَ لَوْ تُسَوَّى بِهِمُ الْأَرْضُ وَلَا
يَكْتُمُونَ اللَّهَ حَدِيثًا ﴿٤٢﴾

43. O you, who^r they^z believed let-not near you^z the Prayer^w while you^f (are) drunk until you^z know what you^z say; nor junuban⁹² (in the "great incidence"), except passing through a path until taghta'selo⁹³ (you^z fully shower or bathe); and en (if) you^c were ill or on a journey or came an abadon⁹⁴ (a lone/any-one) of you^b from the gha'ette⁹⁵ (place of personal relief) or lamastom⁹⁶ (you^z had: sexual-intercourse with/mutually salaciously touched) the women then not you^z found water then tayamamo⁹⁷ (let-have a waterless ablution as prescribed) a good ssa'eedan (cleansed-dust/soil) and let-wipe yourⁿ faces and yourⁿ hands;^w verily Allah [was]: Afonwan (iterative Pardoner) Ghafooran (iterative Forgiver).

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْرَبُوا
الصَّلَاةَ وَأَنْتُمْ سُكَرَى حَتَّى
تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا
عَابِرِي سَبِيلٍ حَتَّى تَغْتَسِلُوا وَإِنْ
كُنْتُمْ مَرَضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ
جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ
لَمَسْتُمُ النِّسَاءَ فَلَمْ يَجِدُوا مَاءً
فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا
بُيُوتَهُمْ وَأَيْدِيَهُمْ إِنَّ اللَّهَ كَانَ
عَفُورًا غَفُورًا ﴿٤٣﴾

⁸⁶ Tako=ta'kon, shortened for resoluteness and assertiveness, see تفسير الفخر الرازي

⁸⁷ The word "لَدُنْ" is closer than "عِنْدَ" as you can say: "عِنْدِي مَالٌ وَ الْمَالُ لَيْسَ بِقَبْضَتِكَ الْآنَ", thus, "لَدُنْ" which closer spatially and more specific. So, "directly and possessively from" (Him) seems to indicate such closeness. See اللسان.

⁸⁸ This "إِذَا" is not a conditional article, See اعراب القرآن، د محمود صافي.

⁸⁹ The word "يَوْمَئِذٍ" translated as "long" means an earnest, heartfelt desire, especially for something beyond reach. That is to say: what many long for is not going to happen.

⁹⁰ The particle "لَوْ" since it is to a future-connected verb, probable to occur and not sure it's a present occurrence, such a "لَوْ" amounts to "if" or "when." See معني اللبيب، ابن هشام

⁹¹ The word "discourse"="حديثًا" here means a single statement of fact, as all their senses will testify against them.

⁹² The word "junban"="جنبًا" means having had ejaculation by sexual intercourse or other means, such as ejaculating in a dream. When one is "junban"="جنبًا" it is said he is in the "great incidence," as opposed to the "lesser incidence" when one breaks his "wudho'a"= the cleansing for performance of the Prayer.

⁹³ The word "taghtaselo" means to have "ghosl"= full shower or bath of the body after having had ejaculation for any reason. The "ghosl" is to be done in a Share'yah prescribed manner.

⁹⁴ See the Lexicon attached to this Translation regarding "أحد."

⁹⁵ The word "gha'ett"="غانط" literally means a depression in the land. Because The Qur'an uses rather elegant and lofty language, so it uses metonymy and figures of speech to indicate some-thing, i.e. not directly but indirectly, a system the Arabic tongue is well used to. So, "algha'ett"="غانط"=depression in the land where a person goes for privacy for self relief, i.e. emptying of one's bowels/bladder. So euphemistically it is used to indicate such privacy for that purpose.

⁹⁶ The word "lamastum" has several meanings, such as: (1) touching; (2) euphemism for having had sexual intercourse out of need versus for simple pleasure, as اللامسة = seeking out of need. See الهادي.

⁹⁷ The word "tayamamo"="تيمموا" means: for lack of water to make ablution for the Prayer strike a clean soil with the palms of the two hands and wiped the face and hands.

44. Have not seen [you^s] to whom^r they^z (*had been*) given a lot of the book they^z purchase the misguidance^w and they^z want that you^z stray the path. أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يَشْتَرُونَ الضَّلَالََةَ وَيُرِيدُونَ أَن تَضِلُّوا السَّبِيلَ ﴿٤٤﴾
45. And Allah (*is*) knowinger by yourⁿ foes and sufficed by Allah Wa'leyyan (*Guardian/Ally*) and sufficed by Allah Na'sseeran (*multitudinous-Succorer*). وَاللَّهُ أَعْلَمُ بِأَعْدَائِكُمْ ۖ وَكَفَى بِاللَّهِ وَلِيًّا وَكَفَى بِاللَّهِ نَصِيرًا ﴿٤٥﴾
46. Of whom^r *hado*⁹⁸ (*they who: adopted the Jewish "law"/ customs/repented*) they^z distort the *ka'lem*^x (*plural of word/sentence*)^x a'n (*off*) its^x places⁹⁹ and say they^z we heard and we disobeyed; and let-hear [you^s] other than *musma'en*¹⁰⁰ (*hearer/to be heard you^s*) and *ra'eana*¹⁰¹ (*be considerate to us/foolish/hasty you^s*) twistingly (*of*) their tongues¹⁰² and discredibly¹⁰³ in the religion; and surely had they^z said we heard and we obeyed and let-hear [you^s] and *undborna* (*let you^s pay attention to us/give us respite*) surely [was] *khayran* (*choicer-/worthier*) for them and upright-straighter; [and,] but cursed them Allah by their unbelief; so they^z believe not except a little/a few.¹⁰⁴ مِنَ الَّذِينَ هَادُوا يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا وَاسْمَعَ غَيْرَ مُسْمِعٍ وَرَاعِنَا لَيًّا بِأَلْسِنِهِمْ وَطَعْنَا فِي الَّذِينَ وَلَوْ أَنَّهُمْ قَالُوا سَمِعْنَا وَأَطَعْنَا وَاسْمَعَ وَأَنْظَرْنَا لَكَانَ خَيْرًا لَّهُمْ وَأَقْوَمَ وَلَكِنْ لَعَنَهُمُ اللَّهُ يَكْفُرْهُمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا ﴿٤٦﴾
47. O, you who^r *oto* (*had been accorded they^z*) the book let-believe you^z by what *naẓẓalna* (*We repetitively descended*) *musaddeqan*¹⁰⁵ (*accepter as credible*) for what (*is*) with you^b of before [We] efface faces^x then *narrodda*¹⁰⁶ ([We] *forthwith-return*) it^x over its^{x107} rears; or [We] curse them just-as [We] cursed companions (*of*) the Sabbath; and [was] Allah's command *mafoolan* (*inevitably done/fulfilled*). يَا أَيُّهَا الَّذِينَ أُوتُوا الْكِتَابَ آمِنُوا بِمَا نَزَّلْنَا مُصَدِّقًا لِّمَا مَعَكُمْ مِّن قَبْلِ أَن نَّطْمِسَ وُجُوهًا فَنَرُدَّهَا عَلَىٰ أَدْبَارِهَا أَوْ نَلْعَنَهُمْ كَمَا لَعَنَّا أَصْحَابَ السَّبْتِ ۚ وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا ﴿٤٧﴾

⁹⁸ The word "*hada*" for the singular and "*bado*" for the plural has *three distinct* Arabic meanings: (1) returned to the truth; (2) returned and *repented*; (3) entered into the "*law*" (religion) of the Jews and adopted the Jewish customs. It is interesting that the Hebrew language does *not* have a word for "*religion*" *per se*, that is why they say: "*law*," that is they say the *Mosaic Law*, instead of *Mosaic religion*.

⁹⁹ That is *rendering it out of its proper context*.

¹⁰⁰ The phrase "*hear you other than musma'en*" carries a *paradoxical* meaning: on the *good side* it could mean that may you not be a hearer of any bad thing; or on the *bad side* it means that may you be *robbed* of the *capacity to talk or be heard you again*, i.e. wishing *deafness for him*. Clearly the Jews meant the second meaning for the Prophet. See *كتب التفاسير*.

¹⁰¹ See *Ayah* (S2:104) instructs the Muslims *not* to use "*ra'ena*." One meaning: is: (1) [you^s] consider us, by way of being kind and considerate. (2) The *second* meaning is: [you^s] hasty, foolish, rash and thoughtless, as the Jews used to address Mohammad (SAWS).

¹⁰² The Jews used to address Mohammad (SAWS) and *twist* their tongue *almost impermeably* to mean: (you) hasty, foolish, rash and thoughtless.

¹⁰³ In fact both words "*twistingly*" and "*discredibly*" in this *Ayah* are stated in the *adverbial* construct. See *أعراب القرآن، لمحمود صافي*.

¹⁰⁴ That is a "*mini-belief*," not deserving to be called "*belief*" *per se*. Or only *a few of them believe*. See *القرطبي*.

¹⁰⁵ The word "*musaddeqan*" is more than an "*affirmer*," it is *accepter of the referent as credible*.

¹⁰⁶ The word "*نردّها*" is rooted in "*ردّ*" meaning *forthwith-retuned*; example the greeting must be "*forthwith retuned*," as in: "And when (*had*) been greeted you^c by a greeting^w then let-you^z greet by better than it ^w or let-you^z forthwith-return it^w." (S 4: 86).

¹⁰⁷ So it is "*it^w rears*" = "*أديارها*," *not* "*their rears*," as this could mean: "*أديارهم*."

48. Verily Allah forgives not to (be) partnered by Him (other deities); and [He] forgives what (is) lesser than *tha'leka* (afar-that-it/that)^x for whom^p [He] wills; and whoever [be] partners by Allah then *qad* (already and confirmatively) *iftra* ([he] crafted a lie for fraudulent end) a great sin. إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَىٰ إِثْمًا عَظِيمًا ﴿٤٨﴾
49. Have not [you^s] seen to whom^r *youzakeko* (they^z exculpate and laud)¹⁰⁸ their selves^w indeed Allah *youzakey* ([He] exculpates/befits/suits land blesses) whom^p [He] wills and not *yodh'lamoona*¹⁰⁹ (to be wronged they^z) a *fa'tila*¹¹⁰ (entwined skin slough/thin thread in the slit of a date-stone). أَلَمْ تَرَ إِلَى الَّذِينَ يَزْكُونَ أَنْفُسَهُمْ بِلِ اللَّهِ يُرْكِي مَنْ يَشَاءُ وَلَا يُظْلَمُونَ فَتِيلًا ﴿٤٩﴾
50. Let-look [you^s] how *yastarona* (they^z craft a lie for fraudulent end) on Allah the untruth^x and sufficed by it^x a sin^x manifeste^r. انْظُرْ كَيْفَ يَقْرَوْنَ عَلَى اللَّهِ الْكُذِبَ وَكُنِيَ بِهِ إِثْمًا مُّبِينًا ﴿٥٠﴾
51. Have not seen [you^s] to whom^r they^z *oto* (had been accorded/given) a lot of The Book they^z believe by the *jeb'te*¹¹¹ (idol deities besides Allah) and the *Tta'ghoo'te*¹¹² (devil/or rule by tyrant or irreligious-man-made system) and say they^z for whom^r unbelieved they^z those (are) *abda* (of better/have more divine-guidance) than who^r they^z believed a path. أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يُؤْمِنُونَ بِالْكِتَابِ وَأَلْطَفُوتٍ وَيَقُولُونَ لِلَّذِينَ كَفَرُوا هَؤُلَاءِ أَهْدَىٰ مِنَ الَّذِينَ ءَامَنُوا سَبِيلًا ﴿٥١﴾
52. Those (are) whom^r cursed them Allah; and whom^p Allah curses surely never [you^s] find for him a *na'sseeran* (multitudinous-succorer). أُولَٰئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ وَمَنْ يَلْعَنِ اللَّهُ فَلَن تَجِدَ لَهُ نَصِيرًا ﴿٥٢﴾
53. Or for them a lot of the proprietorship so then not *youa'tona* (they^z accord/give) the mankind a *na'qeera*¹¹³ (tiny dot on the head cap of the date-stone). أَمْ لَهُمْ نَصِيبٌ مِّنَ الْمُلْكِ فَإِذَا لَا يُؤْتُونَ النَّاسَ نَقِيرًا ﴿٥٣﴾
54. Or they^z envy the mankind over what Allah *aa'ta* (accorded/gave) them of His munificence; then *qad* (already and affirmatively) *aa'tayna* (We accorded/given) *aala*¹¹⁴ (family of/house of/kin of/the notables of the family of) *Ebrabeema* (Abraham) the book and the *hekmeta*¹¹⁵ (wisdom)^w and *aa'tayna* them a great proprietorship. أَمْ يَحْسُدُونَ النَّاسَ عَلَىٰ مَا ءَاتَاهُمُ اللَّهُ مِن فَضْلِهِ فَقَدْ ءَاتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَالْحِكْمَةَ وَءَاتَيْنَاهُم مَّلَكًا عَظِيمًا ﴿٥٤﴾

¹⁰⁸ The word “يَزْكُونَ” here means they^z exculpate and lauded themselves. See الطبري واللسان.

¹⁰⁹ The word “wrong” has myriads of meanings, among them: *curtains* or *diminishes*, as in this *Ayah*.

¹¹⁰ The word “fatila” = “فتيلا” means the skin-slough/the thread in the cleft of a date-stone, i.e. example of paucity for closeness to nothingness.

¹¹¹ That is idle deities besides Allah, such as foreteller, magician, or idles.

¹¹² The word “at-Taghoo” = “الطاغوت” has several meanings; see the *Lexicon* attached to this *Translation*.

¹¹³ The word “nageera” = “نقيرا” means: a tiny dot on the head cap of the date-stone, i.e. very minuscule value; example of paucity for contemptible sum.

¹¹⁴ The word “آل” has many meanings, among them: (1) the distant indistinguishable human apparition, (2) the family of a person, i.e. wife and children, (3) the chiefs or the notables of a family, (4) the followers of a certain leaders. It is used to *ennoble* and *dignify*.

¹¹⁵ The English word “wisdom” is highly inadequate term to describe its supposed Arabic equivalent “hekma.” See the *Lexicon* attached to this *Translation*, for an exposition.

55. So of them who^P [he] believed by him/it^x and of them who^P [he] repelled a'n (regarding) him/it^x and sufficed by Hell^w a Sa'era^w (intensely kindling Fire). فَمِنْهُمْ مَّنْ ءَامَنَ بِهِۦ وَمِنْهُمْ مَّنْ صَدَّ عَنْهُ ۚ وَكَفَىٰ بِجَهَنَّمَ سَعِيرًا ﴿٥٥﴾
56. Verily who^r unbelieved they^z by Our Aya'te^w (messages) will nussley¹¹⁶ ([We] broil) them (on/by) a Fire,^w every-when¹¹⁷ ripened-she^{y118} their skins^x We substituted them skins^x other than it^{w119} so that they^z taste the torment; verily Allah [was] Mighty Hakeeman¹²⁰ (infinite bekma¹²¹ Possessor). إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ نُصْلِيهِمْ نَارًا كُلَّمَا نَضِجَتْ جُلُودُهُمْ بَدَّلْنَاهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا الْعَذَابَ ۚ إِنَّ اللَّهَ كَانَ عَزِيزًا حَكِيمًا ﴿٥٦﴾
57. And who^r they^z believed and they^z worked the righteous-works^w [We] shall admit them (into) paradises^w/gardens^w run^w from under it^w the rivers immortals they^z (are) in it^w forever; for them in it^w (are) spouses (wives) mutta'hbaraton^w (she-they had been purged),^w and [We] admit them (into) a compounded shade (i.e. shaded shades). وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ سُدَّخِلُهُمْ جَنَّاتٍ تَجْرَىٰ مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا لَّهُمْ فِيهَا أَزْوَاجٌ مُّطَهَّرَةٌ وَهُمْ فِيهَا ظِلِيلًا ﴿٥٧﴾
58. Verily Allah commands you^z to toaddo¹²² (personally deliver or pay the full obligations of) the amana'tee¹²³ (the entrustment/entrusted: possessions/responsibilities/duties) to their owners;¹²⁴ and if you^c ruled among the mankind that you^z rule by the justice; verily Allah, (is) ne'emma¹²⁵ (what excellent) [He] exhorts¹²⁶ you^b by it;^x verily Allah [was] Sa'meean¹²⁷ (Acute-Hearer-/Enabler of others to hear/favorable Answerer to prayer), Basseeron (keenly: Seer/Omniscient). ﴿٥٨﴾ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ ۚ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ ۗ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا ﴿٥٨﴾

¹¹⁶ The word "نصليه" transliterated "nusley" here for lack of a properly corresponding word in English, means broil simultaneously from all sides, as if the entire body is immersed in the intensely heated Fire.

¹¹⁷ The "ما" in "كُلَّمَا" is the "time" "ما" example: لَا أَكَلِمَكَ مَا دِمْتَ صَائِمًا = I talk (to) you not while you are fasting.

¹¹⁸ The word "نضج" in "نَضِجَتْ" = "ripened," and not "burned," as some maintain. As linguistically "نَضِجٌ" = "نَضِجٌ أَوْ طَبِخٌ" = cooked, not burned. If "burned" was intended the text would have said so.

¹¹⁹ The pronoun "it" here is used for, as the Merriam Webster Dictionary says: "a group or classification of individuals or thing." Thus, this "it" means the skins.

¹²⁰ See the Lexicon attached to this Translation for an exposition on the words "الحكيم" and "حكيم."

¹²¹ See the Lexicon attached to this Translation for "bekma."

¹²² With respect the word "toaddo," it is to be noted that it is from "أداء," meaning: personally performing (the obligation), e.g.: a payer must pay the payment to the payee in person or in certain circumstances the payee's legal representative. This is in contrast to "waffa" = "وفى" paid the full obligations in any way.

¹²³ The word "amanat" is the plural of "amanah," "أمانة," which has several meanings: (1) entrusted possession(s) to a trustworthy keeper; (2) any duty or responsibility that is charged by one to another.

¹²⁴ The word "أهلها" means their: owners, deservers, worthy of it.

¹²⁵ The "ما" in "نِعْمًا" is the particle which most, if not all, translators either ignore (intentionally or not) or misinterpret as "of." This particle according to the linguists and the majority of The Qur'an commentators say that it's extra but meant to intensify the action it modifies. This author is among those who do not believe that there is a single letter in The Qur'an which is extra per se. But surely this "ما" and some times "من" are for intensification. Some time it is referred to as "ما المصدرية" = the infinitive ma.

¹²⁶ The word "يعظكم" rooted in "وعظ" = "exhorted"/"admonished," and "موعظة," could mean: exhortation or admonition.

¹²⁷ See an elaboration of the word "Sameean" in the Lexicon attached to this Translation.

59. O you who^r they^z believed let-obey you^z Allah and let-obey you^z the messenger and the command possessors¹²⁸ of you,^b then *en (if)* mutually you^c altercated in a thing^x then *ruddobo*¹²⁹ (*let-forthwith-return it^x you^z*) to Allah and the messenger *en (if)* you^c were believing by Allah and The Day [The] Last; *tha'leka* (*afar-that-it/thai^x (is) khayron (choicer/superior/worthier)* and *ahsa'no*¹³⁰ (*perfecter and beautifuler*) *ta'aweelan* (*ultimate: construing/explanation*).
- يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِيَ الْأَمْرِ مِنْكُمْ فَإِن تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٥٩﴾
60. Have not seen [you^s] to whom^r they^z claim that they believed by what (*had been*) descended to you^g and what (*had been*) descended of before you;^g they^z want to mutually adjudicate to the *Ttagboot*¹³¹ (*the devil/devil's rule/the tyrant or his rule/an irreligious-man-made system*)^x and *qad* (*already and affirmatively*) (*had been*) commanded they^z to unbelieve they^z by it;^x and wants the Satan to misguide them an afar misguidance.
- أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ ءَامَنُوا بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ يُرِيدُونَ أَن يَتَحَكَّمُوا إِلَى الظَّالِمِينَ وَقَدْ أُسْرُوا أَن يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَن يُضِلَّهُمْ ضَلَالًا بَعِيدًا ﴿٦٠﴾
61. And if (*had been*) said for them: let-come you^z to what Allah descended and to the messenger you^g saw the hypocrites repel *a'n* (*regarding*) you^g *ssododan*¹³² (*decisive-repelling*).
- وَإِذَا قِيلَ لَهُم تَعَالَوْا إِلَى مَا أَنزَلَ اللَّهُ وَإِلَى الرَّسُولِ رَأَيْتَ الْمُنَافِقِينَ يَصُدُّونَ عَنْكَ صُدُودًا ﴿٦١﴾
62. Then how if/then¹³³ betided^w them a disaster^w by what advanced^w their hands;^w afterwards they^z came (*to*) you^g *yablefona* (*swearing they^z*) by Allah *en* (*not*) we wanted except *ehsan*¹³⁴ (*meritorious deed*) and harmony.
- فَكَيْفَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ ثُمَّ جَاءُوكَ يَحْلِفُونَ بِاللَّهِ إِن أَرَدْنَا إِلَّا إِحْسَانًا وَتَوْفِيقًا ﴿٦٢﴾
63. Those (*are*) whom^r Allah knows what (*is*) in their hearts so let-shun [you^s] *a'n* (*regarding*) them and let -[you^s] exhort¹³⁵ them; and so let-say [you^s] for them in their selves^w an eloquent say.
- أُولَٰئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُلْ لَهُمْ فِي أَنْفُسِهِمْ قَوْلًا بَلِيغًا ﴿٦٣﴾

¹²⁸ That is the designated authority over you.

¹²⁹ The word “فَرُدُّوهُ” is rooted in “رَدَّ” meaning *forthwith returned*; example the greeting must be “*forthwith returned*,” as in: “And when (*had*) 3been greeted you^z by a greeting ^w then let-you^z greet by better than it ^w or let-you^z forthwith-return it. ^w” (S4: 86).

¹³⁰ There is no English word for أحسن = *ahsane*. Both words *perfecter* and *beautifuler* are in their adjective sense.

¹³¹ The word “at-Taagboot” = “الطاغوت” the “devil,” or “rule by the devil,” “the tyrant” or “the rule by the tyrant,” an “irreligious-man-made system” invested with authority to supposedly achieve various societal or scientific good ends.

¹³² The word “sododan” = “صدودا” could be (1) quasi-infinitive noun (“إسم مصدر”) implying a *strong* repelling; (2) or infinitive noun for “صد,” implying a *repetitive* repelling; or (3) a plural for the word “sadda” = “صد,” singular repelling, away in *disgusts* and *unbelief*, and thus the plural is “repulsion” = “صدودا” is the infinitive noun implying *decisive* turning away of their faces in disagreement and unbelief by *every* one of the hypocrites *every* time.

¹³³ This “إذا” is *not* a conditional article, See اعراب القرآن، لـ محمود صافي.

¹³⁴ When this great *Ayah* exposed the unbelievers for seeking judgment from other than Allah and His Messenger, they swore that all they wanted “an all around beautiful work (of their action, to avoid sensitivities and the like) and a real harmony.

¹³⁵ The word “وعظهم” rooted in “وعظ” = “exhorted” or “admonished,” see footnote 979 above regarding “وعظ”.

64. And not We sent of a messenger except to (be) obeyed [he] by Allah's leave; and had that they *edh* (when) *dhalamoo*¹³⁶ (they^z wronged to) their selves^w came they^z (to) you^g then *istaghfaro*¹³⁷ (they^z sought forgiveness) (from) Allah and *istaghfara* (sought forgiveness) for them the messenger surely they^z (would have) found Allah *Tamwaban* (iterative Relent) *Raheeman* (iterative mercy Giver).

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا
لِيُطَاعَ بِإِذْنِ اللَّهِ وَلَوْ أَنَّهُمْ
إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ
فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ
الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا

١٤

65. So no, by your^t Lord not they^z believe until they^z adjudicate you^g in what wrangled among them; after-wards not find they^z in their selves^w (any) *harajan*¹³⁸ (constraint/sin) of what you^g judged and they^z submit a full-submission.¹³⁹

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى
يُحْكِمُواكَ فِي مَا شَجَرَ بَيْنَهُمْ
ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا
مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا

١٥

66. And had surely We (*had*) written on them that let-kill you^z yourⁿ selves^w or let-exit you^z from yourⁿ homes^w not (*would have*) done it^x they^z except a few of them; and had that they did what they^z (*were being*) exhorted¹⁴⁰ by it^x surely [was] *kbayran* (choicer-/superior/worthier) for them and harder a firmness (*for their faith*).

وَلَوْ أَنَّا كُنَبْنَا عَلَيْهِمْ أَنْ
أَقْتُلُوا أَنْفُسَكُمْ أَوْ أُخْرِجُوا مِنْ دِيَارِكُمْ مَا
فَعَلُوهُ إِلَّا قَلِيلٌ مِنْهُمْ وَلَوْ أَنَّهُمْ
فَعَلُوا مَا يُوعَظُونَ بِهِ لَكَانَ خَيْرًا
لَهُمْ وَأَشَدَّ تَثِينًا

١٦

67. And then surely *aa'taynahum* (*We would have accorded-/given them*) from *ladon*¹⁴¹ (*directly and possessively from*) Us a great remuneration.

وَإِذَا لَا تَأْتِيَهُمْ مِنْ لَدُنَّا أَجْرًا
عَظِيمًا

١٧

68. And surely *hadayna* (*We would have divinely-guided*) them *sserattan* (*single and specific path*) straight.

وَلَهَدَيْنَهُمْ صِرَاطًا مُسْتَقِيمًا

١٨

69. And whoever [he] obeys Allah and the Messenger then those (*are*) with whom^r Allah *an'ama*¹⁴² (*graced bounteously and ennoblingly the most desirable and delighting boons*)¹⁴³ on them of the prophets and the *sseddeqeena*¹⁴⁴ (*indeed the steadfast affirmers and ever*

وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ
مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ
النَّبِيِّينَ وَالصَّادِقِينَ وَالشَّاهِدَاءِ

¹³⁶ See the *Lexicon* attached to this Translation for “ظالم”=“فاعل الظلم”= “injustice-doer” and “اظلم”= “wronger.”

¹³⁷ The word *istaghfara*=“استغفر”= “طلب الغفران”= “[he] sought forgiveness.” In English there is no seemly way to say: “استغفر” *per se*. So I settled for saying: “[he] sought forgiveness.”

¹³⁸ The word “حرج”= “اضيق الضيق” see “اللسان,” e.g.: if you were to get two identical sheets of papers and put them congruently against one another the space between them is called “حرج” that is there is practically nothing narrower than that space between the two sheets of paper. Also, “حرج” could mean “sin.”

¹³⁹ The word “تسليما” is infinitive noun for submit. Hence, it is to be qualified by affixing *full* to it; as submissively is an adverb not an infinitive noun.

¹⁴⁰ The word “يوعظون” rooted in “وعظ”= “exhort”/“admonish,” and “موعظة” could mean: exhortation or admonition.

¹⁴¹ The word “لدن” is closer than “عند” as you can say: “عندي مال و المال ليس بقبضتك الان” thus, “لدن” which is closer spatially and more specific. So, “directly and possessively from” (You) seems to indicate such closeness. See *اللسان*.

¹⁴² The word “انعم” denotes five distinct ideas: (1) said: yes, (2) perfected the deed (being done), (3) did the most desirable and delighting deed, (4) was bounteous in giving, and (5) granted. There is no English word to express all the various ideas denoted by “انعم.” So, the best approximation is to say: granted perfectly and bounteously what is most desirable and delighting.

¹⁴³ See the *Lexicon* attached to this Translation for “ne’amah” (“boon”).

¹⁴⁴ The word “sseddegeen”=“صادقين” means they who are indeed steadfast affirmers and practicer of the truth.

practicers of the truth), and the martyrs and the *ssa'leheena* (righteous-people); and *hasona* (what ultimately perfected and beautified) (are) those companionate.¹⁴⁵

وَالصَّالِحِينَ وَحَسَنَ أَزْوَاجِهِ
رَفِيقًا ﴿٦٦﴾

70. *Tha'leka* (afar-that-it/that)^x (is) the munificence from Allah and sufficed by Allah Omniscient.

ذَٰلِكَ الْفَضْلُ مِنَ اللَّهِ
وَكَفَىٰ بِاللَّهِ عَلِيمًا ﴿٧٠﴾

71. O you who^r they^z believed let-take you^z yourⁿ precaution so let-bolt you^z (in military) detachments or let-bolt you^z together.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا خُذُوا
حِذْرَكُمْ فَانْفِرُوا ثُبَاتٍ أَوْ
انْفِرُوا جَمِيعًا ﴿٧١﴾

72. And verily of you^b certainly who^p [be] surely assuredly¹⁴⁶ loiters; then *en* (if) betided^w you^b a disaster^w said [be]: *qad* (already and affirmatively) *an'ama*¹⁴⁷ (graced bounteously and ennoblingly the most desirable and delighting boons)¹⁴⁸ Allah on me *edh* (when) not [I] was with them *sha'heedan* (witnesser).

وَإِنَّ مِنْكُمْ لَمَن لَّيْطِيئُ فَإِنْ أَصَابَكُمْ
مُصِيبَةٌ قَالْ قَدْ أَنْعَمَ اللَّهُ عَلَيَّ إِذْ لَمْ
أَكُنْ مَعَهُمْ شَهِيدًا ﴿٧٢﴾

73. And indeed *en* (if) betided you^z munificence^x from Allah surely assuredly¹⁴⁹ say they^z as if not was between you^b and [between] him affection: *yalyayta* (O, for a longing that) I was with them so [I] win a great win.

وَلَئِنْ أَصَابَكُمْ فَضْلٌ مِنَ اللَّهِ
لَيَقُولَنَّ كَأَن لَّمْ تَكُنْ بَيْنَكُمْ وَبَيْنَهُ
مَوَدَّةٌ يَلَيْسَتَنِي كُنْتُ مَعَهُمْ فَأَفُوزَ
فَوْزًا عَظِيمًا ﴿٧٣﴾

74. So let-mutually fight in Allah's path who^r they^z sell¹⁵⁰ the life^w (of) the world^w by the Hereafter^w and whoever [be] mutually fights in Allah's path then [be] (is to be) killed or [be] prevails so will *nua'tebe* (We accord/allot him) a great remuneration.

﴿٧٤﴾ فَلْيُقَاتِلْ فِي سَبِيلِ اللَّهِ
الَّذِينَ يَشْرُونَ الْحَيَاةَ الدُّنْيَا
بِالْآخِرَةِ وَمَن يُقَاتِلْ فِي سَبِيلِ
اللَّهِ فَيُقْتَلْ أَوْ يَغْلِبْ فَسَوْفَ نُؤْتِيهِ
أَجْرًا عَظِيمًا ﴿٧٤﴾

75. And what (is) for you^b not mutually fight you^z in Allah's path and¹⁵¹ the *musta'dh'afeena*¹⁵² (deemed weaklings) of the men and the women and the children who^r say they^z: our Lord let-exit us [You^s] from this^w the village^w the *dha'leme*¹⁵³ (injustice-doer)

وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ
وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ
وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا

¹⁴⁵ The word "رفيقًا" is either (حال) adverbial or (تميز) specificative, in both instances meaning *each companion*.

¹⁴⁶ The "ل" in "ليطئن" and also "ليقولن" in the next *Ayah* # 73, are *juratory* "ل" = "ال القسم" amounting to = "التأكيد", i.e. *affirmation*, expressed in both cases by "assuredly".

¹⁴⁷ See footnote 143 above regarding "*an'ama*".

¹⁴⁸ See the *Lexicon* attached to this *Translation* for "*ne'amah*" ("boon").

¹⁴⁹ The "ل" in "ليقلن" is a *juratory* "ل" = "ال القسم" amounting to = "التأكيد", i.e. *affirmation*, expressed here by "assuredly".

¹⁵⁰ That is they *exchange* the life of the world for the Hereafter, i.e. *they get the Hereafter*. Also, "يشرون" = they *sell* and "يشترون" = *purchase*. Example: "و شروه بثمن بخس و كانوا فيه من الزاهدين" i.e. "And sold him they by a paltry price, counted silver coins."¹⁵⁰ And they were in him of the *zabadeen*, (low-estimators, deemed him insignificant). (S12: 20).

¹⁵¹ This "and" and the two following are *copulative particles* = "حروف عطف" according to many *Qur'an* commentators.

¹⁵² See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word.

¹⁵³ The word *ظالم* = "ظالم" = "فاعل الظلم" = "the injustice-doer," as "الظالم" = "injustice." Also, in this *Ayah*, =

(are) its^w folks; and let-make [You^r] for us from laddon¹⁵⁴ (*directly and possessively from*) You^g a wa'leyan (*guardian/ally*) and let-make [You^s] for us from laddon You^g a na'sseeran (*multitudinous-succorer*).

مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا وَاجْعَلْ
لَنَا مِنْ لَدُنْكَ وَلِيًّا وَاجْعَلْ لَنَا مِنْ
لَدُنْكَ نَصِيرًا ﴿٧٥﴾

76. Who^r they^z believed mutually they^z fight in Allah's path; and who^r unbelieved they^z mutually they^z fight in the Ttaghoot's (*devil/devil's rule/tyrant or his rule/an irreligious-man-made system*)'s path; so let-mutually fight you^z the Satan's aw'leyaa¹⁵⁵ (*guardians-/allies*); verily the Satan's scheme [was] feeble.

الَّذِينَ آمَنُوا يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ
وَالَّذِينَ كَفَرُوا يُقَاتِلُونَ فِي سَبِيلِ
الطَّاغُوتِ فَقاتِلُوا أَوْلِيَاءَ الشَّيْطَانِ
إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا ﴿٧٦﴾

77. Have not [you^s] seen to whom^r (*had been*) said for them: let-check you^z yourⁿ hands^w and aqemo¹⁵⁶ (*let-you^z up-to-fulfill the prescribed obligations of*) the Prayer^w and aa'to (*let-you^z fulfill*) the Zakata^{w157} (*prescribed percentage of personal possessions*);^w then lamma (*when-/whence*) (*had been*) written on them the fighting suddenly a team of them yakhashawna (*they^r reverently-fear*) the mankind as Allah's khashya'te (*reverent-fear*) or a harder khash-ya'tan (= khashya'te); and said they^z: our Lord wherefore wrote You^g the fighting on us; lawla (*why have not*) delayed us You^g to a near ajal¹⁵⁸ (*term-limit*); let-say [you^s]: the world's^w mat'ao (*resource for transitory worldly delight*) (*is*) little while the Hereafter^w (*is*) khayron (*superior/worthier*) for whom^p ettaqa (*he had reverently guarded not to displease Allah*); and not todh'lamoona¹⁵⁹ (*to be wronged you^z*) a fa'tila (*the entwined skin slough/thin thread in the slit of a date-stone*).

أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ
وَأَقِمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ فَلَمَّا
كُتِبَ عَلَيْهِمُ الْقِتَالُ إِذَا فَرِيقٌ مِنْهُمْ
يَخْشَوْنَ النَّاسَ كَخَشْيَةِ اللَّهِ أَوْ أَشَدَّ
خَشْيَةً ۚ وَقَالُوا رَبَّنَا لِمَ كَتَبْتَ عَلَيْنَا
الْقِتَالَ لَوْلَا أَخَّرْنَا إِلَىٰ أَجَلٍ قَرِيبٍ
قُلْ مَنَعَ الدُّنْيَا قَلِيلٌ وَالْآخِرَةُ خَيْرٌ لِّمَنِ
اتَّقَىٰ وَلَا يُظْلَمُونَ فَتِيلًا ﴿٧٧﴾

78. Wherever you^z be overtakes you^b the death and albeit you^z were in towers mushayyada'ten^{w160} (*well loftily built and calcite-covered*);^w and en (*if*) betides them a hasanaton^w (*meritorious-deed*)^w they^z say: this^w (*is*) from enda (*by munificence of/by Rule of*) Allah; and en betides them sayyeaton^w (*demeritorious-deed*)^w they^z say: this^w (*is*) from endeka (*issuing from you^g*);

أَيْنَمَا تَكُونُوا يُدْرِكُكُمُ الْمَوْتُ
وَلَوْ كُنْتُمْ فِي بُرُوجٍ مُّسَيَّدَةٍ وَإِنْ
نُصِبْهُمْ حَسَنَةً يَقُولُوا هَٰذِهِ مِنْ
عِنْدِ اللَّهِ وَإِنْ نُصِبْهُمْ سَيِّئَةً
يَقُولُوا هَٰذِهِ مِنْ عِنْدِكَ قُلْ كُلٌّ مِنْ

= the word “الظالم” is to qualify the word “اهل,” in “اهلها,” which is *singular* or *plural*. So here the “village” is Makkah, thus, in honor for this particular “village” the “wrong” is not associated with it, like in almost all other villages mentioned in The Qur'an, but to its people. And here since the “اهلها” could be treated as *plural* or *singular*, the singular is used to perhaps indicate that every one of them was a *wronger* or the over whelming majority of them were so.

¹⁵⁴ The word “لَدُنْ” is closer than “عِنْدَ” as you can say: “عِنْدِي مَالٌ وَ الْمَالُ لَيْسَ بِقَبِيضَتِكَ الْآنَ,” thus, “لَدُنْ” which closer spatially and more specific. So, “directly and possessively from” (You) seems to indicate such closeness. See اللسان.

¹⁵⁵ The word “أَوْلِيَاءَ” could also mean, among them: protector, friend.

¹⁵⁶ The word “أَقِمُوا” is rooted in “أَقَامَ” = uphold/sustain/maintain.

¹⁵⁷ See the Lexicon attached to this Translation for what is exactly the Zakah, and what its implications are.

¹⁵⁸ The word “الْأَجَلُ” means term-limit, see اللسان.

¹⁵⁹ The word “wrong” has myriads of meanings, among them: curtails or diminishes, as in this Ayah.

¹⁶⁰ The word “مُشَيَّدَةٌ” = “mushayyadli” is an adjective describing well, loftily built and covered by calcite. See اللسان.

let-say [*you^s*]: all (*are*) from *ende* (= *enda*) Allah; then what (*is*) for these [*the*] people almost understand not a discourse.

عِنْدَ اللَّهِ ۖ فَمَالِ هَؤُلَاءِ الْقَوْمِ لَا يَكَادُونَ يَفْقَهُونَ حَدِيثًا ﴿٧٨﴾

79. What betided you^g of a *hasanaten^w* (meritorious-deed)^w so (*it^w* *is*) from Allah; and what betided you^g of a *sayyeaten^w* (demeritorious-deed)^w then (*it^w* *is*) from your^t self;^w and We sent you^g for the mankind a messenger; and sufficed by Allah *Sha'beedan* (Witnesser/ Testifier).

مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنْ نَفْسِكَ وَأَرْسَلْنَاكَ لِلنَّاسِ رَسُولًا وَكَفَى بِاللَّهِ شَهِيدًا ﴿٧٩﴾

80. Whoever [*he*] obeys the Messenger so *qad* (already and affirmatively) [*he*] obeyed Allah; and whoever [*he*] diverted then not We sent you^g over them a *ha'fee-dhan¹⁶¹* (multitudinous keeper-up).

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ ۖ وَمَنْ تَوَلَّىٰ فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا ﴿٨٠﴾

81. And say they:^z obedience; then if *baraẓo¹⁶²* (they^z noticeably-went forth) from *endeka* (your^t vicinity/ quarters), *bayyata¹⁶³* (nocturnally harbored an assault)¹⁶⁴ a *ta'efa'ton^w* (band/group/faction/party)^w of them other than which^x says [*you^s*]/it^w (the group);¹⁶⁵ and Allah writes what *youbayyetona* (they^z nocturnally harboring of assault); so let-shun *a'n* (regarding) them [*you^s*] and let-trust [*you^s*] on Allah; and sufficed by Allah a Custodian.

وَيَقُولُونَ طَاعَةٌ فَإِذَا بَرَرُوا مِنْ عِنْدِكَ بَيَّتَ طَائِفَةٌ مِنْهُمْ غَيْرَ الَّذِي تَقُولُ ۖ وَاللَّهُ يَكْتُبُ مَا يُبَيِّنُونَ ۖ فَأَعْرِضْ عَنْهُمْ وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَى بِاللَّهِ وَكِيلًا ﴿٨١﴾

82. Do then not they^z ruminate 'The Qur'an,^x and had [*it^x*] been from *ende* (springing of) other than Allah surely they^z (would have) found in it^x difference-multitudinous.

أَفَلَا يَتَذَكَّرُونَ الْفُرْقَانَ ۖ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا ﴿٨٢﴾

83. And if came (*to*) them a matter^x of [*the*] security or [*the*] fear¹⁶⁶ they^z broadcasted by it,^x and had *raddo¹⁶⁷* (forthwith-retuned they^z it^x) to the messenger and to the command-possessioners of them surely knew it^x who^r they^z deduce it^x of them; and *lawla* (had it not been for) Allah's munificence on you^z and His mercy^w surely you^z (would have) *ettaba'atom* (closely-followed you^c) the Satan save a few.

وَإِذَا جَاءَهُمْ أَمْرٌ مِنَ الْأَمْنِ أَوِ الْخَوْفِ أَذَاعُوا بِهِ ۖ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَىٰ أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ ۚ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا ﴿٨٣﴾

¹⁶¹ The word "حفيظ" is rooted in "حفظ" = "kept-up" not just "kept, or maintained," or even "guarded." Merriam Webster's Dictionary puts "keep up" as: "to stay even (as in acts of strength, endurance, or speed) *although he was small he could keep up with the larger boys in sports*." (Emphasis is added).

¹⁶² The word "برزوا" means they noticeably went forth, not just they went forth.

¹⁶³ The word "بيت" = harbored by night, i.e. slept over it, implying scheming to alter it. See الطبري.

¹⁶⁴ Harbored means: entertained or nourished a specified thought or feeling.

¹⁶⁵ The hidden pronoun in "تقول" carries dual meaning: (1) what you said to them, or (2) what they said to you. That is they changed what you told them or they changed what they told you. See الدر المصون، لـ أحمد الحلبي.

¹⁶⁶ Some Arabic linguists said that: "الخوف" = "القتل." See تاج العروس واللسان.

¹⁶⁷ The word "ردوه" is rooted in "رد" meaning forthwith-retuned; example the greeting must be "forthwith-retuned," as in this Ayah: "And when (bad) been greeted you^z by a greeting^w then let-you^z greet by better than it^w or let-you^z forthwith-return it^w." (S 4: 86).

84. So let-mutually fight [you^s] in Allah's path; not (to be) charged [you^s] except your^t self^w; and let-incite [you^s] the believers *asa* (craving a deed beyond one's means/may) Allah to check *ba'asa* (warfare/might) (of) whom^r unbelieved they;^z and Allah (is) harder *Ba'asan* (= *ba'asa*) and harder *tankeelan* (punishing-determent).
85. Whoever [he] intercedes a *hasanatan*^w (meritorious-deed)^w intercession^w for him is a lot¹⁶⁸ of it;^w and whoever [he] intercedes a *sayyeatan*^w (demeritorious-deed)^w intercession^w for him is a *keflon*¹⁶⁹ (sufficient portion/similar) of it;^w and Allah [was] over everything *Muqetan*¹⁷⁰ (Omnipotent-/Sustainer of time and place for all things).
86. And if (had been) greeted you^z by a greeting^w then let-greet you^z by *ahsa'na*¹⁷¹ (excellenter) than it^w or *ruddo*¹⁷² (let-you^z forthwith-return it^w); verily Allah [was] over every-thing *Haseeban* (meticulous Reckoner).
87. Allah; no an *elaba* (a deity) except Him; surely assuredly¹⁷³ gathers you^z [He] to The *Qeyamatey*'s^w (Judgment's) Day^x no suspicion (is) in it;^x and who^a (is) *assdaqo* (more truthful) than Allah a discourse.
88. So what (is) for you^b in the hypocrites *fe'a'tay'ne*^w (two: bands/parties/groups);^w and Allah relapsed-/inverted them by what they^z earned; do you^{3z} want to *tabdo* (divinely-guide you^z) whom^p Allah misled; and whom^p Allah misleads so never you^g find for him a path.
89. Longed¹⁷⁴ they^z if¹⁷⁵ you^z (were to) unbeliev just-as they^z unbeliev so you^z be coequal; so let-not *tatta-kbetho*¹⁷⁶ (you^z take and make) of them *an'leyaa*¹⁷⁷ (guardians/allies) until they^z emigrate in Allah's path; then *en* (if) they^z diverted then let-take them

فَقَاتِلْ فِي سَبِيلِ اللَّهِ لَا تُكَلَّفُ إِلَّا نَفْسَكَ وَحَرِّضَ الْمُؤْمِنِينَ عَسَى اللَّهُ أَنْ يَكْفِكَ بِأَسْ أَلَّذِينَ كَفَرُوا وَاللَّهُ أَشَدُّ بِأَسْ وَأَشَدُّ تَنْكِيلًا

مَنْ يَشْفَعْ شَفَعَةً حَسَنَةً يَكُنْ لَهُ نَصِيبٌ مِّنْهَا وَمَنْ يَشْفَعْ شَفَعَةً سَيِّئَةً يَكُنْ لَهُ كِفْلٌ مِّنْهَا وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُّقِيمًا

وَإِذَا حُيِّتُمْ بِنَحِيَةٍ فَاِجِوْاْ بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ حَسِيبًا

اللَّهُ لَا إِلَهَ إِلَّا هُوَ لِيَجْمَعَ بَيْنَكُمْ إِلَى يَوْمِ الْقِيَمَةِ لَا رَيْبَ فِيهِ وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا

فَمَا لَكُمْ فِي الْمُنَافِقِينَ فِتْنَةٍ وَاللَّهُ أَرْكَسَهُمْ بِمَا كَسَبُوا أَتُرِيدُونَ أَنْ تَهْدُوا مَنْ أَضَلَّ اللَّهُ وَمَنْ يُضِلِلِ اللَّهُ فَلَنْ تَجِدَ لَهُ سَبِيلًا

وَدُّوا لَوْ تُكْفُرُونَ كَمَا كَفَرُوا فَتَكُونُونَ سَوَاءً فَلَا تَتَّخِذُوا مِنْهُمْ أَوْلِيَاءَ حَتَّىٰ يَهَاجَرُوا فِي سَبِيلِ اللَّهِ فَإِنْ

¹⁶⁸ The Arabic word "نصيب" = "naseeb" has several meanings, among them: (1) a lot as in luck; (2) a portion or a share of something. Thus, "نصيب" is different from "كفل" as noted in footnote 1021 next.

¹⁶⁹ he word "كفل" = "keflon" has several meanings, among them; **sufficient**. (1) a portion, (2) like, equal, or similar (to an already established sum of a certain quantity or quality). Also see **الراغب و اللسان**

¹⁷⁰ The Arabic word "مقيتا" = "Muqetan" has more than one meaning, (1) omnipotent (2) sustainer; (3) keeper; (4) witness; (5) determiner of time and place for all things.

¹⁷¹ The word أحسن = *ahsane* = excellenter.

¹⁷² The word "ردوها" is rooted in "رد", see footnote 1018 above regarding "رد".

¹⁷³ The "ل" in "ليجمعن" = "ال" = "القسم" amounting to = "التأكيد", i.e. affirmation, expressed here by "assuredly".

¹⁷⁴ The word "ودوا", translated as "longed they" means an earnest, heartfelt desire, especially for something beyond reach. That is to say: what many long for is not going to happen.

¹⁷⁵ See the *Lexicon* attached to this Translation regarding "لو".

¹⁷⁶ The word "اتخذ" from "الاتخاذ" which is "افتعال" for "الاتخاذ", as stated in **لسان العرب**; therefore, "اتخذ" is always taking and presuming something about what was taken. Thus, it is not just the mere taking.

¹⁷⁷ The word "اولياء" could also mean in certain constructs: friends, protectors, allies.

you^z and let-kill them you^z whence you^z found them; and let-not *tattakbetho*¹⁷⁸ (you^z take and make) of them *waleyyan*¹⁷⁹ (guardian/ally) and neither *nasseeran* (iterative succorer).

تَوَلَّوْا فَحُدُّوهُمْ وَأَقْتُلُوهُمْ حَيْثُ وَجَدْتُمُوهُمْ وَلَا تَنْخِذُوا مِنْهُمْ وَلِيًّا وَلَا نَصِيرًا ﴿٨٩﴾

90. Except whom^r they^z join to a people between you^z and [between] them a *meethaqon*^{x180} (ratified-covenant)^x or they^z came (to) you^b strained^w their chests^x to mutually fight you^b or mutually fight their people; and had Allah willed verily He (would have) empowered them over you;^b then surely they^z (would have) mutually fought you;^b so *en* (if) they^z withdrew/isolated (from) you^b so not fought¹⁸¹ you^b they^z and they^z cast to you^b the *salama* (submission-/reconciliation/peace) then not made Allah for you^b on them a path.

إِلَّا الَّذِينَ يَصِلُونَ إِلَى قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ أَوْ جَاءَكُمْ حَصْرَتْ صُدُورُهُمْ أَنْ يَقْتُلُوكُمْ أَوْ يَقْتُلُوا قَوْمَهُمْ وَلَوْ شَاءَ اللَّهُ لَسَاطَهُمْ عَلَيْكُمْ فَلَقَنَلُوكُمْ فَإِنْ أَعَزَلُوكُمْ فَلَمْ يَقْتُلُوكُمْ وَأَلْقَوْا إِلَيْكُمُ السَّلَامَ فَمَا جَعَلَ اللَّهُ لَكُمْ عَلَيْهِمْ سَبِيلًا ﴿٩٠﴾

91. Shall find you^z others they^z want to have security (towards) you^z and to have they^z security (towards) their people; everywhen¹⁸² (had been) *ruddo* (forthwith - returned they^z) to the *fetna'te*^w (warring/tumult/unbelief)^w they^z (had been) relapsed/inverted in it;^w so *en* (if) not they^z withdrew/isolated (from) you^b and they^z cast/offered you^z not the *salama* (submission reconciliation-/peace) and they^z checked not their hands^{w183} then let-take them you^z and let-kill them you^z whence you^z grabbed¹⁸⁴ them; and *ulaekum*¹⁸⁵ (collective-those there/those), We made for you^b over them an authority manifest.

سَتَجِدُونَ ءَاخَرِينَ يُرِيدُونَ أَنْ يَأْمَنُوكُمْ وَيَأْمَنُوا قَوْمَهُمْ كُلٌّ مَا رَدُّوا إِلَى الْفِتْنَةِ أُرْكَسُوا فِيهَا فَإِنْ لَمْ يَعَزِلُوكُمْ وَيُلْقُوا إِلَيْكُمُ السَّلَامَ وَيَكْفُوا أَيْدِيَهُمْ فَحُدُّوهُمْ وَأَقْتُلُوهُمْ حَيْثُ تَقْتُلُوهُمْ وَأُولَئِكَ جَعَلْنَا لَكُمْ عَلَيْهِمْ سُلْطَانًا مُبِينًا ﴿٩١﴾

92. And not [was] for a believer to kill a believer except mistakenly;¹⁸⁶ and whoever kills [he] a believer mistakenly then freeing a neck^{w187} *mua'mena'ten*^w (he who attained age of doing the prescribed:

وَمَا كَانَ لِمُؤْمِنٍ أَنْ يَقْتُلَ مُؤْمِنًا إِلَّا خَطَاً وَمَنْ قَتَلَ مُؤْمِنًا خَطَاً فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ

¹⁷⁸ Ibid.

¹⁷⁹ The word "وليًّا" could mean: friend, protector, or guardian/ally.

¹⁸⁰ The word "ميثاق" = "assured covenant" and "عهد" = covenant. See the *Lexicon* attached to this Translation.

¹⁸¹ See the *Lexicon* attached to this Translation regarding the effect of the particle "لم" which changes the present tense to a past tense.

¹⁸² The particle "ما" has many meanings, among them "time," "جو," "كل ما أمطرت برد الجو."

¹⁸³ The particle "لم" applies to: isolated, offered, and checked respectively. See *إعراب القرآن، لمحمود صافي*.

¹⁸⁴ The word "تَقْتُلُوهُمْ" rooted in "تَقَف" which stands for several meanings: (1) met, (2) grabbed, (3) sighted due to sharp vision by the seer, that is "إدركه ببصره لحدة في النظر"، "ظفر به"، "صادف"، respectively. See *اللسان البصائر*. I chose "grabbed" as it obviously includes "met" and "sighted" as you cannot grab without "sighting" and "meeting."

¹⁸⁵ The word "ulaekum" = "أولائكم" is a noun of indication for the plural masculine or feminine meaning all those there.

¹⁸⁶ That is to say: circumstantially or accidentally.

¹⁸⁷ The expression "freeing a neck" is an Arabic tongue expression meaning: freeing a slave; in this case a believer slave to be freed. The word "neck" is a feminine gender, hence "neck" and so its referent "mu'amenah" is not a "she-believer" per se, but any he-who reached the age of performing the prescribed Prayer and fasting of Ramadhan, according to a great majority of scholars.

Prayer and fasting)^w and a *de'yaton*^w (compensatory-blood-money)^w handed-over^w to his family^w except if that *yassaddago* (recipients remit as charity); then *en* (if) [was] [be] of a people foe¹⁸⁸ for you^b while he is a believer then freeing a neck^w *mu'amenah*¹⁸⁹, and so *en* [was] [be] of a people between you^b and [between] them a *meethagon*^{x190} (ratified-covenant)^x then *de'yabton* handed over^w to his family^w (victim's) and freeing a neck^w *mu'amenah*¹⁸⁹; then whoever [be] found not (the *wherewithal*) then fasting two consecutive months a relentment^w from Allah and Allah [was] Omniscient *Hakeeman*¹⁹¹ (infinite *bekmah*¹⁹² Possessor).

وَدِبَّةٌ مُسْلَمَةٌ إِلَى أَهْلِهِ إِلَّا أَنْ يَصَدَّقُوا فَإِنْ كَانَتْ مِنْ قَوْمٍ عَدُوٍّ لَكُمْ وَهُوَ مُؤْمِنٌ فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَإِنْ كَانَتْ مِنْ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ فَدِيَةٌ مُسْلَمَةٌ إِلَى أَهْلِهِ وَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ فَمَنْ لَمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ تَوْبَةً مِّنَ اللَّهِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿١٢١﴾

93. And whoever [be] kills a believer intentionally then his requital (is) Hell^w immortal [be] (is) in it;^w and ired on him Allah and [He] cursed him and [He] prepared for him a great torment.

وَمَنْ يَقْتُلْ مُؤْمِنًا مُّتَعَدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا ﴿١٢٢﴾

94. O you, who^r they^z believed if struck/peregrinated you^c in Allah's path then let-verify you^z and let-not say you^z for whom^p [be] cast/offered [to] you^b the peace: not you^g (are) a believer *tabtaghona*¹⁹³ (earnestly-quest you^r) the life^w (of) the world's^w transients; hence¹⁹⁴ *enda* (by munificence of/by Rule of) Allah multitudinous spoils; like *tha'leka* (afar-that-it)^x you^c were of before; then *manna*¹⁹⁵ ([He] graced His boon^w) Allah on you;^b so let-verify you;^z verily Allah [was] by what you^z work (is) Proficient.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ فَتَيَسَّرُوا وَلَا تَقُولُوا لِمَنْ أَلْفَىٰ إِلَيْكُمْ أَلْسَلَمْ لَسَتْ مُؤْمِنَاتٌ تَبْتَغُونَ عَرَضَ الْحَيَاةِ الدُّنْيَا فَعِندَ اللَّهِ مَغَانِمٌ كَثِيرَةٌ كَذَلِكَ كُنْتُمْ مِّن قَبْلُ فَمِنَ اللَّهِ عَلَيْكُمْ فَتَبَيَّنُوا إِنْ إِيَّاكَ اللَّهُ كَانَتْ بِمَا تَعْمَلُونَ خَيْرًا ﴿١٢٣﴾

95. Not level/even the sitters of the believers other than the *dhara're* (plight/affliction) possessors and the *Mojahedoona* (the earnest fighters) in Allah's path by their possessions and their selves^w preferred

لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فَضَّلَ اللَّهُ

¹⁸⁸ The word “عدو” in Arabic is used for: (1) singular and (2) plural and (3) “multitudinous foe,” see *اللسان والهادي*.

¹⁸⁹ Regarding the word “*mu'amenah*” see to the explanation of footnote 1037 above.

¹⁹⁰ The word “ميثاق”=“assured covenant” and “عهد”=covenant. See the *Lexicon* attached to this Translation.

¹⁹¹ See the *Lexicon* attached to this Translation for an exposition on the words “الحكيم” and “حكيم.”

¹⁹² See the *Lexicon* attached to this Translation for “*bekma*.”

¹⁹³ The word “ابتغى”=“طلب حثيثا” meaning: earnestly quested.

¹⁹⁴ The “ف” in “فعنده” is “تعليلية” i.e. indicative of “cause or reason.” See *أعراب القرآن*, لمحمود صافي.

¹⁹⁵ The word “من” in “بمن” means “نعمة ينعمها.” That a “boon He graces it.”

Allah the *Mojahedeena* by their possessions and their selves^w over the sitters a rank;^w and each Allah promised the Paradise;^w and Allah preferred the *Mojahedeena* over the sitters a great remuneration.

الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ عَلَى
الْقَاعِينَ دَرَجَةً وَكُلًّا وَعَدَ اللَّهُ
الْحُسْنَىٰ وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى
الْقَاعِينَ أَجْرًا عَظِيمًا ﴿١٥﴾

96. Ranks^w from Him and a forgiveness^w and a mercy;^w and Allah [was] *Ghafooran* (iterative-Forgiver) *Raheeman* (iterative mercy Giver).

دَرَجَاتٍ مِّنْهُ وَمَغْفِرَةً وَرَحْمَةً وَكَانَ
اللَّهُ غَفُورًا رَّحِيمًا ﴿١٦﴾

97. Verily whom^r *tawaffahum*¹⁹⁶ (receive them while dying) the angels¹⁹⁷ (while they are) *dha'leme*¹⁹⁸ (he-they injustice-doers) (to) their selves^w said they:^z in what were you,^z said they:^z we were *mustadh'afeena*¹⁹⁹ (deemed weaklings) in the land;^w said they^z (the angels): has (it^w) not been Allah's Earth^w vast so you^z emigrate in it;^w so those, their abode/lodging (is) Hell^w and fouled-she^y a destiny.

إِنَّ الَّذِينَ تَوَفَّاهُمُ الْمَلَائِكَةُ ظَالِمِي
أَنْفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ قَالُوا كُنَّا
مُسْتَضْعَفِينَ فِي الْأَرْضِ قَالُوا أَلَمْ تَكُنْ
أَرْضَ اللَّهِ وَاسِعَةً فَهَاجِرُوا فِيهَا فَأُولَٰئِكَ
مَأْوَاهُمْ جَهَنَّمُ وَسَاءَتْ مَصِيرًا ﴿١٧﴾

98. Except the *mustadh'afeena*²⁰⁰ (deemed weaklings) of the men and [the] women and the children, (that) they^z cannot (do) a scheme and nor *yabtadoona* (he-they that are divinely-guided to) a path.

إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ
وَالنِّسَاءِ وَالْوِلْدَانِ لَا يَسْتَطِيعُونَ حِيلَةً
وَلَا يَهْتَدُونَ سَبِيلًا ﴿١٨﴾

99. So those *asa*²⁰¹ (craving a deed beyond one's means/may) Allah that [He] pardons *a'n*²⁰² (regarding) them; and Allah [was] *Affowman* (iterative Pardoner) *Ghafooran* (iterative Forgiver).

فَأُولَٰئِكَ عَسَى اللَّهُ أَن يَعْفُو عَنْهُمْ
وَكَانَ اللَّهُ عَفُورًا غَفُورًا ﴿١٩﴾

100. And whoever [he] emigrates in Allah's path [he] finds in the land^w/Earth^w *moraghaman*²⁰³ (route-/escape) many and an expanse^w and whoever [he] egresses from his house immigrant to Allah and His messenger afterwards overtakes him the death then *qad* (already and affirmatively) fell his remuneration on Allah; and Allah [was] *Ghafooran* (iterative-Forgiver) *Raheeman* (iterative mercy Giver).

وَمَنْ يُهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي
الْأَرْضِ مُرْعًا كَثِيرًا وَسَعَةً وَمَنْ يَخْرُجْ
مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ
ثُمَّ يُدْرِكْهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى
اللَّهِ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴿٢٠﴾

¹⁹⁶ This is yet another of the Arabic tongue expression: “تتوفاهم الملائكة” “receive or have received their souls the angels,” a sort of euphemism for those people who are dying but not yet dead.

¹⁹⁷ Here again “the angels,” in the plural, may mean, and Allah knows best, the angel of death.

¹⁹⁸ See the *Lexicon* attached to this Translation for “ظالم”=“ظالم”= “injustice-doer” and “ظلم”= “wronged.”

¹⁹⁹ See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word.

²⁰⁰ Ibid.

²⁰¹ The word “asa” has many implicative meanings, see the *Lexicon* attached to this Translation..

²⁰² See the *Lexicon* attached to this Translation regarding the various meanings of the preposition “عن.”

²⁰³ The word *moraghaman* = “مراغما,” means a route, an escape, a course, or a way; thus, who intends to emigrate for the cause of Allah will find a “route” or an “escape,” or a “way” and also will find some “expanse” once away from his/her current situation where he/she cannot practice his/her religion freely.

101. And if struck/peregrinated you^c in the Earth^w then not on you^b a *jonahon*²⁰⁴ (*sin*) that you^z shorten [of] the Prayer^w en (*if*) you^c feared/knew²⁰⁵ that (*might*) *yaf'tenakum* (*engages you^f in sinful/immoral/unpraised deed/say you^b who^r unbelieved they^z; verily the unbelievers they^z [were] for you^b a foe*²⁰⁶ manifesters. عَدُوًّا مُّبِينًا ﴿١٠١﴾

102. And if²⁰⁷ you^g [was]/were in them then *aqamta*²⁰⁸ (*upped-to-fulfill you^h*) for them the Prayer^w then let *taqum* (*up-to-fulfill*) *ata'efa'ton*^w (*band/group/party*)^w of them with you^g and let take they^z their weapons; then if they^z kowtowed then let be they^z from yourⁿ beyond/back; and let come another *ta'efa'ton*^w not prayed they^z then let-pray they^z with you^g and let-take they^z their precaution and their weapons; longed²⁰⁹ who^r unbelieved they^z if²¹⁰ you^z neglect a'n (*regarding*) yourⁿ weapons and *amate'atey*²¹¹ (*baggages-/furnishings/chattel/things of utility for*) you^b so they^z tilt on you^b one^w tilt,^w and no *jonaba* (*sin*) (*is*) on you^b en (*if*) [was] by you^b an annoyance of rain or you^c were ill to lay aside yourⁿ weapons; and let-take you^z yourⁿ precaution; verily Allah prepared for the unbelievers a humiliating torment. وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ فَلَنَقُمْ طَائِفَةٌ مِّنْهُمْ مَعَكَ وَلِيَأْخُذُوا أَسْلِحَتَهُمْ فَإِذَا سَجَدُوا فَلْيَكُونُوا مِن رَّرَائِكُمْ وَلَتَأْتِ طَائِفَةٌ أُخْرَىٰ لَّيُصَلُّوا وَلْيُصَلُّوا مَعَكَ وَلِيَأْخُذُوا حِذْرَهُمْ وَأَسْلِحَتَهُمْ وَدَّ الَّذِينَ كَفَرُوا لَوْ تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ فَيَمِيلُونَ عَلَيْكُمْ مَّيْلَةً وَاحِدَةً وَلَا جُنَاحَ عَلَيْكُمْ إِن كَانَ بِكُمْ أَذًى مِّن مَّطَرٍ أَوْ كُنْتُمْ مَّرْضَىٰ أَن تَضَعُوا أَسْلِحَتَكُمْ وَخُذُوا حِذْرَكُمْ إِنَّ اللَّهَ أَعَدَّ لِلْكَافِرِينَ عَذَابًا مُّهِينًا ﴿١٠٢﴾

103. Then if finished you^z the Prayer^w then let-remember you^z Allah (*manneristically*)²¹² standing, sitting and over yourⁿ sides; and if tranquilized²¹³ you^z then *aqemo*²¹⁴ (*let-you^z up-to-fulfill the prescribed obligations of*) the Prayer,^w verily the Prayer^w was-she^y on the believers a writ appointed. فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَادْكُرُوا اللَّهَ قِيَمًا وَفُوعًا وَعَلَىٰ جُنُوبِكُمْ فَإِذَا اطْمَأْنَنْتُمْ فَأَقِيمُوا الصَّلَاةَ إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا ﴿١٠٣﴾

²⁰⁴ See the *Lexicon* attached to this Translation for the meaning of the word “جناح” figuratively taken to symbolize the inclination to sin or the sin itself. So, no “جناح”= no sin.

²⁰⁵ Linguistically the word “خاف” carries dual meanings: (1) *feared* and (2) *knew*. Both meanings could apply.

²⁰⁶ The word “عدو” in Arabic is used for: (1) *singular* and (2) *plural* as well as (3) “*multitudinous foe*,” see *الهداي* and *اللسان*.

²⁰⁷ The particle “إذا” is a *future adverbial conditional* article hence it is “if” not “when.” also, [was] versus were.

²⁰⁸ The superscript^h for the ت in “أقامت” = “*upheld/ stood up*”.

²⁰⁹ The word “ودد” translated as “*longed*” means an earnest, heartfelt desire, especially for something *beyond reach*. That is to say: what many long for is *not* going to happen.

²¹⁰ See the *Lexicon* attached to this Translation regarding “لو.”

²¹¹ The word “امتع” = “*amate'a*” means: *baggages, furnishings, chattel, things for utility*. See the *Lexicon* attached to this Translation for elaboration.

²¹² *Manneristically* is needed to adjust for a lack of adverbs (حال) or absolute objective nouns (مفعول مطلق), as required by the Arabic text for “standing” and “sitting,” as presently there is no such thing as “standingly” or “sittingly,” in English.

²¹³ The Arabic word “اطمأننتم” i.e. *tranquilized* of becoming freed from doubt, i.e. became certain with regards to the faith, after the Prayer and remembering “Allah standing, sitting and over your sides.” That is versus “امنتم” felt “*secured*” with respect to potential physical danger.

²¹⁴ The word “أقيموا” is rooted in “أقام” = *uphold/sustain/maintain*.

104. And let not *tabeyno*²¹⁵ (*you^z weaken/love the world and have a dislike for death in the cause of Allah*) in *ebtegha'e* (*earnest-quest*) the people; *en* (*if*) be^x you^z pain so surely they^z pain just-as you^z pain; and *tarjona* (*you^z fear/hope*) from Allah what not *yarjona* (*they^z hope/fear*); and Allah [was] Omniscient Hakeeman²¹⁶ (*infinite bekma*²¹⁷ Possessor).
105. Verily We descended to you^g The Book by the right to rule [you^f] among the mankind by what Allah (*had*) shown you;^g and let-not be [you^f] for the betrayers *kha'sseeman* (*iterative pleader*).
106. And *estaghfer*²¹⁸ (*let-seeK forgiveness [you^f]*) (from) Allah; verily Allah [was] *Ghafooran* (*iterative-Forgiver*) *Raheeman* (*iterative mercy Giver*).
107. And let-not dispute [you^f] *a'n*²¹⁹ (*regarding*) whom^f *yakhtanona*²²⁰ (*they^f commit perfidy*) (*to*) their selves; verily Allah loves not whom^p [he] [was] *khanwanan* (*recurrent cheater*) *atheeman* (*iteratively sinner*).
108. *Yastakhfona*²²¹ (*affirmably conceal they^f*) from the man-kind and not *yastakhfona* from Allah while He (*is*) with them *edh* (*while*)²²² *youbayyetona*²²³ (*nocturnally harbor*²²⁴ *assault they^f*) what not [He] delights of the say; and Allah [was] by what they^z work encompassing/Surrounder.
109. Ha you^f these disputed you^c *a'n* (*regarding*) them

وَلَا تَهْنُوا فِي ابْتِغَاءِ الْقَوْمِ إِن تَكُونُوا تَأْلَمُونَ فَإِنَّهُمْ يَأْلَمُونَ كَمَا تَأْلَمُونَ وَتَرْجُونَ مِنَ اللَّهِ مَا لَا يَرْجُونَ ۗ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿١٠٤﴾

إِنَّا أَنْزَلْنَاهُ إِلَيْكَ بِالْحَقِّ لِنَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَبَكَ اللَّهُ ۚ وَلَا تَكُنْ لِلْخَائِبِينَ خَصِيمًا ﴿١٠٥﴾

وَأَسْتَغْفِرِ اللَّهَ ۖ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا ﴿١٠٦﴾

وَلَا تُجَادِلْ عَنِ الَّذِينَ يَخْتَانُونَ أَنْفُسَهُمْ ۚ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ خَوَانًا أَثِيمًا ﴿١٠٧﴾

يَسْتَخْفُونَ مِنَ النَّاسِ وَلَا يَسْتَخْفُونَ مِنَ اللَّهِ ۚ وَهُوَ مَعَهُمْ إِذْ يُبَيِّتُونَ مَا لَا يَرْضَى مِنَ الْقَوْلِ ۚ وَكَانَ اللَّهُ بِمَا يَعْمَلُونَ مُحِيطًا ﴿١٠٨﴾

هَآأَنَتُمْ هَآؤَآءَ جَدَلْتُمْ عَنْهُمْ فِي

²¹⁵ The word "تَهْنُوا" is rooted in "وَهَنَ، أَوْ وَهَنَ، فَوْهَنَ أَوْ ضَعُفَ، أَوْ صَارَ بِهِ وَهْنًا" والوهن هو الضعف وعدم القدرة على بذل الجهد.

والوهن أيضاً، كما حدده صلى الله عليه وسلم، هو حب الدنيا و كراهية الموت في سبيل الله. ووهن أي صار وهناً أو واهناً أي ضعيف لا يقوى على بذل الجهد. لذلك وَهَنَ وَهْنٌ وَهْنٌ كل واحدة توصل المعنى ذاته. أنظر الهادي.

Therefore, the word "تَهْنُوا" linguistically has several meanings, relevant to us here are: "(1) weaken not you. (2) You love not the world and have a dislike for death in the cause of Allah's cause." In English there is no way to express the word "تَهْنُوا" in one word per se. Hence, "تَهْنُوا" is best rendered, in my opinion as indicated above.

²¹⁶ See the Lexicon attached to this Translation for an exposition on the words "الحكيم" and "حكيم."

²¹⁷ See the Lexicon attached to this Translation for "bekma."

²¹⁸ The word *istaghfer*="استغفر" = "اطلب الغفران" = "let-seeK forgiveness [you^f]." In English there is no seemly way to say: "استغفر" per se. So I settled for saying: "[let-seeK forgiveness [you^f]]."

²¹⁹ See the Lexicon attached to this Translation for the various meanings of the prepositional letter "عن."

²²⁰ The phrase "they^f commit selves" perfidy" for the Arabic word "يَخْتَانُونَ" is meant to show that "يَخْتَانُونَ" is different than "يَخُونُونَ" as "يَخُونُونَ" is simple "cheating," but "يَخْتَانُونَ" is much stronger, as it means cheating on something one is entrusted to guard.

²²¹ The Arabic word "يَسْتَخْفُونَ" is translated as "they affirmably conceal." What is to be noted here is "يَسْتَخْفُونَ" is equivalent to "يَخْفُونَ" but "يَخْفُونَ" is although linguistically acceptable is not a lofty or an elegant term as "يَسْتَخْفُونَ" refer to تاج العروس. Also, see the Lexicon attached to this Translation for the effect of the letter س when added to a word.

²²² The particle "إِذْ" has several meanings, among them: when, while. See مغني اللبيب، ابن هشام.

²²³ The word "بَيْتٌ" = harbored by night, i.e. slept over it, implying scheming to alter it. See الطبري.

²²⁴ Harbored means: entertained or nourished a specified thought or feeling.

in the life^w (of) the world^w so who^a (shall) dispute Allah a'n them 'The Qeyamater's^w (Judgment's) Day; or who^a (shall) be over them a custodian.

الْحَيَاةِ الدُّنْيَا فَمَنْ يُجَادِلْ
اللَّهُ عَنْهُمْ يَوْمَ الْقِيَمَةِ أَمْ مَنْ
يَكُونُ عَلَيْهِمْ وَكِيلًا ﴿١٩﴾

110. And whoever [he] works an ill or [he] wrongs²²⁵ (to) himself afterwards *yastaghfer*²²⁶ ([he] seeks forgiveness) (from) Allah [he] finds Allah *Ghafooran* (iterative Forgiver) *Rabeeman* (iterative mercy Giver).

وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ
ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُورًا
رَحِيمًا ﴿٢٠﴾

111. And whoever [he] earns a sin^x so verily only [he] earns it^x on himself,^w and Allah [was] Omniscient *Hakeeman*²²⁷ (infinite *hekma*²²⁸ Possessor).

وَمَنْ يَكْسِبْ إِثْمًا فَإِنَّمَا يَكْسِبُ
عَلَى نَفْسِهِ ۚ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿٢١﴾

112. And whoever [he] earns an offense^w/inequity^{w229} or a sin^x afterwards [he] throws it^x by an innocent^{x230} verily *qad* (already and affirmatively) [he] encumbered a calumny and a sin manifest.

وَمَنْ يَكْسِبْ خَطِيئَةً أَوْ إِثْمًا ثُمَّ
يَرْمِ بِهِ بَرِيئًا فَقَدْ احْتَمَلَ بُهْتَانًا
وَإِثْمًا مُبِينًا ﴿٢٢﴾

113. And *lawla* (had it not been for) Allah's munificence^x on you^b and His mercy^w surely (would have) purposed^w a *ta'efa'ton*^w (band/group/faction/party)^w of them to mislead you^g; and not they^z mislead except their selves^w and not harm they^{z*} you^g of a thing; and Allah descended on you^g The Book and the *hekmeta*^{w231} (wisdom)^w and [He] taught you^g what knew not you^g and [was] Allah's munificence^x on you^g great.

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكَ وَرَحْمَتُهُ
لَهَمَّتْ طَائِفَةٌ مِنْهُمْ أَنْ
يُضِلُّوكَ وَمَا يُضِلُّونَ إِلَّا أَنْفُسَهُمْ
وَمَا يَضُرُّونَكَ مِنْ شَيْءٍ وَأَنْزَلَ
اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ
وَعَلَّمَكَ مَا لَمْ تَكُن تَعْلَمُ وَكَانَ
فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا ﴿٢٣﴾

114. No *khayra* (goodness/worthiness/worship) in much of their *najwa* (secret-talk) except who^p [he] commanded by a charity^w or a *ma'aroofen* (popularly acceptable and not *Sharey'ah* disapproved maxim) or a reconciliation among the mankind; and whoever [he] does *tha'leka* (afar-that-it)^x *ebtegha'a* (earnest-quest) (of) Allah's delight^w then will *nua'teyhe* ([We] accord-/allot him) a great remuneration.

لَا خَيْرَ فِي كَثِيرٍ مِّنْ
نَّجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ
مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ
وَمَنْ يَفْعَلْ ذَلِكَ ابْتِغَاءَ مَرْضَاتِ
اللَّهِ فَسَوْفَ نُوْثِيهِ أَجْرًا عَظِيمًا ﴿٢٤﴾

²²⁵ The say: "يَظْلِمُ نَفْسَهُ" = "he does injustice to himself" = *he wrongs to himself*. The best I could find to say is: he wrongs to himself, but "to" is not part of the main text. So I enclosed it in a parenthesis.

²²⁶ See footnote 218 above regarding *yastaghfer*.

²²⁷ See the *Lexicon* attached to this Translation for an exposition on the words "الحكيم" and "حكيم".

²²⁸ See the *Lexicon* attached to this Translation for "hekma".

²²⁹ There is "خطء" and "خطيئة" both are "offenses" committed intentionally and therefore are sins. But "خطء" is masculine and singular and "خطيئة" is feminine and singular.

²³⁰ That is "he who is frees of what he is accused of or being associated to him."

* *يَضُرُّونَكَ* = each individually vis-à-vis *يَضُرُّوكَ* = all, i.e. collectively.

²³¹ See the *Lexicon* attached to this Translation for *hekma*.

115. And whoever [be] mutually contends the messenger from after what manifested for him the *buda* (divine-guidance) and *yattabe'a* ([be] closely-follows) other than the believers' path [We] affiliate him what [be] affiliated and *nussley*²³² ([We] broil) him (on/by) Hell^w and fouled-she^y a destiny. وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا بَيَّنَّ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ تُولِيهِ مَا تَوَلَّىٰ وَتُصْلِهِ جَهَنَّمَ ۖ وَسَاءَتْ مَصِيرًا ﴿١١٥﴾
116. Verily Allah forgives not (to be) partnered (deities) by Him and [He] forgives what (is) lesser than *tha'leka* (afar-that-it/that)^x for whom^p [He] wills; and whoever [be] partners (deities) by Allah so *qad* (already and affirmatively) strayed [be] afar stray. إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ ۖ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ۚ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا ﴿١١٦﴾
117. En (not) invoke they^z of lesser than/without Him except females;²³³ and en they^z invoke except a Satan *ma'reedan* (obdurate/rebellious). إِنْ يَدْعُونَ مِنْ دُونِهِ إِلَّا إِنْتَا ۚ وَإِنْ يَدْعُونَ إِلَّا شَيْطَانًا مَرِيدًا ﴿١١٧﴾
118. Cursed him Allah and said [be]: surely assuredly²³⁴ [I] (take²³⁵ and make) from Your *'eba'de* (worshippers/submitters/slaves) a lot *mafrodhan* (ordainment made/made obligatory). لَعَنَهُ اللَّهُ ۖ وَقَالَ لَا أَخْجِذَنَّ مِنْ عِبَادِكَ نَصِيبًا مَفْرُوضًا ﴿١١٨﴾
119. And surely [I] assuredly (shall) mislead them; and surely [I] assuredly *umanneyohum*²³⁶ (shall arouse their unattainable desires of them) and surely [I] (shall) assuredly command them so surely (shall) assuredly slit they^z the ears of the *an'aa'me*^{w237} (cattle/sheep/goats/and camels);^w and surely [I] (shall) assuredly command them so surely they^z (shall) assuredly change Allah's creation; and whoever *yattakhethee*²³⁸ (he takes and makes) the Satan *wa'leyan*²³⁹ (guardian/ally) of without/lesser-than Allah so *qad* (already and affirmatively) lost [be] a manifester *khusra'nan*²⁴⁰ (perdition/waste/misguidance). وَلَا أَضِلُّهُمْ وَلَا هُمْ يَضِلُّونَ ۚ وَلَا يَمْنَعُ أَعْيُنُهُمْ الْفِتْنَةُ ۚ وَأَذَانٌ آلِهَةٍ ۚ وَلَا مَأْمَرُهُمْ فَلْيَعْبُدُوا خَلْقَ اللَّهِ ۚ وَمَنْ يَتَّخِذِ الشَّيْطَانَ وَلِيًّا مِّنْ دُونِ اللَّهِ فَقَدْ خَسِرَ خُسْرَانًا مُّبِينًا ﴿١١٩﴾

²³² The word "نُصْلِيهِ" transliterated "nusley" here for lack of a properly corresponding word in English, means *broil simultaneously from all sides*, as if the entire body is *immersed* in the intensely heated Fire.

²³³ Many of the pagan Arabs' idols were females.

²³⁴ The "ل" in "لَا تُخْذَنَّ" in *Ayah* 116, and also "لَا أَضِلُّهُمْ" in "لَا مَنِيَهُمْ", "لَا يَتَكُنَّ", "لَا مَرْنَهُمْ" in the next *Ayah* 119, all are *juratory* "ل" = "ال القسم" amounting to = "التأكيد" i.e. *affirmation*, expressed in all cases by "assuredly".

²³⁵ The word "أَتَّخِذُ" from "الِاتِّخَاذُ" which is "إِفْتَعَالُ" for "الِاتِّخَاذُ", as stated in *لسان العرب*; therefore "أَتَّخِذُ" is always *taking and making some thing* of what was taken. Thus, it is *not* just the mere *taking*.

²³⁶ The word "أَتَتَمَنَّى" for a thing means *desiring* that thing for which there is *no hope* of it happening.

²³⁷ The word "the an'ani" = "الانعام" or "neami", "نعم" means those animals that have *cloven hoof* (foot) and an *udder*, such as the *camel*, the *cow*, the *sheep*, the *goat*, etc. In Arabic: "كُلُّ ذِي خَلْفٍ وَظَلْفٍ" = *cattle, sheep, goats, and camels*.

²³⁸ The word "أَتَّخِذُ" from "الِاتِّخَاذُ" which is "إِفْتَعَالُ" for "الِاتِّخَاذُ", as stated in *لسان العرب*; therefore "أَتَّخِذُ" is always *taking and presuming some-thing* about what was taken. Thus, it is *not* just the mere *taking*.

²³⁹ The word "وَلِي" could also mean: a friend, or a protector.

²⁴⁰ The word "الخسران" linguistically in The Qur'an has *various* senses, such as "waste" or as in here it means *misguidance/perdition*. See the *Lexicon* attached to this *Translation* for details. Also see *البصائر*.

120. Promises them [be] and youmanneybum (he assuredly arouses the unattainable desires of them); and not promises them the Satan except beguilement. يَعِدُّهُمْ وَيُمْنِيهِمْ وَمَا يَعِدُّهُمْ الشَّيْطَانُ إِلَّا غُرُورًا ﴿١٢٠﴾
121. Those their abode/lodging (is) Hell^w and they^z find not a'n (off/ regarding) it^w a ma'heessa (an escaping-place). أُولَئِكَ مَأْوَهُمْ جَهَنَّمُ وَلَا يَجِدُونَ عَنْهَا مَحِيصًا ﴿١٢١﴾
122. And who^r they^z believed and they^z worked the righteous-works^w [We] shall admit them (in) paradise^w/gardens^w run^w from under it^w the rivers immortals they^z (are) in it^w forever; Allah's promise (is) (absolute)-right;²⁴¹ and who^a (is) assdaqo (more faithful/ truer) than Allah's qeelan²⁴² (responsive/ assertive say). وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا وَعَدَ اللَّهُ حَقًّا وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا ﴿١٢٢﴾
123. Neither by yourⁿ longings and nor the book's folks longings; whoever [be] works ill^x (is) requited [be] by it;^x and [be] finds not for him of lesser than Allah a wa'leyan (guardian/ally) and nor a na'seeran (multitudinous-succorer). لَيْسَ بِأَمَانِيكُمْ وَلَا أَمَانِي أَهْلِ الْكِتَابِ مَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ وَلَا يَجِدْ لَهُ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿١٢٣﴾
124. And whoever [be] works the righteous-works^w of a male or a female while he (is) a believer so those they^z enter the Paradise^w and not yodh'lamoona²⁴³ (to be wronged they^z) a na'qeera²⁴⁴ (tiny dot on the head cap of the date-stone). وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَأُولَئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ نَقِيرًا ﴿١٢٤﴾
125. And who^a (is) ahsa'no²⁴⁵ (perfecter and beautifuler) religiously than whom^p [be] consigned his face²⁴⁶ for Allah while he (is) a benefactor and ettaba'a ([be] closely-followed) Ebraheema's (Abraham)'s sect^w- /faith,^w haneefan²⁴⁷ (soundlyinclinedbe); and ittakhatha²⁴⁸ (took and made) Allah Ebraheem kbaleylan²⁴⁹ (ultimate-faithful friend). وَمَنْ أَحْسَنُ دِينًا مِمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ وَاتَّبَعَ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا ۖ وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا ﴿١٢٥﴾

²⁴¹ The Arabic text says: "حقًا," not "حق," i.e. the word "حقًا" = absolute objective noun, used for strengthening; indicating that such a right, and Allah knows best, is an emphatic right. See إعراب القرآن، لمحمود صافي.

²⁴² The word "قِيلَ" is the pronounced say and also it is the assertive response to a pronounced say. In this case, it means and Allah knows best, Allah's say is emphatically and assuredly truer than any other.

²⁴³ The word "wronged" has myriads of meanings, among them: curtails or diminishes, as in this Ayah.

²⁴⁴ The word "naqeera" = "نَقِيرًا" means: a tiny dot on the head cap of the date-stone, i.e. very minuscule value; example of paucity for contemptible sum.

²⁴⁵ There is no English word for أحسن = ahsane. Both words perfecter and beautifuler are in their adjective sense.

²⁴⁶ The Qur'anic diction "consigned his face" is an Arabic tongue expression meaning determinedly moved towards (in this case) Allah and he submissively gave up himself for Allah's care and His cause's endeavor; "his face" means "his entity."

²⁴⁷ The word "حنيفًا" = "ميلًا" is an adverbial construct, hence "leanly." See إعراب القرآن، لمحمود صافي. The "leaning" is to the sound religion or faith of Ibraheem's (Abraham's); as he leaned away from his people's faith which was based on multiple idols' worships.

²⁴⁸ The word "اتَّخَذَ" from "الِاتِّخَاذَ", see footnote 1087 above.

²⁴⁹ The word "خَلَّةٌ" is "ultimate-faithful-friendship," i.e. friendship without any "خلل" = defect. English as well as Arabic-English dictionaries almost all do not have an entry for "خَلَّةٌ." They come closest to it in the opinion of the authors of such a few dictionaries by saying "intimate-friendship" or friendship without defect.

126. And for Allah what (are) in the Heavens^w and what (are) in the Earth;^w and Allah [was] by every-thing encompassing/Surrounder.

وَلِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ مُّحِيطًا ﴿١٢٦﴾

127. And *yestaftonaka* (they^x seek situationally apt and wise opinion of you^s) in the women; let-say [you^s]: Allah *yousteykum* ([He] issues situationally apt and wise opinion to you^b) in them^y and what (is being) recited on you^b in The Book in the women-orphan whom^v not *toa'tonahunna* (you^z accord/give them^y) what (was) written (decreed) for them^y and you^z wish to marry them^y and the *mustadh'afeena*²⁵⁰ (deemed weaklings) of the children and that *taqumo* (up-to-fulfill you^s) for the orphans by the *qeste*²⁵¹ (removal of injustice and rendering absolute-justice) and what you^z do of a *khayren*^x (lawful: goodness/worthiness/provision/worship) so verily Allah [was] by it^x Omniscient.

وَيَسْتَفْتُونَكَ فِي النِّسَاءِ قُلِ اللَّهُ يُفْتِيكُمْ فِيهِنَّ وَمَا يُتْلَىٰ عَلَيْكُمْ فِي الْكِتَابِ فِي يَتِمَّىٰ النِّسَاءِ الَّتِي لَا تُوْتُوْنَهُنَّ مَا كُتِبَ لَهُنَّ وَرَغِبُونَ أَنْ تَنْكِحُوهُنَّ وَالْمُسْتَضْعَفِينَ مِنَ الْوِلْدَانِ وَأَنْ تَقُومُوا لِلْيَتَمَىٰ بِالْقِسْطِ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ كَانَ بِهِ عَلِيمًا ﴿١٢٧﴾

128. And *en* (if) a woman [feared/knew]-she^{v252} of her *ba'a'le* (husband/lord/owner) a *nosbozan* (disdainfully upraise in recalcitrance) or a shunning then no *jonaba*²⁵³ (sin) (is) on them both to both reconcile between them both arrant reconciliation^{x254} and the reconciliation^x (is) *khayron* (superior/worthier); and *uhdherat* (had been presented she^y predeterminedly vis-à-vis time and place) the selves^{3w} (of) the *shubha*²⁵⁵ (stingers, stinters towards doing what is dutiful); and if *tohseno* (you^z render: meritorious deeds/says) and *tattaqo* (you^z reverentially guard not to displease Allah) then verily Allah [was] by what you^z work Proficient.

وَإِنْ امْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يُصْلِحَا بَيْنَهُمَا صُلْحًا وَالصُّلْحُ خَيْرٌ وَأُحْضِرَتِ الْأَنفُسُ الشُّحَّ وَإِنْ تُحْسِنُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١٢٨﴾

= Clearly intimate, although gives the sense of "closeness and sincerity" it also carries with it the unacceptable open expression of "sexual relation," hence making such entry as useless and invalid in terms of "خِلَّة" as stated in The Qur'an. That is why I chose to express "خِلَّة" as "ultimate-faithful-friendship."

²⁵⁰ See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word.

²⁵¹ See the *Lexicon* attached to this Translation for the distinction between "al-qest"="القسط" and the justice="العدل."

²⁵² Linguistically the word "خاف" carries dual meanings: (1) feared and (2) knew. Both meanings could apply.

²⁵³ See the *Lexicon* attached to this Translation for the meaning of the word "جناح" figuratively taken to symbolize the inclination to sin or the sin itself. So, no "جناح" = no sin.

²⁵⁴ The word "صلحا" is مفعول مطلق. Thus, it must be qualified to so indicate that, so arrant is affixed.

²⁵⁵ The word "shubha"="الشح" versus "البخل" the two words are too different. "الشح" means deficiency in obliging towards what is expected or presumed duty or responsibility, where as "البخل" is greed in giving wealth. So, "asshubha" is (stinting towards doing what is dutiful). In a discussion of attempted reconciliation between the disputants: husband and wife, each appears to be insisting on their individual rights, normally, she for his desertion and he for her recalcitrance. So both have their "shubha entities" manifested. However, the best path is as shown by the rest of this great Ayah, exemplified by the kindness and *ettaqwa* (love and fear of Allah). In other words, if each will try to overcome their individual "covetous enmity" and try to be kind to the other and have *taqwa*, of Allah, of course Allah is "All Proficient" of that, and He will reward each plentifully, as reconciliation is good, as so clearly stated in this great and instructive Ayah.

129. And never can you^z to *ta'adelo* (*you^z equalize/ be-just*) among the women albeit hankered you;^c so let-not incline you^z all the inclination;²⁵⁶ so you^z leave her as the overhang^w/suspense;^{w257} and *en (if)* you^z reconcile and *tattaqo* (*you^z reverentially guard not to displease Allah*) then verily Allah [was] *Ghafooran* (*iterative-Forgiver*) *Rabeeman* (*iterative mercy Giver*).
وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ وَلَوْ حَرَصْتُمْ فَلَا تَمِيلُوا كُلَّ الْمِيلِ فَتَدْرُوهَا كَالْمُعَلَّقَةِ وَإِنْ تُصْلِحُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ عَفُورًا رَحِيمًا ﴿١٢٩﴾
- 130 And *en (if)* both separate enriches/suffices²⁵⁸ Allah each of His plenitude and [was] Allah *Wa'sean*²⁵⁹ (*Furnisher of provision and mercy*), *Hakeeman*²⁶⁰ (*infinite bekma*²⁶¹ Possessor).
وَإِنْ يَنْفَرَا يَغْنِ اللَّهُ كُلًّا مِنْ سَعَتِهِ وَكَانَ اللَّهُ وَاسِعًا حَكِيمًا ﴿١٣٠﴾
131. And for Allah what (*are*) in the Heavens^w and what (*are*) in the Earth^w and *laqad* (*verily, already and affirmatively*) enjoined We whom^r *oto* (*they^z had been accorded/given*) the book of before you^b and *eyyakum*²⁶² (*indeed including you^b*) that *ettaqo* (*let reverentially guard you^z not to displease*) Allah; and *en (if)* you^z unbelieve so verily for Allah what (*are*) in the Heavens^w and what (*are*) in the Earth;^w and [was] Allah Rich *Ha'meedan*²⁶³ (*multitudinous praised, iterative praiser*).
وَلِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ۖ وَلَقَدْ وَصَّيْنَا الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَإِيَّاكُمْ أَنْ اتَّقُوا اللَّهَ ۚ وَإِنْ تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ۚ وَكَانَ اللَّهُ غَنِيًّا حَمِيدًا ﴿١٣١﴾
132. And for Allah what (*are*) in the Heavens^w and what (*are*) in the Earth^w and sufficed by Allah Custodian.
وَلِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ۚ وَكَفَى بِاللَّهِ وَكِيلًا ﴿١٣٢﴾
133. *En (if)* [He] wills [He] annuls/undoes you^b O, you the mankind; and *ya'atey* ([He] comes forth) by others; and [was] Allah over *tha'leka* (*afar-that-it*)^x Omnipotent.²⁶⁴
إِنْ يَشَأْ يُذْهِبْكُمْ أَيُّهَا النَّاسُ وَيَأْتِ بِآخَرِينَ ۚ وَكَانَ اللَّهُ عَلَىٰ ذَٰلِكَ قَدِيرًا ﴿١٣٣﴾
134. Whoever [he] [was] [wanting] the world's^w reward^x so *enda* (*by munificence of/y Rule of*) Allah (*is*) the world's^w reward and the Hereafter's;^w and [was] Allah *Sameean* (*Acute-Hearer/Enabler of others to hear/favorable Answerer to prayer*) *Basseeron* (*keenly: Seer/Omniscient*).
مَنْ كَانَ يُرِيدُ ثَوَابَ الدُّنْيَا فَعِندَ اللَّهِ ثَوَابُ الدُّنْيَا وَالْآخِرَةِ ۚ وَكَانَ اللَّهُ سَمِيعًا بَصِيرًا ﴿١٣٤﴾

²⁵⁶ The Qur'anic diction "not all the inclination" is an Arabic tongue say, meaning: beyond bounds.

²⁵⁷ The Qur'anic diction "overhang^w/suspense^w" is an Arabic tongue saying meaning: in an undecided status.

²⁵⁸ That is Allah, by His leave, will exchange each with a satisfactory recompense of his/her needs.

²⁵⁹ The word "wa'sean" is singular, masculine, subjective noun with multiple meanings: (1) Surrounding of other things and encompassing them, (2) vastly spacious, (3) that which can comprehensively contain other thing. When the definite article "the" is prefixed to it, with a capital "T" and the word "was'ean" also with a capital "W," to make "The Was'ean" then it becomes one of Allah's most beautiful names, meaning Furnisher of provision and mercy to everything.

²⁶⁰ See the Lexicon attached to this Translation for an exposition on the words "الحكيم" and "حكيم."

²⁶¹ See the Lexicon attached to this Translation for "bekma."

²⁶² The word "إِيَّايَ" = "أداة توكيد لضمير منصوب" = an article of intensity for an objective pronoun.

²⁶³ The word "حميد" linguistically means: "He is much praised" or "He praises much," thus He is automatically a praiser = "حامد."

²⁶⁴ See the Lexicon attached to this Translation for the distinctive difference for: "this," "that," and "far-that."

135. O you, who^r they^z believed let-be you^z *qanwameend*²⁶⁵ (iterative guardians/protectors you^z) by the *qesste*²⁶⁶ (removal of injustice and rendering absolute-justice) witnesses-/testifiers for Allah and albeit over yourⁿ selves^w or both the begetters (parents) or the nearest-kin; *en* (if) be [be] a rich or an poor²⁶⁷ then Allah (is) worthier by them both;²⁶⁸ so let-not *tatta'* be'o (closely-follow you^z) the *hawa* (tendentious liking) that you^z swerve and *en* you^z twist²⁶⁹ or you^z shun so verily Allah [was] by what you^z work Proficient.
136. O you, who^r they^z believed let-believe²⁷⁰ you^z by Allah and His messenger and The Book^x which^x *naẓẓala* (repetitively descended) [He] on His messenger; and the book^x which^x [He] descended of before; and whoever [be] unbelieves by Allah and His angels and His books and His messengers and The Day The Last so *qad* (already and affirmatively) [be] strayed afar stray.
137. Verily who^r believed they^z afterwards unbelieved they^z afterwards they^z believed afterwards they^z unbelieved afterwards *izdado*²⁷¹ (they^z further augmented) a disbelief not was Allah to forgive for them and nor *yahdey* ([to] divinely-guide) them a path.
138. *Bashsher*²⁷² (let-tell you^s pleasant tidings) the hypocrites indeed surely for them (is) a painful torment.

²⁶⁵ The word "قَوَّامِينَ" is plural for "قَوَّامٌ", meaning *iterative sustainers/protector* and/or *maintainer*, in the sense of constantly providing and maintaining or visa versa.

²⁶⁶ See the *Lexicon* attached to this Translation for the distinction between: "العدل" and "القسط".

²⁶⁷ The word "فقير" versus the "مسكين" see the *Lexicon* attached to this Translation for the distinction.

²⁶⁸ In other words the "شهادة" the testimony by the witness must be rendered for the *truth*, regardless whether or not such testimony is *against* or *for rich or poor*, Allah *a fortiori* will take care of *both* if and when the "شهادة" is rendered *truthfully*. That is *truth serves every one's best interest*.

²⁶⁹ That is you *twist your tongue* in an effort to *muzzle* your testimony, "شهادة" in *favor* or *against*.

²⁷⁰ This is perhaps, and Allah knows best, that such command to the *already* believers to: (1) *stand firm* in your belief; (2) believe by your *hearts* as well as your *tongues*; or (3) *continue* your belief in *all* Allah's revealed *books*, and His *messengers*, and His *angels*, and the *Day of The Judgment*. In other words, this would apply to the people of the book as well as the Muslims.

²⁷¹ The word "نَزَّادٌ" implies greater *intensity*, and اللتاج says it is "ابغ". So *further* is prefixed for this purpose.

²⁷² The word *bashsher* = "بَشِّرْ" has no English equivalent *per say*. So, we resort to *transliteration* and *parentetical explanation*. It is a *command verb* where a *speaker* is *commanding another* to *tell pleasant tidings*, albeit surely *not* all of the times *pleasing* to *some* recipients. As some times "*grievous*" tiding could be the case. Clearly *demeritorious people* do *not* deserve any *pleasant tidings*, *except* by way of *sarcasm*. As *raising their expectations* and suddenly *plunging it deep into the abyss* of *dismality* is very fitting for them.

139. Who^r *yattakbetho*²⁷³ (they^r take and presume) the unbelievers *awa'leyaa*²⁷⁴ (guardians/allies) of without-/lesser than the believers do *yabtagbond*²⁷⁵ (they^r earnestly-quest) *enda* (by rule of/or characteristic of) them the prestige²⁷⁶; so truly the prestige (is) for Allah together.

الَّذِينَ يَتَّخِذُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ أَيْبَنُوتُ عَنْهُمْ الْعِزَّةَ فَإِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا ﴿١٣٩﴾

140. And *qad* (already and affirmatively) *naẓẓala* (repetitively descended) [He] on you^b in The Book that if you^c heard Allah's *Aya'te*^w (statements) (being) unbelieved by it^w and *youstab'za'a* (being affirmably jested) by it^w then let-not sit you^z with them until they^z wade²⁷⁷ in a discourse^x other than it,^x verily you^b (are) then like them; verily Allah (is) the hypocrites' Gatherer and the unbelievers' (too) in Hell^w together.

وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتَ اللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا مَعَهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ إِذْ أَنْتُمْ مِثْلُهُمْ إِنَّ اللَّهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعًا ﴿١٤٠﴾

141. Who^r await they^z by you^b so *en* (if) [was] for you^b an opening^{x278} (overwhelming victory) from Allah said they:^z have we not been with you,^z and *en* [was] for the unbelievers a lot²⁷⁹ they^z said: had not we overwhelmed²⁸⁰ over you^z and we prevented you^z from the believers; so Allah rules among you^b The *Qeyamete's*^w (Judgment's) Day and never Allah makes for the unbelievers over the believers a path.

الَّذِينَ يَتَرَبَّصُونَ بِكُمْ فَإِنْ كَانَ لَكُمْ فَتْحٌ مِنَ اللَّهِ قَالُوا أَلَمْ نَكُنْ مَعَكُمْ وَإِنْ كَانَ لِلْكَافِرِينَ نَصِيبٌ قَالُوا أَلَمْ نَسْتَحِذْ عَلَيْكُمْ وَنَمْنَعُكُم مِّنَ الْمُؤْمِنِينَ فَاللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَمَةِ وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا ﴿١٤١﴾

142. Verily the hypocrites mutually beguile Allah, while He (is): beguiling²⁸¹/beguiler (of) them, and if they^z upped²⁸² to the Prayer^w they^z upped indolently, pretending (to) the mankind and they^z remember Allah not save a little/a few.²⁸³

إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كَسَالَى يُرَاءُونَ النَّاسَ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا ﴿١٤٢﴾

²⁷³ The word "اتَّخَذَ" from "الِاتَّخَاذَ" which is "اِفْتَعَلَ" for "الِاتَّخَاذَ" as stated in *لسان العرب* therefore, "اتَّخَذَ" is *always* taking and presuming something about what was taken. Thus, it is *not* just the mere taking.

²⁷⁴ The word "اولياء" could also mean, among them: *protector, friend*.

²⁷⁵ The word "يبغون" is based on the word "ابتغى" = "طلب شيئاً" meaning: *earnestly quested*.

²⁷⁶ The word "العزة" = "prestige" = *lordliness* in the sense of: *possessing power and authority over others*.

²⁷⁷ The Arabic tongue expression: "خاض في الحديث" = "waded in the topic," means *plunged* into discussing the topic *without knowledge* or *plunged in it recklessly*. So, those who rejected and derided Allah's *Ayat* were *wading* in the topic.

²⁷⁸ The word "فتيح" means "overwhelming victory, victory, besting and rule" see *الراغب*.

²⁷⁹ Here a lot ("chance- success") means it was the *turn* for the unbelievers to be *victorious*, as wars are, according to Arabic proverb: "الحرب سجال," i.e. the war is *alternating, successes and failures*. In the case of the unbelievers' "victory" The Qur'an refers to it as "نصيب" or *chance-success*. Therefore the spoils of success should be *shared*.

²⁸⁰ The word "استحذو" means *gained complete prevalence or overwhelmed*. So, the hypocrites are addressing the unbelievers reminding them that they *had prevailed over them earlier*. Yet they did not kill them; therefore they should appreciate this posture of the hypocrites.

²⁸¹ "He (is): beguiling them /beguiler" = He is doing with them what the *overcomeer* does in such contest, as He has *foreknowledge* and they *do not have*. In this respect see *very relevant and informative* footnote 75 for (S2:9).

²⁸² There is a distinction between "قام" = "upped" = "got up or rose" (in the intransitive sense, and "stood" = "وقف."

²⁸³ That is only a few of them or their remembrance is so small and little not worthy of much.

143. (Being made) vacillators²⁸⁴ (they are) between *tha'leka* (afar-that-it/that)^x not to these and not to these; and whomever Allah misleads verily never [you^s] find for him a path. مُذَبِّبِينَ بَيْنَ ذَلِكَ لَا إِلَى هَؤُلَاءِ وَلَا إِلَى هَؤُلَاءِ وَمَنْ يُضِلِلِ اللَّهُ فَلَنْ تَجِدَ لَهُ سَبِيلًا ﴿١٤٣﴾
144. O you who^r they^z believed let-not *tattakbetho*²⁸⁵ (take and make you^z) the unbelievers *aw'leyaa*²⁸⁶ (guardians/allies) of without/lesser than the believers; do you^z want to make for Allah on you^b an authority manifest. يَتَأْتِيهِمُ الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ أُرِيدُونَ أَنْ يُجْعَلُوا عَلَىكُمْ سُلْطَانًا مُبِينًا ﴿١٤٤﴾
145. Verily the hypocrites (are) in *eddarke* (descending bottom) the lowest level of The Fire^w and never [you^s] find for them *nasseeran* (iterative succorer). إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ تَجِدَ لَهُمْ نَصِيرًا ﴿١٤٥﴾
146. Except whom^r they^z repented and they^z mended and *ea'tassamo* (they^z safeguarded/adhered) by Allah and *akblasso*²⁸⁷ (they: were true/genuine/sincere) (towards) their religion for Allah so those (are) with the believers and will *youna'tey* (accord/allot) Allah the believers a great remuneration. إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَاتَّخَذُوا بِاللَّهِ وَأَخْلَصُوا دِينَهُمْ لِلَّهِ فَأُولَٰئِكَ مَعَ الْمُؤْمِنِينَ وَسَوْفَ يُؤْتِي اللَّهُ الْمُؤْمِنِينَ أَجْرًا عَظِيمًا ﴿١٤٦﴾
147. What Allah does by yourⁿ torment *en* (if) you^c thanked and you^c believed and Allah [was] thanker Omniscient. مَا يَفْعَلُ اللَّهُ بِعَذَابِكُمْ إِنْ شَكَرْتُمْ وَءَامَنْتُمْ وَكَانَ اللَّهُ شَاكِرًا عَلِيمًا ﴿١٤٧﴾
148. Not loves Allah the loudening/openness²⁸⁸ by the ill of the say except whomever [he] (had been) wronged; and Allah [was] *Sameean* (Acute-Hearer/Enabler of others to hear/favorable Answerer to prayer), Omniscient. لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوءِ مِنَ الْقَوْلِ إِلَّا مَنْ ظَلَمَ وَكَانَ اللَّهُ سَمِيعًا عَلِيمًا ﴿١٤٨﴾
149. *En* (if) you^z disclose/flash a *khayran*^x (desirables-/worship/goodness)^x or you^z conceal it^x or you^z pardon a'n (regarding) an ill then verily Allah [was] *Afonwan* (multitudinous Pardoner) Omnipotent. إِنْ تُبْدُوا خَيْرًا أَوْ تُخْفُوهُ أَوْ تَعْفُوا عَنْ سُوءٍ فَإِنَّ اللَّهَ كَانَ عَفُوًّا قَدِيرًا ﴿١٤٩﴾
150. Verily who^r they^z unbelieve by Allah and His messengers and they^z want to differentiate between Allah and His messengers and they^z say we believe إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ

²⁸⁴ The word "muthabthabeen" is objective, masculine, plural noun with no English equivalent *per se*. It means those that were unable to determine for themselves, they are made to vacillate and swing from one side to the other.

²⁸⁵ The word "اتخذ" from "الإتخاذ" which is "إفعل" for "الاتخاذ", as stated in لسان العرب; therefore, "اتخذ" is always taking and presuming some-thing about what was taken. Thus, it is not just the mere taking.

²⁸⁶ The word "أولياء" could also mean, among them: protector, friend.

²⁸⁷ The word "أخلصوا" has no English corresponding word *per se*, as it means: they were sincere, true or genuine. Clearly all these adjectives do not have verbs. And "أخلصوا" requires a verb to denote the idea of these adjectives.

²⁸⁸ The word "الجهر" stands (1) for "openness"= public or unconcealed state, or (2) "loudness" (self-explanatory). I pondered for some time as to which of these two word to be used? After considerable evaluation, finally I opted for "open" as more apt and its meaning, includes or implies loudness as well.

by some and we unbelieve by some and they^z want to *yattakbetho*²⁸⁹ (they^z take and make) between *tha'leka* (afar-that-it/that)^x a path.

وَرُسُلِهِ وَيَقُولُونَ نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَنْ يَتَّخِذُوا بَيْنَ ذَلِكَ سَبِيلًا ﴿١٥٠﴾

151. Those, they (are) the unbelievers (absolute)-right,²⁹⁰ and We prepared for the unbelievers a torment humiliate.

أُولَٰئِكَ هُمُ الْكَافِرُونَ حَقًّا وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُّهِينًا ﴿١٥١﴾

152. And who^r they^z believed by Allah and His messengers and not differentiated they^z between an *abadaen*²⁹¹ (a lone/any-one) of them those will youa'teyhum (accord/give them [He]) their remunerations and Allah [was] *Ghafooran* (iterative-Forgiver) *Raheeman* (iterative mercy Giver).

وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ وَلَمْ يُفَرِّقُوا بَيْنَ أَحَدٍ مِنْهُمْ أُولَٰئِكَ سَوْفَ يُؤْتِيهِمْ أَجْرُهُمْ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿١٥٢﴾

153. Ask you^g the book's folks to *tonazzel* ([you^s] repetitively descend) on them a book from the Heaven;^w so *qad* (already and affirmatively) asked they^z *Mosa* (Moses) bigger than *tha'leka* (that-afar-it-/that); so said they^z: let-[you^s] show us Allah openly-/overtly; so took^w them the thunderbolt^{w292} by their injustice; afterwards *ittakbatho*²⁹³ (they^z took and presumed) the calf (a deity) from after what came^w (to) them the evidences;^w then We pardoned a'n (regarding) *tha'leka*; and We gave *Mosa* (Moses) an authority manifest.

يَسْأَلُكَ أَهْلُ الْكِتَابِ أَنْ تُنَزِّلَ عَلَيْهِمْ كِتَابًا مِنَ السَّمَاءِ فَقَدْ سَأَلُوا مُوسَىٰ أَكْبَرَ مِنْ ذَلِكَ فَقَالُوا أَرِنَا اللَّهَ جَهْرَةً فَأَخَذَتْهُمُ الصَّاعِقَةُ بِظُلْمِهِمْ ثُمَّ اتَّخَذُوا الْعِجْلَ مِنْ بَعْدِ مَا جَاءَهُمْ الْبَيِّنَاتُ فَعَفَوْنَا عَنْ ذَلِكَ وَعَاتَيْنَا مُوسَىٰ سُلْطَانًا مُّبِينًا ﴿١٥٣﴾

154. And raised We above them the *Ttoora* (mount in Sinai) by their *meetha'qe*^x (ratified-covenant)^{x294} and said We for them: let-enter you^z the door (in a manner) kowtowing²⁹⁵ and We said for them: let-not transgress you^z in the Sabbath; and We took from them a *meethaqan*^x (ratified-covenant)^x *gha'leedhan* (tough-/solemnly-binding).

وَرَفَعْنَا فَوْقَهُمُ الطُّورَ بِمِيثَاقِهِمْ وَقُلْنَا لَهُمْ ادْخُلُوا الْبَابَ سُجَّدًا وَقُلْنَا لَهُمْ لَا تَعْدُوا فِي السَّبْتِ وَأَخَذْنَا مِنْهُمْ مِيثَاقًا غَلِيظًا ﴿١٥٤﴾

155. So by indeed²⁹⁶ their breaking (of) their *meethaqa*^x (ratified-covenant) and their unbelief by Allah's *Aya'te*^w (messages/miracles/signs/proofs) and their killing

فِيمَا نَقَضُوا مِيثَاقَهُمْ وَكَفَرُوا بِآيَاتِ اللَّهِ وَقَتْلُهُمُ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ

²⁸⁹ The word "اتَّخَذَ" from "الِاتِّخَاذُ" which is "اِفْتَعَالُ" for "الِاتَّخَاذُ" as stated in لسان العرب; therefore, "اتَّخَذَ" is always taking and presuming some-thing about what was taken. Thus, it is not just the mere taking.

²⁹⁰ The Arabic text says: "حَقًّا," not "حَقٌّ," i.e. the word "حَقًّا" = absolute objective noun, used for strengthening; indicating that such a right, and Allah knows best, is an emphatic right. See إعراب القرآن، لمحمود صافي.

²⁹¹ See the Lexicon attached to this Translation regarding "أحد."

²⁹² That is, and Allah knows best, the "thunderbolt" rendered them suddenly becoming unconscious or dead.

²⁹³ The word "اتَّخَذَ" from "الِاتِّخَاذُ", see footnote 1136 above.

²⁹⁴ The words: "ميثاق" = "ratified covenant" and "عهد" = covenant.

²⁹⁵ The word "سُجَّدًا" is an adverbial form, see إعراب القرآن، لمحمود صافي. So the need for ("in a manner"), as a prefix, because as of yet there is no such word as "kowtowingly."

²⁹⁶ This "ما" in "فِيمَا" is "ما التوكيديّة" hence: indeed. See الدر المنصون، لـ احمد الحلبي.

(of) the prophets by other than right and their say our hearts^x (are) *gholufon* (shrouded/wrapped) rather Allah stamped²⁹⁷ on it^w by their unbelief; so they^z believe not save a: little/few. قَوْلِهِمْ قُلُوبُنَا غُلْفٌ بَلْ طَبَعَ اللَّهُ عَلَيْهَا بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا ١٥٥

156. And by their unbelief and their say about Mariama (Mary) a great calumny. وَبِكُفْرِهِمْ وَقَوْلِهِمْ عَلَى مَرْيَمَ بُهْتَنًا عَظِيمًا ١٥٦

157. And their say verily we killed the Messiah *Esa* (Jesus), Mariama's (Mary's) son, Allah's messenger; while not killed him they^z and not crucified him they^z [and] but (had been) feigned/simulated for them; and verily who^r they^z differed in him surely (are) in a doubt of him not for them by him of a knowledge except *ette'ba'a* (closely-following of) the presumption; and not killed him they^z *yaqeenan* (with absolute certitude). قَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَكِنْ شُبِّهَ لَهُمْ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِنْهُ مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا أَنْبَاعُ الظَّنِّ وَمَا قَتَلُوهُ يَقِينًا ١٥٧

158. Rather raised [him] Allah to Him; and Allah [was] Mighty *Hakeeman*²⁹⁸ (infinite *bekma*)²⁹⁹ Possessor). بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ١٥٨

159. And *en* (not) of the book's folks except surely (to) assuredly³⁰⁰ believe by him before his death; and The *Qeyamatey's*^w (Judgment's) Day [he] is on them *sha'beedan* (iterative witnesser/testifier). وَإِنَّ مِنْ أَهْلِ الْكِتَابِ إِلَّا لِيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ وَيَوْمَ الْقِيَمَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا ١٥٩

160. So by an injustice of whom^r *hado*³⁰¹ (they had adopted the Jewish "lam"/customs/repented) We illegitimated on them goodies^{w302} (which had been) legitimated^w for them; and by their repelling *a'n* (regarding) Allah's path multitudinously. فَظَلَمِ مِنَ الَّذِينَ هَادُوا حَرَمْنَا عَلَيْهِمْ طَيِّبَاتٍ أُحِلَّتْ لَهُمْ وَبِصَدِّهِمْ عَنْ سَبِيلِ اللَّهِ كَثِيرًا ١٦٠

161. And their taking the usury^x while *qad* (already and affirmatively) (had been) restrained they^z *a'n* (regarding) it;^x and their eating the mankind's possessions by the falsehood;^x and We prepared for the unbelievers of them a painful torment. وَأَخَذَهُمُ الرِّبَا وَقَدْ نُهُوا عَنْهُ وَأَكَلِهِمْ أَمْوَالُ النَّاسِ بِالْباطِلِ وَأَعْتَدْنَا لِلْكَافِرِينَ مِنْهُمْ عَذَابًا أَلِيمًا ١٦١

162. But the *rasekhoona* (well-grounded) in the erudition-/knowledge of them and the believers they^z believe by what (had been) descended to you^g and what لَكِنِ الرَّاسِخُونَ فِي الْعِلْمِ مِنْهُمْ وَالْمُؤْمِنُونَ يُؤْمِنُونَ بِمَا أُنْزِلَ إِلَيْكَ وَمَا

²⁹⁷ The expression "stamped on their hearts" is an Arabic *tongue* expression meaning: their hearts are sealed so that they understand *not* and *nor* comes out of them any meritorious thing.

²⁹⁸ See the *Lexicon* attached to this *Translation* for an exposition on the words "الحكيم" and "حكيم."

²⁹⁹ See the *Lexicon* attached to this *Translation* for "*bekma*."

³⁰⁰ The "ل" in "اليومين" is a juratory-"ل" = "القسام" amounting to = "التأكيد", i.e. affirmation, expressed by "assuredly"

³⁰¹ The word "*hada*" for the singular and "*hado*" for the plural, has three distinct Arabic meanings: (1) returned to the truth; (2) returned and repented; (3) entered into the "*lam*" (religion) of the Jews and adopted the Jewish customs. It is interesting that the Hebrew language does *not* have a word for "*religion*" *per se*, that is why they say: "*lam*," that is they say the *Mosaic Law*, instead of *Mosaic religion*.

³⁰² The word "طيبات" = "goodies" = "goodies,"^w = a feminine gender means anything *delectable* and *legitimate*.

(had been) descended of before you;^g and the *mugeemeena* (sustainers of the prescribed obligations of) the Prayer^w and the *mu'atoona* (ones that accord/fulfill) the *Zakata*^{w303} (prescribed percentage of personal possessions)^w and the believers by Allah and The Day The Last those [We] shall accord them a great remuneration.

أُنزِلَ مِنْ قَبْلِكَ وَالْمُقِيمِينَ الصَّلَاةَ
وَالْمُؤْتُونَ الزَّكَاةَ وَالْمُؤْمِنُونَ
بِاللَّهِ وَالْيَوْمِ الْآخِرِ أُولَئِكَ سَنُؤْتِيهِمْ
أَجْرًا عَظِيمًا ﴿١٦٢﴾

163. Verily We revealed³⁰⁴ to you^g just-as We revealed to Noohen (Noah) and the prophets of after him; and We revealed to Ebrabeema (Abraham) and Isma'ela (Ishmael) and Is'haqa (Jacob) and the Asbatt'e (Jewish tribes) and Esa (Jesus) and Ayyuba (Job), and Yunusa (Jonah) and Haroona (Aaron) and Solaimana (Solomon) and aa'tayna (We accorded-/allotted) Dawooda (David) a Zabura (Book of wisdoms and no specific rules).

إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى
نُوحٍ وَالْيُسُوفِ مِنْ بَعْدِهِ وَأَوْحَيْنَا
إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ
وَيَعْقُوبَ وَالْأَسْبَاطِ وَعِيسَى
وَأَيُّوبَ وَيُوسُفَ وَهَارُونَ وَسُلَيْمَانَ
وَأَتَيْنَا دَاوُدَ رُجُومًا ﴿١٦٣﴾

164. And messengers *qad* (already and affirmatively) narrated We (about) them on you^g of before and messengers [We] narrated not (about) them on you;^g and Allah spoke to Mosa (Moses) a *takleeman*³⁰⁵ (a direct/absolute speaking).

وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِنْ
قَبْلُ وَرُسُلًا لَمْ نَقْصُصْهُمْ عَلَيْكَ
وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا ﴿١٦٤﴾

165. Messengers *mubashshereena*³⁰⁶ (iterative tellers of pleasant tidings) and warners so that not (to) be for the mankind on Allah an argument^w after the messengers; and Allah [was] Mighty Hakeeman³⁰⁷ (infinite hekma³⁰⁸ Possessor).

رُسُلًا مُبَشِّرِينَ وَمُنْذِرِينَ لِئَلَّا
يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ
الرُّسُلِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴿١٦٥﴾

166. But Allah witnesses/testifies by what [He] descended (The Qur'an^x) to you;^g [He] descended it^x by His knowledge and the angels witness-/testify (too); and sufficed by Allah *Sha'beedan* (Witnesser/Testifier).

لَئِنْ اللَّهُ يَشْهَدُ بِمَا أَنْزَلَ إِلَيْكَ
أَنْزَلَهُ، يَعْلَمُهَا، وَالْمَلَائِكَةُ
يَشْهَدُونَ وَكَفَى بِاللَّهِ شَهِيدًا ﴿١٦٦﴾

167. Verily who^r unbelieved they^z and they^z repelled a'n (regarding) Allah's path *qad* (already and affirmatively) they^z strayed afar stray.

إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ
اللَّهِ قَدْ ضَلُّوا ضَلَالًا بَعِيدًا ﴿١٦٧﴾

168. Verily who^r unbelieved they^z and *dhalamo*³⁰⁹ (they^z wronged)³¹⁰ Allah was not to forgive for them and

إِنَّ الَّذِينَ كَفَرُوا وَظَلَمُوا لَمْ يَكُنِ اللَّهُ

³⁰³ See the *Lexicon* attached to this Translation for exactly what az-Zakah is and its implications.

³⁰⁴ The word "أَوْحَى" denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded). And "الْوَحْي" is fire or king. See *اللسان*.

³⁰⁵ According to the Arabic tongue: "كَلَّمَ تَكْلِيمًا" means not figuratively but actually, that is when the verb is strengthened, by the infinitive noun or the verbal noun, as "تَكْلِيمًا" in "كَلَّمَ تَكْلِيمًا" then the action stated by the respective verb is actual.

³⁰⁶ The word "mubashshereen" is masculine, plural, subjective noun, meaning teller of pleasing tidings, with no English equivalent.

³⁰⁷ See the *Lexicon* attached to this Translation for an exposition on the words "الحكيم" and "حكيم".

³⁰⁸ See the *Lexicon* attached to this Translation for "hekma."

³⁰⁹ See the *Lexicon* attached to this Translation for "ظالم" = "فاعل الظلم" = "injustice-doer" and "ظلم" = "wronger."

³¹⁰ Ibid.

nor *yahdeya* (to divinely-guide) them a road/way.

لِيَعْرِفَ لَهُمْ وَلَا يَهْدِيَهُمْ طَرِيقًا ﴿١٦٨﴾

169. Except Hell's^w road/way immortals they^z (are) in it^w forever and *tha'leka* (afar-that-it/that)^x [was] on Allah easy.

إِلَّا طَرِيقَ جَهَنَّمَ خَالِدِينَ فِيهَا أَبَدًا وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿١٦٩﴾

170. O, you the mankind *qad* (already and affirmatively) came (to) you^z the messenger by the right from yourⁿ Lord; so let-believe you^z (it's) *kbayran* (choicer-/superior/worthier) for you;^z and *en* (if) you^z unbelieve then verily for Allah what (are) in the Heavens^w and the Earth;^w and [was] Allah Omniscient *Hakeeman*³¹¹ (infinite *hekma*)³¹² Possessor).

يَأْتِيهَا النَّاسُ قَدْ جَاءَكُمُ الرَّسُولُ بِالْحَقِّ مِنْ رَبِّكُمْ فَآمَنُوا خَيْرًا لَكُمْ وَإِنْ تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿١٧٠﴾

171. O, you the book's folks: let-not overstep you^z in yourⁿ religion; and let-not say you^z on³¹³ Allah except the right; verily only the Messiah *Esa* (*Jesus*) *Mariama's* (*Mary*)'s son (*is*) Allah's messenger and His Word^w cast it^w [He] to *Mariama* (*Mary*) and a *Rubon*³¹⁴ (*Jesus/possessor of His Lord's Soul*) of Him; so let-believe you^z by Allah and His messengers; and let-not say you^z three; let-desist you^z (it is) *kbayran* (choicer-/superior/worthier) for you;^b verily only Allah (*is*) One *elabon* (*deity*) *Subhana*³¹⁵ (*Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of*) Him that be for Him a child; for Him what (are) in the Heavens^w and what (are) in the Earth;^w and sufficed by Allah a Custodian.

يَتَّهَلَّ الْكُتُبِ لَا تَعْلُوا فِي دِينِكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ فَآمَنُوا بِاللَّهِ وَرُسُلِهِ وَلَا تَقُولُوا ثَلَاثَةٌ انْتَهُوا خَيْرًا لَكُمْ إِنَّمَا اللَّهُ إِلَهٌ وَحْدٌ سُبْحَانَهُ أَنْ يَكُونَ لَهُ وَلَدٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَكَفَى بِاللَّهِ وَكِيلًا ﴿١٧١﴾

172. Never *yastankefa* (disdains/affirms-disdain) the Messiah that [he] be an *abdan*³¹⁶ (a slave) for Allah nor the angels the *mugarraboona*³¹⁷ (ones-made-nearest to Allah); and whoever *yastankefa a'n*³¹⁸ (regarding) His *ebada'te*^w (worship/servility-to-Him)^w and *yestak-bero*³¹⁹

لَنْ يَسْتَنْكِفَ الْمَسِيحُ أَنْ يَكُونَ عَبْدًا لِلَّهِ وَلَا الْمَلَائِكَةُ الْمُقَرَّبُونَ وَمَنْ يَسْتَنْكِفْ عَنْ عِبَادَتِهِ وَيَسْتَكْبِرْ فَسَيَحْشُرُهُمُ

³¹¹ See the *Lexicon* attached to this Translation for an exposition on the words “الحكيم” and “حكيم”.

³¹² Ibid.

³¹³ That is you attribute to or ascribe to.

³¹⁴ The word “*Rubon*” carries many meanings in The Qur'an. (1) It: “(is) of my Lord's command” (S17:85); (2) Revelation, (3) Allah's mercy, (4) The Qur'an, (5) Arch Angel Gabriel, (6) as in this *Ayah*=*Isa*, i.e. *Jesus*, is by command of Allah: “be” and he became, i.e. without the human-mating. So “*Jesus*” names are: “be,” the word, also “word” (of good tidings to Mary that she would have a son), “المسيح” = *Christ* all are *Isa's* names. See the *اللسان* for *Jesus's* names in The Qur'an: *Isa*, *The Messiah*, *Word*, and *Rubon* also see *اللسان*.

³¹⁵ The word “*subhanabo*”= “سبحانه” has no English equivalent. The word is made up of two parts: “*subhana*” and the pronoun “*ho*”= “Him.” Wherever the word “*subhana*,” or its associates/inflections (such as “سبحان” or “سبحانك”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah alone can do, thus deserving the utmost solemn consecration for His divine uniqueness. So, we can render “*subhana*”= “سبحان” concept by saying: *Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of Him*.

³¹⁶ The word “*abdan*”= “slave,” the denotation of this word is vastly paradoxical with respect to Allah vis-à-vis the humans. See the *Lexicon* attached to this Translation for an elaboration.

³¹⁷ The word “المقربون” is masculine, plural, objective noun, no English equivalent for it, so translated as “the ones-made-near.”

³¹⁸ See the *Lexicon* attached to this Translation regarding the various meanings of the preposition “عن.”

³¹⁹ See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word..

([he] affirms his standing haughtily above submission) then [He] throngs them to Him together.

إِلَيْهِ جَمِيعًا ﴿١٧٣﴾

173. As-to whom^r they^z believed and they^z worked the righteous-works^w then [He] fulfills³²⁰ (for) them their remunerations and [He] augments them from His munificence; and as-to who^r istankafu (they^z disdained/affirmed-disdain) and istakbaru³²¹ (they^z affirmed theirⁿ prideful haughtiness) so [He] torments them a painful torment and not find they^z for them from without/lesser than Allah a wa'layan³²² (ally/guardian) and nor nasseeran (iterative succorer).

فَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ وَيَزِيدُهُم مِّن فَضْلِهِ ؕ وَأَمَّا الَّذِينَ اسْتَنكَفَواْ وَاسْتَغْبَرُواْ فَيُعَذِّبُهُمْ عَذَابًا أَلِيمًا وَلَا يَجِدُونَ لَهُم مِّن دُونِ اللَّهِ وَلِيًا وَلَا نَصِيرًا ﴿١٧٣﴾

174. O, you the mankind qad (already and affirmatively) came (to) you^b a proof from yourⁿ Lord; and We descended to you^b an illumination manifest.

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُم بُرْهَانٌ مِّن رَّبِّكُمْ وَأَنزَلْنَا إِلَيْكُمْ نُورًا مُّبِينًا ﴿١٧٤﴾

175. So as-to who^r they^z believed by Allah and ea'tassamo (they^z safeguarded/adhered) by Him, then [He] shall admit them into a mercy^w from Him and a munificence, and yahdeya ([He] divinely-guides) them a Sserttan (single and specific path) straight.

فَأَمَّا الَّذِينَ ءَامَنُوا بِٱللَّهِ وَاعْتَصَمُواْ بِهِ فَسَيُدْخِلُهُمْ فِي رَحْمَةٍ مِّنْهُ وَفَضْلٍ وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُّسْتَقِيمًا ﴿١٧٥﴾

176. Yastaftonaka³²³ (they^z seek your^t situationally apt and wise opinion), let-say [you^r] Allah yousteykum ([He] issues you^b situationally apt and wise opinion) in the kalala'tee³²⁴ (estate of a deceased that has children or parents): en (if) an emro'en³²⁵ (mature/perfect manliness possessor) perished (and) no children for him and for him a sister, then for her half (of) what [he] left (of estate)³²⁶ and he inherits her en not be for her children; then en both were^y twain-she then for them both two-thirds of what [he] left (of estate); and en they^z were brothers [men and women] then for the male like a fortune of two females; manifests Allah for you^b that not stray you^z; and Allah by every-thing (is) Omniscient.

يَسْتَفْتُونَكَ قُلِ ٱللَّهُ يُفْتِيكُمْ فِي ٱلْكُلَالَةِ ۚ إِنِ امْرُؤٌ هَلَكَ لَيْسَ لَهُ وَلَدٌ وَلَهُ أُخْتٌ فَلَهَا نِصْفُ مَا تَرَكَ وَهُوَ يَرِثُهَا إِن لَّمْ يَكُن لَّهَا وَلَدٌ ۚ فَإِن كَانَتَا اثْنَتَيْنِ فَلَهُمَا ٱلثُلُثَانِ مِمَّا تَرَكَ ۚ وَإِن كَانُواْ إِخْوَةً رِّجَالًا وَنِسَاءً فَلِلذَكَرِ مِثْلُ حَظِّ ٱلْأُنثَيْنِ ۚ يُبَيِّنُ ٱللَّهُ لَكُمْ أَن تَضِلُّواْ ۗ وَٱللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٧٦﴾

³²⁰ The word “يوفي” in “يوفيهم” from “الوفاء” = “التمام” meaning gathering the last component of any obligation to make it a whole. Thus, “يوفي” means endeavor and gather the last part of an obligation to fulfill it.

³²¹ See the Lexicon attached to this Translation for the effect of the letter س when added to a word.

³²² The word “ولي” could also mean: a friend, a protector.

³²³ See the Lexicon attached to this Translation for the effect of the letter س when added to a word.

³²⁴ The Arabic word “kalalab” = “كلالة” has many meanings, among them: (1) any deceased person that has no living biological parents, or no children, his heirs are “kalalab” = “كلالة”; (2) any deceased person who has no living biological parents, nor children, his left property is “kalalab” = “كلالة”. The “kalalab” = “كلالة” is by “heir” or “heirs” or the left (after death) property. (3) Also, “kalalab” = “كلالة” is a noun for other than father and son of the heirs.

³²⁵ See the Lexicon attached to this Translation for the differences between: the man = الرجل, and the human = الإنسان, the person = الشخص, and the mar'o = المرء, being the mature/perfect manliness possessor. Although in English the word “one” seems to be an acceptable approximation for “المرء”, the Lexicon explains why we cannot use this seemingly acceptable way.

³²⁶ The word “ترك” clearly here with respect to “الثركة” and not “الترك، أي الإنصراف أو الهجر” +



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (The iterative Mercy Giver)

1. O you who^r they^z believed: let-fulfill¹ you^z by the contracts; (*had been*) legitimized^w for you^b brute^w the an'aa'me's^{w2} (cattle/sheep/goats/and camels)'s^w except what (*is being*) recited on you^b other than [*you*^z] legitimating the hunting while you^f (*are*) *hurumon*³ (*wearing the ritual garment for Hajj or Ummrah*); verily Allah rules what [*He*] wants. يَا أَيُّهَا الَّذِينَ ءَامَنُوا اؤْفُوا بِالْعُقُودِ أُحِلَّتْ لَكُم بَيْمَتُهُ ۖ اَلْأَنْعَمُ إِلَّا مَا يَتْلَىٰ عَلَيْكُمْ غَيْرَ مُحِلِّي الصَّيْدِ وَأَنْتُمْ حُرْمٌ ۚ إِنَّ اللَّهَ يَحْكُمُ مَا يُرِيدُ ﴿١﴾
2. O you who^r they^z believed: let-not legitimize you^z Allah's rites,⁴ and nor [the] Month^x the Sacred, and nor the *hadya* (*sacrificial animals*), and nor the *gala'eda*⁵ (*collar-garlanded-sacrificial-animals*), and nor proceeders (*to*) The House The Sacred, *yabtaghona*⁶ (*they^z earnestly-quest*) a munificence from their Lord and *redhwanan*^x (*ultimate delight*); and if *hallaltum*⁷ (*you^z had concluded the rites and took off yourⁿ garment of ritual*) then let-hunt you;^z and let-not *yaj'remannakum* (*cause you^z assuredly to offend*), hatred (*of*) a people, (*that had*) repelled you^z a'n (*off*) The Mosque The Sacred, to you^z transgress; and let-cooperate you^z on the *berre* (*the just and proper by Sharey'ah*) and the *taqwa* (*the reverential guarding against Allah's displeasure*); and let-not you^z cooperate on the sin and the aggression; and *ettaqo* (*let reverentially guard you^z not to displease*) Allah; verily Allah (*is*) severe (*in*) the punishment. يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَحِلُّوا شَعِيرَ اللَّهِ وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْقَلَائِدَ وَلَا ءَامِينَ آلَيْتَ الْحَرَامَ يَبْتَغُونَ فَضْلًا مِّن رَّبِّهِمْ وَرِضْوَانًا وَإِذَا حَلَلْتُمْ فَاصْطَادُوا وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ ۖ أَن صَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ أَن تَعْتَدُوا وَتَعَاوَنُوا عَلَى الْإِثْمِ وَالْفَوْثَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِنْتِمِ وَالْعُدُوِّ ۖ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢﴾

¹ The word "اؤفوا" from "الوفاء," = "التمام," meaning gathering the last component of any obligation to make it a whole. So, "اؤفوا" means you endeavor and gather the last part of an obligation, so fulfill it.

² The word "the an'aa'm" = "الأنعام" or "نعمة" means those animals that have cloven hoof (foot) and an udder, such as the camel, the cow, the sheep, the goat, etc. In Arabic: "كُلُّ ذِي خَلْفٍ وَظَلْفٍ" = cattle, sheep, goats, and camels

³ The word "hurum" = "حرم" = wearing the "ehram" = "إحرام," that is the ritual garment of consecration for Hajj or Ummrah.

⁴ The word "شعائر" = rites, i.e. any Allah designated sacred rites, including places and other physical entities. Thus, the rites are all the designated symbols, practices, ceremonies, etc. as prescribed by the Sharey'ah.

⁵ The word "qalaid" means those marked sacrificial animals, designated by special bands around their necks, known as "galaid." Such collar-garlanded-animals must be left alone and not bothered at all.

⁶ The word "yabtaghona" is based on the word "ابتغى" = "طلب حثيثا" meaning: earnestly quested.

⁷ The word "hallaltum" = "حللتهم" means you^z have concluded the rites and took off your ebram (the ritual garment of consecration for Hajj or Ummrah).

3. (Had been) illegitimated^w on you^b the carrion^w and the blood and the swine's flesh and whichever (i.e. any-thing^x) (that had been) invoked by it^x for other than Allah; and the *munkhanega'to* (she-strangled-to-death) and the *mawgotha'to* (she-beaten-violently-to-death) (or almost) and the *mutaraddeya'te* (she-died out-by-falling-from-height) and the *natteba'te* (she-killed-by-the-goring-of-the-horn) and what ate⁸ the preying-beasts⁹ except what *thakkay-tom* (you^r had slaughtered before they die) and what (had been) slaughtered on the immolation stones and that *tas'taq-semo* (you^z seek apportioning) by the divining arrows *tha'lekum* (collective-afar-that) (is) a *fesqon*¹⁰ (rebellion vis-à-vis Allah's command); today despaired who^r unbelieved they^z in yourⁿ religion; so let-not you^z *takhsbobum* (reverently-fear them) and *ikhsho* (let-reverently-fear you^z) [Me];¹¹ today I completed¹² for you^b yourⁿ religion and I concluded on you^b My boon^{w13} and I delighted for you^b [the] Islam *deenan* (religiously/as religion); so whoever [he] (had been) forced in a dearth, other-than *mutajanefen* (intentional incliner [he]) for a sin, then surely Allah (is) *Ghafooron* (iterative Forgiver), *Rabeemon* (iterative mercy Giver).

حَرِّمَتْ عَلَيْكُمْ أَلْمَيْتَةَ وَالْدَّمَ وَلَحْمَ الْخَنَازِيرِ وَمَا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَفَقَةُ وَالْمَوْفُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبْعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَنْ تَسْتَقْسِمُوا بِالْأَزْلَمِ ذَلِكُمْ فَسُقُ الْيَوْمَ يَسْ أَلَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا فَمَنِ اضْطُرَّ فِي مَخْصَصَةٍ غَيْرِ مُتَجَانِفٍ لِإِثْمٍ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٢٥﴾

4. Ask you^g they^z: what (had been) legitimized for them; let-say [you^s]: (had been) legitimized for you^b the goodies^{w14} and what you^c taught of the *jawa'reje*¹⁵ (hunting-animals) *mukallebeena* (hunting-trainers), you^z teach them^{y16} of what taught you^b Allah; then let-eat you^z of what they^y caught¹⁷ over you,^{b18} and let-mention you^z Allah's name on it,^x And *ettaqo* (let reverentially guard you^r not to displease) Allah. Verily Allah (is) swift (in) the account.

يَسْأَلُونَكَ مَاذَا أُحِلَّ لَهُمْ قُلْ أُحِلَّ لَكُمُ الطَّيِبَاتُ وَمَا عَلَّمْتُمْ مِنَ الْجَوَارِحِ مُكَلِّبِينَ تُعَلِّمُوهُنَّ مِمَّا عَلَّمَكُمُ اللَّهُ فَكُلُوا مِمَّا أَمْسَكْنَ عَلَيْكُمْ وَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهِ وَانْفُوا اللَّهَ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿٢٦﴾

⁸ The word "أكل"=ate has several meanings, among them *preyed upon* by a preying beast.

⁹ The word "السبع" is a generic noun for the various preying beasts include the: lion, wolf, tiger, various birds, etc.

¹⁰ See the Lexicon attached to this Translation for an elaboration on this rather important word.

¹¹ The letter "ن" in "فأخشون" by Arabic (linguistic) Rule, is called "نون الوقاية او العماد، حيث لا يستغنى عنها" which precedes the speaker's pronoun "ي". The speaker's pronoun "ي" in "فأخشون" is omitted, for "التخفيف" = "alleviation, lightening." See إعراب القرآن، لمحمود صافي

¹² See the Lexicon attached to this Translation for the difference between concluded for ("اتم") =brought it to its end versus ("اكمل") brought it to its completion.

¹³ See the Lexicon attached to this Translation for "ne'amah" ("boon").

¹⁴ The word "طيبات" = "goodies" = "goodies," = a feminine gender means any-thing delectable and legitimate.

¹⁵ For example: birds, dogs.

¹⁶ The pronoun "هن" in the word "تعلمونهن" refers to the "birds or dogs" whose plural is "جمع تكسير" = "fracture-plural" so it is referred to in the feminine by Arabic Grammar. Thus, the [she-] prefix to the pronoun "them."

¹⁷ The word "caught" is feminized here as "they y caught" because in Arabic it is so, as it is in reference to the action of the "hunting animals" which is "جمع تكسير" = "broken plural," in which case it is feminine.

¹⁸ The word "عليكم" means for you, as the word "على" in "عليكم" has nine different meanings, among them: (1) "باسم الله" = by Allah's name, (2) accompaniment, i.e. the catch is due to dual activity by you and the agent for the catch, (3) prompting, the catch was due to your urging of the agent to do the catching.

5. Today (*had been*) legitimized for you^b the goodies^w and *tta'aamo*^x (*wheat/edible/food-grains*)^x (of) whom^r *oto* (*had been accorded/given they^z*) the book^x (*is*) legitimate for you;^b and yourⁿ *tta'aamo*^x (*is*) legitimate for them; and the marriers-she^{ym19} of the she-believers and the marriers-she^{ym} of whom^r (*had been*) *oto* the book of before you^b if *aa'taytom* (*you^z accord/allotted them^y*) their^y remunerations; marriers you^z other than fornicators you^z [and] nor *muttakhethee* (*you^z takers-and-makers*) paramours; and whoever [*he*] unbelieves by the belief verily *qad* (*already and affirmatively*) miscarried his work and he (*is*) in the Hereafter of the losers.

الْيَوْمَ أُحِلَّ لَكُمُ الطَّيِّبَاتُ وَطَعَامُ
الَّذِينَ أُوتُوا الْكِتَابَ حِلٌّ لَكُمْ
وَوَطَعَاكُمْ حِلٌّ لَّهُمْ وَالْمَحْصَنَاتُ مِنَ
الْمُؤْمِنَاتِ وَالْمَحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا
الْكِتَابَ مِنْ قَبْلِكُمْ إِذَا ءَاتَيْتُمُوهُنَّ
أُجُورَهُنَّ مُحْصِنِينَ غَيْرَ مُسْفَحِينَ
وَلَا مُتَّخِذِي أَخْدَانٍ وَمَنْ يَكْفُرْ
بِالْآيَاتِ فَقَدْ حَبِطَ عَمَلُهُ وَهُوَ فِي
الْآخِرَةِ مِنَ الْخَاسِرِينَ ﴿٥﴾

6. O you who^r they^z believed if *qutom* (*you^c upped-to-fulfill*)²⁰ to the Prayer^w then let-wash you^z yourⁿ faces and yourⁿ hands^w to the elbows and let-wipe you^z by yourⁿ heads^w and [*wash*]²¹ yourⁿ feet^w to the twain ankles; and *en* (*if*) you^c were *junuban* (*had ejaculated by sexual intercourse/dream/adult-couples' private parts meeting*)²² then *ettahharo*²³ (*let-you^z perform the ghusola, prescribed bathing*) and *en* you^c were patients or on a travel or came an *abadon*²⁴ (*a lone/any-one*) of you^b from the *gha'itte*²⁵ (*self-relief place in a geographic depression*), or *lamasa*²⁶ (*needfully mutually-touched*) you^c the women (*wife/she-slave personally owned*) then you^z found no water then *tayamm-amo*²⁷ (*let-strike you^z a clean soil with the palms of the two hands and wipe the face and hands*) a good *ssa'eedan* (*clean-dust/soil*)^x so let-wipe you^z yourⁿ faces and yourⁿ hands^w from it;^x not wants Allah surely to make on you^z of a *harajen*²⁸ (*constraint/sin*), [and] but [*He*] wants to

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قُمْتُمْ
إِلَى الصَّلَاةِ فَغَسِّلُوا وُجُوهَكُمْ
وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا
بُرُءُوسَكُمْ وَأَرْجُلَكُمْ إِلَى
الْكَعْبَيْنِ وَإِنْ كُنْتُمْ جُنُبًا
فَاطْهَرُوا وَإِنْ كُنْتُمْ مَرْضَى أَوْ عَلَى
سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ
أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ يَجِدُوا مَاءً
فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا
بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ مَا
يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ
مِنْ حَرَجٍ وَلَكِنْ يُرِيدُ لِيُطَهِّرَكُمْ

19 As stated in (S4:24) the word "marriers-she^{ym}" = "محصنات" has at least two related but distinct meanings (1) marriers-she^{ym} i.e. ladies who are married, (2) the females who became Muslims and are chaste because of Islam. In normal Arabic vernacular "محصنات" = "زواجات" but "زواجات" is not a Qur'anic terminology per se, although "زوجة" and "ازواج" are surely Qur'anic terms. So in Qur'anic terms "marriers-she^{ym}" = "محصنات" and nothing else.

20 There is a distinction between "قام" = "upped" = "got up or rose" (in the intransitive sense, and "stood" = "وقف".

21 The majority of Qur'an reciters read "ارجلكم" with a "فتحة على الام" as to include the washing of the feet by "و" and "الطف" = coupling و. So, the word "wash" is in square brackets, because it does not explicitly appear in the text, although it is implied if one goes along with the majority of the reciters who read: "ارجلكم" with a "فتحة على الام". Given that there are various recitations of الام See القرطبي. خفض و الكسر على الام

22 The word "جنباً" = "junuban" = (having had ejaculated by sexual intercourse or dream or adult-couples' meeting/ touching of their private parts, by insertion or not). Ghusl means full bodily bathing.

23 See the Lexicon attached to this Translation; the "ghosl" = full shower or bath of the body after having been junuban for any reason. The "ghosl" is to be done in a Share'yah prescribed manner.

24 See the Lexicon attached to this Translation regarding "أحد."

25 See the Lexicon attached to this Translation for the meaning of this figurative of speech word "gha'ite" = "غائط".

26 See the Lexicon attached to this Translation for the meaning of "lamastum."

27 See the Lexicon attached to this Translation for the meaning of this word, "tayammamo."

28 The word "حرج" = "اضيق الضيق" see "اللسان," e.g.: if you were to get two identical sheets of papers and =

purge you^b and to conclude [He] His boon^{w29} on you^b la'allā (craving currently unavailable deed that, perhaps) you^b thank you.^z

وَلَيْتِمَ نِعْمَتُهُ عَلَيْكُمْ
لَعَلَّكُمْ تَشْكُرُونَ ﴿٦﴾

7. And let-remember you^z Allah's boon^{w30} on you^b and His *meethaqā*^x (ratified-covenant)^x which^x *wathaqakum* ([He] mutually covenantally-ratified you^z) by it^x *edh* (when) said you:^c we heard and we obeyed; and *ettaqo* (let reverentially guard you^z not to displease) Allah; verily Allah (is) Omniscient by the chests' possession.

وَأَذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ
وَمِيثَاقَهُ الَّذِي وَاثَقَكُمْ بِهِ إِذْ
قُلْتُمْ سَمِعْنَا وَأَطَعْنَا وَاتَّقُوا اللَّهَ إِنَّ
اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٧﴾

8. O you who^r they^z believed, let-you^z be^x *qanwameena*³¹ (iterative guardians/protectors): for Allah (as) witnesses-/testifiers by the *qesstte*³² (rendering absolute justice post removal of injustice); and let-not you^z assuredly offend (because of) hatred (of) a people, on that not *ta'adelo* (you^z to equalize/be-just); *e'edelo*³³ (let-you^z be: equalizing-/just); it^x is nearer for the *taqwa* (the reverential guarding against Allah's displeasure) and *ettaqo* (let reverentially guard you^z not to displease) Allah; verily Allah (is) Proficient of what work you.^z

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا
قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا
يَجْرِمَنَّكُمْ شَنَاَنُ قَوْمٍ عَلَى
أَلَّا تَعْدِلُوا اعْدِلُوا هُوَ أَقْرَبُ
لِلتَّقْوَى وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ
خَبِيرٌ بِمَا تَعْمَلُونَ ﴿٨﴾

9. Promised Allah whom^r they^z believed and they^z worked the righteous-works^w for them a forgiveness^w and a great remuneration.

وَعَدَ اللَّهُ الَّذِينَ ءَامَنُوا وَعَمِلُوا
الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ
عَظِيمٌ ﴿٩﴾

10. And who^r they^z unbelieved and denied they^z by Our *Aya'te*^w (messages) those (are) companions (of) the *Jabeeme*³⁴ (intensely-blazing Fire^w).

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا
أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ ﴿١٠﴾

11. O you who^r they^z believed, let-remember you^z Allah's boon^{w35} on you^b *edh* (since)³⁶ purposed a people to *yabsotto* (they^z extend to assault) their hands^w to you^z then [He] checked their hands^w a'n (off) you;^b and *ettaqo* (let reverentially guard you^z not to displease) Allah. And on Allah so let-trust the believers.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَذْكُرُوا
نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ هُمْ
قَوْمٌ أَن يَبْسُطُوا إِلَيْكُمْ
أَيْدِيَهُمْ فَكَفَّ أَيْدِيَهُمْ عَنْكُمْ
وَاتَّقُوا اللَّهَ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ
الْمُؤْمِنُونَ ﴿١١﴾

= put them congruently against one another the space between them is called "حرج," that is there is practically nothing narrower than that space between the two sheets of paper. Also, "حرج" could mean "sin."

²⁹ See the Lexicon attached to this Translation for "ne'amah" ("boon").

³⁰ See Ibid, regarding "boon."

³¹ The word "قَوَّامِينَ" is plural for "قَوَّامٌ" meaning iterative guardians/protectors, in the sense of constantly adhering to what follows in this great *Ayah* for Allah's reward.

³² The word "القسط" is not just "justice" = "العدل." So "القسط" is rendering absolute justice post removal of injustice..

³³ Here again, there is no way in English to say: "تعدّلوا أو اعدلوا" except to say: "كونوا عدولا، أو لتكونوا عدولا" or "be just" and "let you be-just" respectively.

³⁴ The word "الجحيم" is proper noun, but it means intensely blazing fire. See الراغب.

³⁵ See the Lexicon attached to this Translation for "ne'amah" ("boon").

³⁶ The word "إِذْ" is an adverbial particle for the past tense meaning "since" or it could mean "حيث" with many meanings, such as: when, whenever, because, due to, etc.

12. And *laqad* (verily, already and affirmatively) took Allah *meethaqa*^x (ratified-covenant)^x (of) Israel's sons and We missioned³⁷ of them twelve chieftains; and said Allah: verily I am with you^z indeed *en (if) aqamtom*³⁸ (you^c upheld the prescribed obligations of) the Prayer^w and *aa'taytom* (you^c accorded/fulfilled) the *Zakata*^{w39} (prescribed percentage of personal possessions)^w and you^c believed by My messengers and *azjar'tomobum*⁴⁰ (you^c deferentially-supported them) and requited you^c Allah a requital *hasanan* (ultimate meritorious deed), surely [I] (shall) assuredly⁴¹ expiate *a'n* (off) you^b yourⁿ *sayyaa'te*^w (demeritorious-deeds)^w and (I shall) assuredly admit you^b (into) gardens^w run^w from under it^w the rivers; then whoever [he] unbelieved after *tha'leka* (afar-that-it)^x of you^b then *qad* (verily and affirmatively) [he] strayed the path's center/intent.

وَلَقَدْ أَخَذَ اللَّهُ مِيثَاقَ بَنِي إِسْرَءِيلَ وَبَعَثْنَا مِنْهُمُ اثْنَيْ عَشَرَ نَقِيبًا وَقَالَ اللَّهُ إِنِّي مَعَكُمْ لَئِنْ أَقَمْتُمُ الصَّلَاةَ وَآتَيْتُمُ الزَّكَاةَ وَآمَنْتُمْ بِرُسُلِي وَعَزَّرْتُمُوهُمْ وَأَقْرَضْتُمُ اللَّهَ قَرْضًا حَسَنًا لَأُكَفِّرَنَّ عَنْكُمْ سَيِّئَاتِكُمْ وَلَأُدْخِلَنَّكُمْ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ فَمَنْ كَفَرَ بَعْدَ ذَلِكَ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ﴿١٢﴾

13. So by indeed⁴² their breach of their *methaqa* (ratified-covenant) We cursed them and We made their hearts indurate;^{w43} they^z distort the *ka'lim*^x (plural of word/sentence)^x *a'n* (off) its^x places; and they^z forgot⁴⁴ (ceased paying attention to) an allotment of what they^z (were) reminded by it;^x and [you^s] cease not watching/observing over a treachery⁴⁵ from them save a few of them; so let-pardon [you^s] *a'n* (regarding) them and let-condone [you^s]; verily Allah loves the benefactors.

فِيمَا نَقَضُوا مِيثَقَهُمْ لَعَنَهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَاسِيَةً يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ وَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ وَلَا تَزَالُ تَطَّلِعُ عَلَى خَائِنَةٍ مِنْهُمْ إِلَّا قَلِيلًا مِنْهُمْ فَاعْفُ عَنْهُمْ وَاصْفَحْ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ﴿١٣﴾

14. And of whom^r they^z said: verily we (are) *nassara* (Christians) We took their *meethaqa*^x (ratified-covenant)^x then they^z forgot⁴⁶ (ceased paying attention

وَمِنَ الَّذِينَ قَالُوا إِنَّا نَصْرِيُّ أَخَذْنَا مِيثَقَهُمْ فَنَسُوا

³⁷ The word "بعث" carries several meanings, among them: sent, missioned, resurrected, awoken, and prompted.

³⁸ The word "أقامتم" is rooted in "أقام". Linguistically "أقام" means:

"أدام، بمعنى أبقي أو استمر على دوام والدوام هو الحضور في زمان و مكان معين، معروف لدى الحاضر مسبقاً"

So, "أقامتم" means you: (1) upheld and fulfilled all the prescribed obligations of Prayer. (2) Called or upped to perform the Prayer itself. Note: Prayer and how to be done was established and revealed by Allah. Hence people do not establish Prayer they only uphold or maintain and perform it.

³⁹ See the Lexicon attached to this Translation for what exactly is, the Zakah and its implications.

⁴⁰ The word "عزّرتهم" in "عزّرتهم مع التعظيم" = النصرة مع التعظيم, i.e. deferential support. See الراغب.

⁴¹ The "ل" in "لأكفرن" and "لأدخلن" are juratory "ل" = "ال القسم" amounting to = "التأكد", i.e. affirmation, stated in both cases by "assuredly".

⁴² See the Lexicon attached to this Translation regarding, "ما المصدرية", the infinitive ma.

⁴³ The word "قلوب" = "hearts" is a "جمع تكسير" = "broken plural." And the word "قاسية" and "قاسية" is an objective noun referring to the "hearts," so it must be feminized as a "broken plural." Hence: "indurate," as above stated.

⁴⁴ The word "نسي" has dual meanings: (1) "forgot" or (2) dismissed or dispelled, in the sense of cast off or ceased to pay attention to. The second meaning especially applies where Allah says: "We forgot you," (S32:14), as Allah does not forget, but He chooses to cease paying attention to something/one. See اللسان.

⁴⁵ In some instances the word "خائنة" could denote a superlative sense (مبالغة), so it would be: iterative/big treachery.

⁴⁶ Ibid, for forgot.

to) an allotment of what they^z (were) reminded by it^x so *aghrayna* (We glued/aroused/enkindled) among them the animosity^w and the *bagh'dba* (intense-hatred)^w to The *Qeyamatey's*^w (Judgment's) Day, and will *youna'bbe'o* (inform by piece-of-significant-and-availing-news) them Allah by what they^z were *yassna'ona*⁴⁷ (carefully-crafting they^z).

حَظًا مِمَّا ذُكِّرُوا بِهِ فَأَغْرَيْنَا
بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَى
يَوْمِ الْقِيَامَةِ وَسَوْفَ يُنَبِّئُهُمُ
اللَّهُ بِمَا كَانُوا يَصْنَعُونَ ﴿١٤﴾

15. O, you the book's folks, *qad* (already and affirmatively) came (to) you^b Our messenger manifesting for you^b much of what you^c were concealing of the book and [he] overlooks⁴⁸ a'n (regarding) a lot; *Qad* (already and affirmatively) came (to) you^z from Allah illumination^x and a book^x manifesterer.

يَا أَهْلَ الْكِتَابِ قَدْ
جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ
كَثِيرًا مِمَّا كُنْتُمْ تُخْفُونَ
مِنَ الْكِتَابِ وَيَعْقُو عَنْ
كَثِيرٍ قَدْ جَاءَكُمْ مِنَ اللَّهِ
نُورٌ وَكِتَابٌ مُبِينٌ ﴿١٥﴾

16. *Yahdey* (divinely-guides) by him/it^x Allah whom^p *ettaba'a* ([he] closely-followed) His *redhwana*^x (ultimate delight) the peace's paths; and [he/it^x] exits them from the darknesses^w to the illumination^x by His leave and [He] divinely-guides them to *Sseratten* (road/way) straight.

يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ
رِضْوَانَهُ سُبُلَ السَّلَامِ
وَيُخْرِجُهُم مِّنَ الظُّلُمَاتِ
إِلَى النُّورِ بِإِذْنِهِ وَيَهْدِيهِمْ
إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٦﴾

17. *Laqad* (verily, already and affirmatively) unbelieved who^r they^z said: that/truly Allah (is) the Messiah *Mariama's* (Mary)'s son; let-say [you^s]: then who^a [he] possesses from Allah a thing *en* (if) [He] wanted to perish the Messiah *Mariama's* (Mary)'s son and his mother and whom^p (are) in the Earth^w together; and for Allah (are) the Heavens^w and the Earth's^w proprietorship and what (are) between them both; [He] creates whatever⁴⁹ [He] wills; and Allah over everything (is) Omnipotent.

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ
اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ قُلْ
فَمَن يَمْلِكُ مِنَ اللَّهِ شَيْئًا
إِن أَرَادَ أَن يُهْلِكَ الْمَسِيحَ
ابْنَ مَرْيَمَ وَأُمَّهُ. وَمَن فِي
الْأَرْضِ جَمِيعًا وَلِلَّهِ مُلْكُ
السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا
يَخْلُقُ مَا يَشَاءُ وَاللَّهُ عَلَى كُلِّ
شَيْءٍ قَدِيرٌ ﴿١٧﴾

18. And said^w the Jews and the *Nassara* (Christians) we (are) Allah's sons and His beloveds; let-say [you^s]: then wherefore torments you^z [He] by yourⁿ offenses; rather you^f (are) humans of whom^p [He] created. Forgives [He] for whom^p [He] wills and torments [He] whom^p [He] wills; and for Allah (is) the

وَقَالَتِ الْيَهُودُ وَالنَّصَارَى نَحْنُ
أَبْنَاؤُ اللَّهِ وَأَحِبُّوهُ قُلْ فَلِمَ
يُعَذِّبُكُمْ بِذُنُوبِكُمْ بَلْ أَنْتُمْ بَشَرٌ
مِّمَّنْ خَلَقَ يَغْفِرُ لِمَن يَشَاءُ
وَيُعَذِّبُ مَن يَشَاءُ وَلِلَّهِ مُلْكُ

⁴⁷ The word "يَصْنَعُونَ" is rooted in the verb "صنع" which means *carefully* crafting or *tried to approach perfection* in making of (anything) or upbringing of any human or animal.

⁴⁸ That is in the sense of *deliberately disregard mentioning* that which does *not directly apply* to his Prophet-hood.

⁴⁹ The particle "ما" is "إسم أو أداة شرط" = *conditional noun/particle*; or "ما" = "إسم موصول" = *connective noun* meaning *that which*. See إعراب القرآن، لمحمود صافي and الذر المصون، لـ أحمد الحلب.

Heavens^w and the Earth's^w proprietorship and what (is) between them both and to Him (is) the destiny.

الْسَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا
وَالِإِلَهِ الْمَصِيرُ ﴿١٨﴾

19. O, you the book's folks *qad* (already affirmatively) came (to) you^z Our messenger manifesting for you^b over an interval of messenger that you^z say: neither came (to) us of a *basheeron*⁵⁰ (iterative teller of pleasant tidings) and nor a *natheeron* (iterative warner); so *qad* (already and affirmatively) came (to) you^z a *basheeron*⁵¹ and a *natheeron*; and Allah over everything (is) Omnipotent.

يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا
يُبَيِّنُ لَكُمْ عَلَى فَتْرَةٍ مِّنَ الرُّسُلِ أَن
تَقُولُوا مَا جَاءَنَا مِن بَشِيرٍ وَلَا نَذِيرٍ
فَقَدْ جَاءَكُمْ بَشِيرٌ وَنَذِيرٌ ۖ وَاللَّهُ
عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٩﴾

20. And *edh* (when) said *Mosa* (Moses) to his people: O, my people: let-remember you^z Allah's boon^{w52} on you^b *edh* (since) [He] made in you^b prophets and [He] made you^b kings/free-people and *aa'takum* ([He] accorded/gave you^b) what not *yona'tey* (accorded-/given [He]) *abadan*⁵³ (lone/any-one) of the worlds.

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يَفْقَهُو
أَذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ
جَعَلَ فِيكُمْ أَنْبِيَاءَ وَجَعَلَكُمْ
مُلُوكًا ۖ وَءَاتَاكُمْ مَا لَمْ يُوْتِ أَحَدًا مِّنَ
الْعَالَمِينَ ﴿٢٠﴾

21. O, my people: let-enter you^z the land^w the sacred^w which^u Allah wrote for you^b and let-not *tartaddo* (you^z forthwith-return) over yourⁿ rears then you^z transpose⁵⁴ losers.

يَفْقَهُو أَدْخُلُوا الْأَرْضَ الْمُقَدَّسَةَ
الَّتِي كَتَبَ اللَّهُ لَكُمْ وَلَا تَرْتَدُّوا عَلَى
أَدْبَارِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ ﴿٢١﴾

22. Said they:^z O, *Mosa* (Moses) verily in it^w (are) people *jabba'rena* (vigorous compeller/ever contumacious stubborn) and verily we (are) never (to) enter it^w until they^z exit from it;^w *en* (if) they^z exit from it^w then surely we (are) enterers/entering.

قَالُوا يَمْوَسَىٰ إِنَّ فِيهَا قَوْمًا جَبَّارِينَ
وَإِنَّا لَنَنْدَخُلُهَا حَتَّىٰ يَخْرُجُوا
مِنْهَا فَإِن يَخْرُجُوا مِنْهَا فَإِنَّا
دَاخِلُونَ ﴿٢٢﴾

23. Said twain men of whom^r they^z fear/know⁵⁵ *an'ama*⁵⁶ (graced bounteously and ennoblingly the most desirable and delighting boons of) Allah on them both, let-enter you^z on them the door^x then if entered you^z it^x then surely you^z (are) overcomeers, and on Allah so let trust you^z *en* (if) you^c were believers.

قَالَ رَجُلَانِ مِنَ الَّذِينَ يَخَافُونَ
أَنعَمَ اللَّهُ عَلَيْهِمَا ادْخُلُوا عَلَيْهِمُ
الْأَبَابَ فَإِذَا دَخَلْتُمُوهُ فَإِنَّكُمْ
عَلَيْهِمْ ۖ وَعَلَى اللَّهِ فَتَوَكَّلُوا إِن كُنْتُمْ
مُؤْمِنِينَ ﴿٢٣﴾

24. Said they:^z O, *Mosa* (Moses) verily we never enter it^w [we] ever when^O/as-long-as they^z bided in it;^w

قَالُوا يَمْوَسَىٰ إِنَّا لَنَنْدَخُلُهَا أَبَدًا
مَا دَامُوا فِيهَا فَاذْهَبْ أَنتَ

⁵⁰ See the *Lexicon* attached to this Translation for *bashbara/youbashsharo/mubasheeron*=بَشِيرًا يُبَشِّرُ مُبَشِّرًا.

⁵¹ Ibid.

⁵² See the *Lexicon* attached to this Translation for “*ne'amah*” (“boon”).

⁵³ See the *Lexicon* attached to this Translation regarding “أحد.”

⁵⁴ The word “تَنَقَّلُوا”= “you^z transpose,” means you betook your selves becoming.

⁵⁵ Linguistically the word “خَافَ” carries dual meanings: (1) feared and (2) knew. Both meanings could apply.

⁵⁶ See the *Lexicon* attached to this Translation for the word “أنعم.”

وَرَبُّكَ فَقَتَلَا إِنَّا هَاهُنَا قَعُدُونَ ﴿١٤﴾
so let-go [you^s] you^s and your^t Lord then let-fight you both; verily we (are) ha here sitters.

25. Said [he]: my Lord verily I not own except myself^w and my brother; so let-sunder [You^s] between us and [between] the people the fa'seeqeena⁵⁷ (rebels-vis-à-vis Allah's command). قَالَ رَبِّ إِنِّي لَا أَمْلِكُ إِلَّا نَفْسِي وَأَخِي فَافْرُقْ بَيْنَنَا وَبَيْنَ الْقَوْمِ الْفَاسِقِينَ ﴿١٥﴾

26. Said [He]: so verily it^w (is made) a ban-she^y on them forty year(s) they^z wander in the Earth;^w so let-not [you^s] grieve over the people the fa'seeqeena⁵⁸ (rebels vis-à-vis Allah's command). قَالَ فَإِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ أَرْبَعِينَ سَنَةً يَتِيهُونَ فِي الْأَرْضِ فَلَا تَأْسَ عَلَى الْقَوْمِ الْفَاسِقِينَ ﴿١٦﴾

27. And let-recite [you^s] on them naba'a⁵⁹ (piece-of-significant-and-availing-news) (of) Adam's twain sons by the right; edb (since)⁶⁰ both immolated an offering so toqobbela⁶¹ (had been clemently-accepted) from an abado⁶² (a lone/ any one) them both and not youtaqobbel (to be clemently-accepted) from the other; said [he]: surely assuredly⁶³ [I] (shall) kill you;^g said [he]: verily only Allah yataqabbalo (clemently-accepts) from the muttaqeena (reverential guardians against Allah's displeasure). ﴿١٧﴾ وَأَتْلُ عَلَيْهِمْ نَبَأَ ابْنَيْ آدَمَ بِالْحَقِّ إِذْ قَرَّبَا قُرْبَانًا فَتُقْبِلَ مِنْ أَحَدِهِمَا وَلَمْ يُتَقَبَّلْ مِنَ الْآخَرِ قَالَ لَأَقْتُلَنَّكَ قَالَ إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ ﴿١٨﴾

28. Indeed en (if) basatta (extended/outstretched/set at) you^g to me your^t hand⁶⁴ to kill me not I am bassetton (extending/out-stretching/setting at) my hand to you^g to kill you;^g verily I fear/know⁶⁵ Allah the worlds' Lord. لَئِنْ بَسَطْتَ إِلَيَّ يَدَكَ لِتَقْتُلَنِي مَا أَنَا بِبَاسِطٍ يَدِيَ إِلَيْكَ لَأَقْتُلَنَّكَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ ﴿١٩﴾

29. Verily I want that tabo'a ([you^s] deservedly incur) by my sin and your^t sin so [you^s] be of the Fire's^w companions; and tha'leka (afar-that-it)^x (is) the dha'lemeena's⁶⁶ (injustice-doers') requital. إِنِّي أُرِيدُ أَنْ تَبُوءَ بِإِثْمِي وَإِثْمِكَ فَتَكُونَ مِنْ أَصْحَابِ النَّارِ وَذَلِكَ جَزَاءُ الظَّالِمِينَ ﴿٢٠﴾

30. So tanwa'at (facilitated-she^y vouched-she^y) for him his self^w killing (of) his brother so [he] killed him then became [he] of the losers. فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ فَقَتَلَهُ فَأَصْبَحَ مِنَ الْخَاسِرِينَ ﴿٢١﴾

⁵⁷ See the Lexicon attached to this Translation for this important word faseqoon and its grammatical inflections.

⁵⁸ Ibid.

⁵⁹ See the Lexicon attached to this Translation for the word "naba'a"="نَبَأٌ"

⁶⁰ The word "إِذْ" is an adverbial particle for the past tense meaning "since" or it could mean "حيث" with many meanings, such as: when, whenever, because, due to, etc.

⁶¹ The Arabic word used in The Qur'an is "تَقْبِلُ" not "أَقْبِلُ"=accept. Thus, "تَقْبِلُ" means accept with clemency or mercifulness, as whatever that was being offered by the doer, who is beseeching Allah to accept it, may not be fully worthy of Allah's acceptance; or the work itself is somewhat deficient, not perfect and complete. So, Allah is besought to accept it as is, with the already known shortcomings it may have therein. So Allah accepts it by His clemency. Thus, تَقْبِلُ= clemently accepts.

⁶² See the Lexicon attached to this Translation regarding "أَحَدٌ."

⁶³ The "لَ" in "لَأَقْتُلَنَّكَ" is a juratory "لَ"="ال القسم" amounting to="التأكيد", i.e. affirmation, expressed by "assuredly".

⁶⁴ بِسَطَ الْيَدِ=extending/outstretching the hand= Arabic idiomatic expression meaning as in here: preparing to assault.

⁶⁵ Linguistically the word "خَفْتُ" carries dual meanings: (1) fear and (2) know. Both meanings could apply.

⁶⁶ The "ظَالِمِينَ" = "the injustice-doers," as "الظلم" = "injustice." See footnote 148 below.

31. Then missioned⁶⁷ Allah a raven digging in the land^w to show him how to hide his brother's *saw'ata*^{w68} (the corpse/the shameful deed he did to his brother);^w said [he]: O, waylaty (my lengthy: stay in a valley in Hell/bane/woe) have I languished to be like this, the raven so [I] hide my brother's *saw'ata*;^w so [he] became of the regretters.

فَعَبَّ اللَّهُ غَرَابًا يَبْحَثُ فِي
الْأَرْضِ لِرِيئِهِ. كَيْفَ يُورَى
سَوْءَةَ أَخِيهِ قَالَ يَوَلَيْتَى أَعْجَزْتُ
أَنْ أَكُونَ مِثْلَ هَذَا الْغَرَابِ
فَأُورَى سَوْءَةَ أَخِي فَأَصْبَحَ مِنَ
النَّدِمِينَ ﴿٣١﴾

32. Because of *tha'leka* (afar-that-it/that)^x We wrote on Israel's sons: verily [it]^{x69} (is) whoever [he] killed a self^w by other than a self^w or a corruption in the Earth^w so as if [he] killed the mankind together; and whoever [he] quickened it^w so as if [he] quickened the mankind together; and *laqad* (verily, already and affirmatively) came^w (to) them Our messengers^x by the evidences;^w afterwards verily many of them after *tha'leka* in the Earth^w surely (are) prodigals/exceeders.

مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَى بَنِي
إِسْرَءِيلَ أَنَّهُ مَنْ قَتَلَ نَفْسًا
يَغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ
فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا
وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا
النَّاسَ جَمِيعًا وَلَقَدْ جَاءَتْهُمْ
رُسُلُنَا بِالْبَيِّنَاتِ ثُمَّ إِنَّ كَثِيرًا
مِّنْهُمْ بَعْدَ ذَلِكَ فِي الْأَرْضِ
لَمُسْرِفُونَ ﴿٣٢﴾

33. Verily only requital (of) whom^r they^z war⁷⁰ Allah and His messenger and they^z endeavor⁷¹ in the Earth^w corruptingly that *youqattalo* (they^z be iteratively killed) or *youssallabo* (they^z be iteratively crucified) or their hands^w and their feet^w *toqatta'ao* (be iteratively cut) from *kebelafen*⁷² (opposite-sides) or (are to be) exiled they^z from the land;^w *tha'leka* (afar-that-it/that)^x (is) for them an ignominy in the world^w and for them in the Hereafter^w (is) a great torment.

إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ
وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ
فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا
أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ
مِّنْ خَلْفٍ أَوْ يُنْفَوْا مِنَ
الْأَرْضِ ذَلِكَ لَهُمْ خِزْيٌ فِي
الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ
عَظِيمٌ ﴿٣٣﴾

34. Except whom^r they^z repented of before that you^z overpower [over] them so let-know you^z that

إِلَّا الَّذِينَ تَابُوا مِن قَبْلِ أَنْ

⁶⁷ The word "بعث" in "ابعث" carries several meanings, such as: sent, missioned, resurrected, awoken, and prompted.

⁶⁸ The word "سَوْءَة" = "saw'al" originally the pudenda, but figuratively became common to use it for any thing that is bad and ugly imparting "shame" to its doer once it become public. Thus, "سَوْءَة" came to be known as "shameful deed." See التاج.

⁶⁹ This "it" is for the pronoun "هـ" in the "إنه" emphasizing the fact or the truth of the matter henceforth.

⁷⁰ To war against Allah and His messenger or the Muslims, who stand for Allah and His messenger and their prescriptions and proscriptions as stated by the Share'ah Law, is to carry out any activity against their criteria of conduct.

⁷¹ The word "سعى" has several meanings, depending on the context: (1) "بمعنى عدا دون الشد" i.e. strode = walking with long steps, especially in a hasty or vigorous way; (2) "بمعنى مشى أو مضى" i.e. treaded = walk on, over, or along; (3) "عمل باجتهاد" = endeavored, i.e. he made conscientious or concerted effort toward an end, as in this context; (4) "بمعنى قصد" intentionally treaded. When "سعى" in the sense of "striding" it is made transitive by "إلى" and when it is in the sense of "work" then it is made transitive by "الأم." See اللسان, and الصائر.

⁷² From "opposite sides" for example: the right hand and the left foot or the left hand and the right foot.

Allah (is) Ghafooron (iterative Forgiver) Raheemon (iterative mercy Giver).

تَقْدِرُوا عَلَيْهِمْ فَأَعْلَمُوا أَنَّ اللَّهَ
عَفُورٌ رَحِيمٌ ﴿٣١﴾

35. O you who^r they^z believed *ettaqo* (let you^x reverentially guard not to displease) Allah and *ebtagho*⁷³ (let-earnestly quest you^x) to Him the *waseelata*⁷⁴ (a unique: rank in Paradise/intermediacy/mean of approach) and *ja'hedo*⁷⁵ (they exerted their utmost mental, physical and possessional efforts fighting/striving in Allah's cause) in His path *la'alla* (craving currently unavailable deed that, perhaps) you^b prosper.

يَتَأَيَّهَا الَّذِينَ ءَامَنُوا اتَّقُوا
اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ
وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ
تُفْلِحُونَ ﴿٣٢﴾

36. Verily who^r unbelieved they^z if that/truly for them what (are) in the Earth^w together and its^x like^x with it^x to ransom they^z by it^x from The *Qeyamatey's*^w (Judgment's) Day^x torment not *toqobbella*⁷⁶ (would have been clemently-accepted) from them; and for them (is) a painful torment.

إِنَّ الَّذِينَ كَفَرُوا لَوْ أَنَّ
لَهُمْ مَا فِي الْأَرْضِ جَمِيعًا
وَمِثْلَهُ مَعَهُ لَيَفْتَدُوا بِهِ مِنْ
عَذَابِ يَوْمِ الْقِيَمَةِ مَا تُقْبَلُ
مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٣٣﴾

37. They^z want to egress they^z from The Fire^w and not they (are) surely egressing from it^w and for them (is) a sustainer torment.

يُرِيدُونَ أَنْ يُخْرِجُوا مِنَ النَّارِ
وَمَا هُمْ بِخَارِجِينَ مِنْهَا وَلَهُمْ
عَذَابٌ مُّقِيمٌ ﴿٣٤﴾

38. And the he-thief and the she-thief so let-you^z cut-off their hands^{w77} both a requital by what both earned *nakalan* (punishing-determent) from Allah, and Allah (is) Mighty *Hakeemon*⁷⁸ (infinite *bekmah*⁷⁹ Possessor).

وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا
أَيْدِيَهُمَا جَزَاءً بِمَا كَسَبَا نَكَالًا
مِّنَ اللَّهِ وَاللَّهُ غَنِيٌّ حَكِيمٌ ﴿٣٥﴾

39. Then whoever [he] repented from after his injustice and [he] amended then verily Allah relents on him; verily Allah (is) *Ghafooron* (iterative Forgiver) *Raheemon* (iterative mercy Giver).

فَمَنْ تَابَ مِنْ بَعْدِ ظُلْمِهِ وَأَصْلَحَ
فَإِنَّ اللَّهَ يَتُوبُ عَلَيْهِ إِنَّ اللَّهَ
عَفُورٌ رَحِيمٌ ﴿٣٦﴾

40. Have not known [you^s] that Allah for Him (is) the Heavens^w and the Earth's^w proprietorship; [He] torments whom^p [He] wills and forgives [He] whom^p [He] wills; and Allah (is) over everything Omnipotent.

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ
السَّمَوَاتِ وَالْأَرْضِ يُعَذِّبُ مَنْ
يَشَاءُ وَيَغْفِرُ لِمَنْ يَشَاءُ وَاللَّهُ عَلَى
كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٧﴾

⁷³ The word "ابتغوا" is based on the word "ابتغى" = "طلب حثيثاً" meaning: earnestly quested.

⁷⁴ The "waseelah" = "الوسيلة" means any of the various ways of obeying Allah and observing all His prohibitions in order to meet His pleasure. Also, the "waseela" is a unique rank of an abode in Paradise, according to the true Hadeeth, also = intermediacy.

⁷⁵ The word "Jahado" = "جاهدوا" = they earnestly exerted their utmost mental, physical, and possessional efforts fighting/striving in Allah's cause. However, the word "جاهد" is root word for "Jihad," which has several meanings: (1) stood fast to submit him/her self to Allah's criteria of prescription and proscriptions, i.e. according to the *Sharey'ah Law*; (2) fought in the cause of Allah; (3) fought to defend the personal honor, property, relatives, home, or fellow Muslim.

⁷⁶ See footnote61 above تقبل = clemently accepts.

⁷⁷ That is when the minimum *Sharey'ah* requirement is attained, then the "right" hand of each, as all Qur'an commentators maintain, based on Ibn Mas'ood's rendering, saying: "the he-thief and the she-thief you cut off their right-hands." See الطبري.

⁷⁸ See the *Lexicon* attached to this Translation for an exposition on the words "الحكيم" and "حكيم."

⁷⁹ See the *Lexicon* attached to this Translation for "bekma."

41. O, you the messenger, let-not sadden you^g who^r they^z mutually vie⁸⁰ in the unbelief of who^r they^z said: we believe by their mouths and believed not their hearts; and of whom^r *bado*⁸¹ (*they who adopted the Jewish "law" / customs / repented*) (*are*) *samma'ona* (*iterative bearers they^z*) for the untruth *samma'ona* for other people, they^z came not (to) you^g; they^z distort the *ka'lem*^x (*plural of word / sentence*)^x from after its^x places they^z say: *en (if) oteytom (had been accorded / given you^c)* this^x then let-take it^x you^z; and *en* not *toa'tambo (had been accorded / given you^c it^x)* then *ebtharo (let-take-caution you^z)*; and whom^p Allah wants his essay then never you^g possess for him of Allah a thing; those whom^r not wanted Allah to purge their hearts; for them in the world^w (*is*) an ignominy and for them in the Here-after^w (*is*) a great torment.

يَا أَيُّهَا الرُّسُولُ لَا يَحْزُنكَ
الَّذِينَ يُسْرِعُونَ فِي الْكُفْرِ مِنَ
الَّذِينَ قَالُوا آمَنَّا بِأَفْوَاهِهِمْ وَلَمْ
تُؤْمِن قُلُوبُهُمْ وَمِنَ الَّذِينَ هَادُوا
سَمِعُوا لِلْكَذِبِ سَمْعًا وَلَمْ يَكُنْ لَهُمْ
لِقَوْمِهِمْ آخَرِينَ لَمْ يَأْتُوكَ يَحْزِنُونَ
الَّذِينَ مِنْ بَعْدِ مَوَاضِعَهُ يَقُولُونَ
إِنْ أُوتِيتُمْ هَذَا فَخُذُوهُ وَإِنْ لَمْ
تُؤْتَوْهُ فَاحْذَرُوا وَمَنْ يُرِدِ اللَّهُ فِتْنَتَهُ
فَلَنْ تَمْلِكَ لَهُ مِنْ اللَّهِ شَيْئًا
أُولَئِكَ الَّذِينَ لَمْ يُرِدِ اللَّهُ أَنْ
يُطَهِّرْ قُلُوبَهُمْ لَهُمْ فِي الدُّنْيَا خِزْيٌ
وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ

٤١

42. *Samma'ona* (*iterative bearers they^z*) to the untruth *akkalona* (*they^z are iterative eaters*) for the *sob'ite* (*forbidden / illegal possession*); so *en (if)* they^z came (to) you^g then let-rule [*you^s*] among them or let-shun [*you^s*] *a'n* (*regarding*) them; and *en (if)* [*you^s*] shun them *a'n* then never they^z harm you^g a thing; and *en* ruled you^s then let-rule [*you^s*] among them by the *qestte*⁸² (*rendering absolute justice post removal of injustice*); verily Allah loves the *muqsetteena* (*removers of injustice and renderers of absolute-justice*).

سَمِعُوا لِلْكَذِبِ أَكَلُونَ
لِللَّسْتِ فَإِنْ جَاءُوكَ فَاحْكُم
بَيْنَهُمْ أَوْ أَعْرِضْ عَنْهُمْ وَإِنْ تُعْرِضْ
عَنْهُمْ فَكَنْ يَضُرُّوكَ شَيْئًا وَإِنْ
حَكَمْتَ فَاحْكُم بَيْنَهُم بِالْقِسْطِ
إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ

٤٢

43. And how they^z adjudicate you^g while they have the Torah^w in it^w (*is*) Allah's Rule; afterwards they^z divert from after *tha'leka* (*afar-that-it / that*);^x and not those (*are*) surely the believers.

وَكَيْفَ يُحْكِمُونَكَ وَعِنْدَهُمُ
التَّوْرَةُ فِيهَا حُكْمُ اللَّهِ ثُمَّ
يَتَوَلَّوْنَ مِنْ بَعْدِ ذَلِكَ
وَمَا أُولَئِكَ بِالْمُؤْمِنِينَ

٤٣

44. Verily We descended the Torah^w in it^w a *budan* (*divine-guidance*)^x and an illumination^x rule by it^w the prophets who^r *aslamo* (*they had submitted to Allah's Criteria*) for whom^r *bado*⁸³ (*they who had adopted the Jewish "law" / custom / repented*) and the *rabbaneyyouna*

إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى
وَنُورٌ يَحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ
أَسْلَمُوا لِلَّذِينَ هَادُوا وَالرَّبَّانِيُّونَ

⁸⁰ That is among them.

⁸¹ The word "*bada*" for the singular and "*bado*" for the plural has three distinct Arabic meanings: (1) returned to the truth; (2) returned and repented; (3) entered into the "*lan*" (religion) of the Jews and adopted the Jewish customs. It is interesting that the Hebrew language does not have a word for "*religion*" per se, that is why they say: "*lan*", that is they say the *Mosaic Law*, instead of *Mosaic religion*.

⁸² The word "*القسط*" is not just "*justice*" = "*العدل*." So, "*القسط*" is rendering absolute-justice post removal of injustice.

⁸³ See footnote 1263 above regarding "*bado*."

(Lordly clerics/chiefs of the clerics) and the *abbara* (erudite clerics) by what *istohfedbo*⁸⁴ (they^z had been sought to keep-up) Allah's book^x and they^z were on it^x witnesses/testifiers; so let-not *takhsaw* (reverently - fear you^z) the mankind and *ekhsaw'ne*⁸⁵ (let-reverently-fear you^z [Me]); and let-not purchase you^z by My *Aya'te*^w (messages) little price; and whoever [he] not ruled by what Allah descended then those they (are) the unbelievers.

وَالْأَحْبَارُ بِمَا اسْتُحْفِظُوا مِنْ كِتَابِ اللَّهِ وَكَانُوا عَلَيْهِ شُهَدَاءَ فَلَا تَخْشَوُا النَّكَاسَ وَأَخْشَوْنَ وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ ﴿٤٤﴾

45. And We wrote on them in it:^w that the self^w (*is*) by the self^w and the eye^w (*is*) by the eye^w and the nose (*is*) by the nose and the ear (*is*) by the ear and the tooth (*is*) by the tooth and the wounds (are) *qessasson* (lanful-retribution/retaliation); so whoever *tassaddaqa* (he gave up his right as a charity) by it^x then it^x (*is*) an expiation^w for him; and whoever [he] ruled not by what Allah descended then they (are) the *dha'lemonoona*⁸⁶ (injustice-doers).

وَكُتِبْنَا عَلَيْهِمْ فِيهَا أَنْ النَّفْسَ بِالنَّفْسِ وَالْعَيْنَ بِالْعَيْنِ وَالْأَنْفَ بِالْأَنْفِ وَالْأُذُنَ بِالْأُذُنِ وَاللِّسْنَ بِاللِّسَنِ وَالْجُرُوحَ قِصَاصٌ فَمَنْ تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ لَهُ وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الظَّالِمُونَ ﴿٤٥﴾

46. And We supervised on their traces/footsteps by *Esa* (Jesus) *Mariama's* (Mary's) son *musaddeqan*⁸⁷ (accepter as credible) for what (*is*) before his hands^{w88} of the Torah^w and *aa'taynabo* (We accorded him) the Euangelion^{x89} in it^x a *hudan* (divine-guidance)^x and an illumination^x and *musa-ddeqan* for what (*was*) before its^x hands^w of the Torah^w and a *hudan* and an exhortation^{w90} for the *muttaqeena* (reverential-guarders -against-Allah's-displeasure).

وَقَفَّيْنَا عَلَى آثَارِهِم بِعِيسَى ابْنِ مَرْيَمَ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ وَآيَاتِنَا الْإِنْجِيلَ فِيهِ هُدًى وَنُورٌ وَمُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ وَهُدًى وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿٤٦﴾

47. And let-rule the Euangelion's^{x91} folks by what Allah descended in it;^x and whoever [he] ruled not

وَلِيَحْكُمُ أَهْلَ الْإِنْجِيلِ بِمَا أَنْزَلَ اللَّهُ

⁸⁴ The word "استحفظوا" is rooted in "حفظ" = "kept-up" not just "kept, or maintained," or even "guarded." Merriam Webster's Dictionary puts "keep up" as: "to stay even (as in acts of strength, endurance, or speed) *although he was small he could keep up with the larger boys in sports*." (Emphasis is added).

⁸⁵ The letter "ن" in "فاخشون" by Arabic (linguistic) Rule, is called "نون الوقاية او العماد، حيث لا يستغنى عنها" which precedes the speaker's pronoun "ي." The speaker's pronoun "ي" in "فاخشون" is omitted, for "التخفيف" = "alleviation, lightening." See إعراب القرآن، لمحمود صافي

⁸⁶ The "ظالمون" = "the injustice-doer," as "الظلم" = "injustice." See footnote 148 below.

⁸⁷ The word "musaddeqan" is more than an "affirmer," as "affirmer is directly for affirmation or confirmation.

⁸⁸ The phrase "before his hands" is another of the Arabic tongue expressions meaning before it.

⁸⁹ The early writings of the founder of Christianity to the various churches referred to the now called "Gospels" as the "Euangelion" (see the Encyclopedia Britannica, 15th edition, vol. 14, p. 822). The Greek prefix "eu" means "true" or "good" and denoting "weighty, authoritative, and official message," and "Angelion" means book. Hence, it is the book that contains true, good, weighty and authoritative messages brought through Jesus from the Lord, God. Later on, the "Euangelion" was changed to become the proclaimed "Gospel." The Qur'an, the true Word of Allah, refers to the Book given to Jesus as the "Enjeel." Thus, after the Torah was defiled post Mosa's (Moses') death, through deletions, additions and other alterations, the Enjeel (Euangelion) through Jesus, came to rectify the situation."

⁹⁰ The word "موعظة" rooted in "وعظ" = "exhorted" or "admonished," could mean: exhortation or admonition.

⁹¹ See footnote 89 above regarding "Euangelion."

by what Allah descended then those they (are) the *fa'seeqoona*⁹² (*rebels vis-à-vis Allah's command*).

فِيهِ وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْفَاسِقُونَ ﴿٤٧﴾

48. And We descended to you^g The Book^x by the right^x *musaddeqan*^{x93} (*accepter as credible*) for what (*came*) between its^x both hands^w of the book^x and dominator over it;^x so let-rule [*you*^s] among them by what Allah descended and let-not *tattabe'a* (*closeby-follow* [*you*^s]) their *ahwa*⁹⁴ (*tendentious likings*) *amma* (*regarding*) what came (*to*) you^g of the right; for each We made a *sher'a'tan* *precept/ordinance*) and a *menbajan* (*procedure/program*); and if Allah willed surely (*He would have*) made you^z one^w *Ummatan*^w (*community*);^w [and] but for essaying you^b [*He*] in what [*He*] accorded you;^b so *istabeq*⁹⁵ (*let-affirmably-vie*) you^z (*for*) the *kbayra'te* (*desirable-traits of worthiness and goodness*); to Allah (*is*) yourⁿ return together; then *younabbe'o* ([*He*] *inform by piece-of-significant-and-availing-news*) you^b by what you^c were in it^x differing.

وَأَنزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيِّئًا عَلَيْهِ فَاحْكُم بَيْنَهُم بِمَا أَنزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ لِكُلِّ جَعَلْنَا مِنْكُمْ شُرْعَةً وَمِنْهَا جَاوَزًا وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ لِّيَبْلُوَكُمْ فِي مَا آتَاكُمْ فَاسْتَبِقُوا الْخَيْرَاتِ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ ﴿٤٨﴾

49. And that let-rule [*you*^s] among them by what Allah descended and let-not *tattabe'a* (*closeby-followed* [*you*^s]) their *ahwa* (*tendentious likings*); and *ebther* (*let-caution* [*you*^s] *towards*) them that they^z essay you^g *a'n* (*regarding*) some (*of*) what Allah descended to you;^g so *en* (*if*) they^z diverted then let-know [*you*^s] verily only Allah wants to betide them by some (*of*) their offenses; and verily much of the mankind surely (*are*) *fa'seeqoona* (*rebels vis-à-vis Allah's command*).

وَأَن أَحْكُم بَيْنَهُم بِمَا أَنزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَاحْذَرْهُمْ أَن يَفْتِنُوكَ عَنْ بَعْضِ مَا أَنزَلَ اللَّهُ إِلَيْكَ فَإِن تَوَلَّوْا فَاعْلَمُوا أَنَّهُ يَرِيدُ اللَّهُ أَن يُصِيبَهُمْ بِبَعْضِ ذُنُوبِهِمْ وَإِن كَثِيرًا مِّنَ النَّاسِ لَفَاسِقُونَ ﴿٤٩﴾

50. Do then rule (*of*) the *jabeleyyatey*^{w96} (*acting ignorantly/incorrectly/ by rule of pre-Islamic era*)^w *yabghona* (*earnestly-quest they*^z); and who^a (*is*) *ahsa'no*⁹⁷ (*perfecter and beautifuler*) than Allah's rule for a people *youqenoona* (*believing with certitude*).

أَفَحْكُمُ الْجَاهِلِيَّةِ يَبْغُونَ وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِّقَوْمٍ يُوقِنُونَ ﴿٥٠﴾

⁹² See the *Lexicon* attached to this *Translation* for this important word *fa'seeqoon* and its *grammatical* inflections.

⁹³ See footnote 87 above regarding *musaddeqan*.

⁹⁴ The word “هوئ” translated as “(tendentious) liking,” which *in and of itself* could be good or bad noble or vile. The Messenger (SAWS) says that *believe not anyone of you until his “هوئ” agrees with what I came with*, i.e. the *Qur'an* and *Hadeeth*.

⁹⁵ It must be pointed out here that the vying is *not* (a) “to” or (b) “for,” as both (a) and (b) would imply they are *outside* the good things; while in fact they are *already within them*, only they have to seek vying, or more correctly put, *affirmably vie*, for *higher-ranking* position or achievements. See the *Lexicon* attached to this *Translation* for the effect of the “س” when affixed to a verb.

⁹⁶ The word “جاهلية”=“*jabeleyyatey*” is rooted in “جهل” meaning: (1) was ignorant of, (2) *believed in something contrary to reality*, (3) *did something not correct*. So the “*jabeleyyatey*” is *acting ignorantly or incorrectly, or by rule of pre-Islamic era*.

⁹⁷ There is no English word for احسن = *ahsane*. Both words *perfecter* and *beautifuler* are in their *adjective* sense.

51. O you who^r believed they:^z let-not *tattakbetho*⁹⁸ (*you^r take and presume*) the Jews and the Nassara (*Christians*) *aw'leyaa*⁹⁹ (*guardians/allies*); some of them (*are*) *aw'leyao* (= *aw'leyaa*) (*of*) some; and whoever *yatawallahum*¹⁰⁰ ([*he*]: *takes them aw'leyao*) of you^b then surely he (*is*) of them; verily Allah not *yahdey* (*divinely-guides*) the people the *dha'lemeena*¹⁰¹ (*injustice-doers*).
يَتَّابِعُهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا
الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ
بَعْضٍ وَمَنْ يَتَوَلَّهُمْ فَإِنَّهُ مِنْهُمْ إِنَّ
اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٥١﴾
52. So [*you*]^r see whom^r (*are*) in their hearts (*is*) an illness¹⁰² mutually vying¹⁰³ in them they^z say: *nakhsba* ([*we*] *reverently-fear*) to betide us a *da'eraton*^w (*eviltorn/defeat/turn of misfortune*);^w so *asa* (*craving a deed beyond one's means/may*) that Allah *ya'atee* (*hastens the coming*) by the opening^{x104} (*overwhelming victory*) or a command from Him then they^z become over what they^z concealed in their selves^w regretters.
فَرَى الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ
يُسْرِعُونَ فِيهِمْ يَقُولُونَ نَخْشَىٰ أَنْ
تُصِيبَنَا دَائِرَةٌ فَعَسَىٰ اللَّهُ أَنْ يَأْتِيَ
بِالْفَتْحِ أَوْ أَمْرٍ مِّنْ عِنْدِهِ فَيُصْبِحُوا
عَلَىٰ مَا أَسْرَوْا فِي أَنْفُسِهِمْ نَادِمِينَ ﴿٥٢﴾
53. And say who^r they^z believed: are these who^r *aqsamoo* (*they^z oathed*) by Allah *jahda* (*strongest/ultimate*) their *ayma'ne* (*oaths*) verily they^z (*are*) assuredly with you;^b miscarried^w their works^x so they^z became losers.
وَيَقُولُ الَّذِينَ ءَامَنُوا أَهَؤُلَاءِ الَّذِينَ
أَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ إِنَّهُمْ
لَعَمْرُكُم حِطَّتْ أَعْمَالُهُمْ فَأَصْبَحُوا
خَاسِرِينَ ﴿٥٣﴾
54. O you who^r they^z believed whoever *yartadda* ([*he*] *renegades/reneges*) of you^b *a'n* (*regarding*) his religion then Allah will *ya'atee* (*hasten the coming*) by a people (*that*) He loves them and they^z love Him *athellaton*¹⁰⁵ (*they who are humbled and subdued vis-à-vis*) on the believers (*but they are*) lords¹⁰⁶ (*vis-à-vis*) on the unbelievers; *yonyahidona*¹⁰⁷ (*they exert their utmost mental, physical and possessional efforts fighting/striving*) in Allah's path and they^z fear not a blamer's blame; *tha'leka* (*afar-that-it/that*)^x (*is*) Allah's munificence^x *yona'tebe*
يَتَّابِعُهَا الَّذِينَ ءَامَنُوا مَن يَرْتَدَّ مِنكُمْ
عَن دِينِهِ فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ
يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٌ عَلَى الْمُؤْمِنِينَ
أَعَزُّوهُ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي
سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ
ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ

⁹⁸ The word "اتخذ" from "الإنخاذ" which is "إفتعال" for "الأتخاذ", as stated in لسان العرب; therefore, "اتخذ" is always taking and making and presuming some-thing about what was taken. Thus, it is not just the mere taking.

⁹⁹ The word "أولياء" could also mean, among them: protector, friend.

¹⁰⁰ That is take-their-clientage.

¹⁰¹ The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice."

¹⁰² The word "illness" disease of body or mind. That is in his "heart" a defect or a swerving to the wrong, or suffering from deficiency of good religious commitment to adhere to the right or do the right thing.

¹⁰³ That is taking and making them allies. The pronoun "them" refers to those mentioned in the previous Ayah.

¹⁰⁴ The word "فتح" means "overwhelming victory, i.e. victory, besting and rule" see الراغب.

¹⁰⁵ The word "athellaton" is plural, masculine, subjective noun, meaning: they who are humbled and subdued.

¹⁰⁶ The word "أعزاء" translated as "lords." The word "lord" has many meanings, but one, according to Merriam Webster's Unabridged Dictionary, is: "one having power and authority over others."

¹⁰⁷ The word "yonyahidona" = "يجاهدون" = they earnestly exert their utmost mental, physical, and possessional efforts fighting/striving in Allah's cause. However, the word "جاهد" is root word for "Jihad," which has several meanings: (1) stood fast to submit him/her self to Allah's criteria of prescription and proscriptions, i.e. according to the Shari'ah Law; (2) fought in the cause of Allah; (3) fought to defend the personal honor, property, relatives, home, or fellow Muslim.

([He] *accords/gives it*¹⁰⁸) to whom^P [He] wills and Allah (*is*)
*Wa'seon*¹⁰⁸ (*Surrounder and encompassing all things*) Omniscient.

وَاللَّهُ وَاسِعٌ عَلِيمٌ ٥٤

55. Verily only yourⁿ *Wa'leyyo*¹⁰⁹ (*Guardian/Ally*) (*is*) Allah and His messenger and who^r they^z believed who^r *youqey-mona*¹¹⁰ (*they^z uphold/sustain the prescribed obligations of* the Prayer^w and *yona'tona* (*accord/fulfill they^z*) the *Zakata*^{w111} (*prescribed percentage of personal possessions*)^w while¹¹² they (*are*) *ra'keoona* (*they who are markedly bowing i.e. head stooping, chest paralleling the ground and both palms leaning on the knees in Prayer*).

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا
 الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ
 وَهُمْ رَاكِعُونَ ٥٥

56. And whoever *yatawalla* ([*he*] *takes for: guardian-/ally/friend*) Allah and His messenger and whom^r they^z believed then truly Allah's party they (*are*) the overcomeers.

وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ آمَنُوا
 فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ ٥٦

57. O you who^r they^z believed let not *tattakhethto*¹¹³ (*take and presume you*^z) whom^r *ittakhathto*¹¹⁴ (*they who took and presumed*) yourⁿ religion jestingly and playfully of whom^r *oto* (*had been accorded/given they^z*) the book of before you^b and the unbelievers *aw'leyaa*¹¹⁵ (*guardian/ally*); and *ettaqo* (*let reverentially guard you*^z not to displease) Allah *en* (*if*) you^c were believers.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الَّذِينَ
 اتَّخَذُوا دِينَكُمْ هُزُؤًا وَلَعِبًا مِّنَ الَّذِينَ
 أُوتُوا الْكِتَابَ مِن قَبْلِكُمْ وَالْكَثَارَ أَوْلِيَاءَ
 وَاتَّقُوا اللَّهَ إِنَّ كُنتُم مِّنْ مُّؤْمِنِينَ ٥٧

58. And if you^c called to the Prayer^w *ittakbathoha*¹¹⁶ (*they took and made it*^w) jestingly and playfully; *tha'leka* (*afar-that-it*)^x (*is*) because surely they (*are*) people (*who*) reason not.

وَإِذَا نَادَيْتُمْ إِلَى الصَّلَاةِ اتَّخَذُوهَا هُزُؤًا
 وَلَعِبًا ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ ٥٨

59. Let-say [*you*^s]: O, you the book's folks do you^z resent¹¹⁷ [*of*] us except that we believed by Allah and what (*had been*) descended to us and what (*had*

قُلْ يٰٓأَهْلَ الْكِتَابِ هَلْ تَقْتُمُونَ مِنَّا
 إِلَّا أَنْ ءَامَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا

¹⁰⁸ The word "wa'seon" is singular, masculine, subjective noun with multiple meanings: (1) *Surrounder* of other things and *subsuming* them, (2) vastly spacious, (3) that which can comprehensively contain other thing. When the definite article "the" is prefixed to it, with a capital "T" and the word "was'oon" also with a capital "W," to make "The Was'eo" then it becomes one of Allah's most beautiful names, meaning "surrounding and encompassing everything."

¹⁰⁹ The word "ولي" in "وليكم" lends itself to so many meanings, among them: *guardian, protector, friend, ally*.

¹¹⁰ The word "يقيمون" is rooted in "أقام" = upheld. linguistically "أقام" means:

"أدام، بمعنى أبقي أو استمر على دوام. والدوام هو الحضور في زمان ومكان معين، معروف لدى الحاضر مسبقاً."

So, "يقيمون" means they: (1) *Uphold the prescribed obligations* the Prayer. (2) *Called or upped to perform* the Prayer itself. Note: Prayer and *how* (it^w) to be done was established and reveled by Allah. Hence people do *not* establish Prayer they only uphold and follow, i.e. perform, and maintain it.^w

¹¹¹ See the *Lexicon* attached to this Translation for what exactly *az-Zakah* is and its implications.

¹¹² It is said that *Emam Ali*, "karrama (bounteously gave him and ennobled his face)" gave his *Zakah* (charity) while praying.

¹¹³ The word "اتخذ" from "الاتخاذ" which is "افتعال" for "الاتخاذ" as stated in *لسان العرب*; therefore, "اتخذ" is always taking and presuming some-thing about what was taken. Thus, it is *not* just the mere taking.

¹¹⁴ Ibid.

¹¹⁵ The word "اولياء" could also mean, among them: *protector, friend*.

¹¹⁶ Ibid.

¹¹⁷ The word "نقم" in "تنقموا" could mean: (1) *resented*, or (2) *avenged*, or (3) *disapproved or denied*. See *اللسان والراغب*.

been) descended of before; and surely most of you^z (are) *fa'seeqoona*¹¹⁸ (rebels vis-à-vis Allah's command).

أُنْزِلَ مِنْ قَبْلُ وَأَنَّ أَكْثَرَكُمْ فَاسِقُونَ ﴿٥٩﴾

60. Let-say [*you*^s]: shall *ona'bbe'o* ([I] *inform by piece-of-significant-and-availing-news*) you^b by an eviler than *tha'leka* (*afar-that-it/that*)^x a reward^{w119} *enda* (by munificence of/by Rule of) Allah; whom^p cursed him Allah and [He] ired on him and [He] made of them the apes and the pigs and (*who*) [*they*] worshipped¹²⁰ the *Ttagboota* ("devil"/"tyrant"/rule of an irreligious man-made system); those (are) eviler place and *adhallo*¹²¹ (*more astray*) a'n (regarding) the path's center/intent.

قُلْ هَلْ أُنَبِّئُكُمْ بِشَرٍّ مِنْ ذَلِكَ مَثُوبَةً عِنْدَ اللَّهِ مَنْ لَعَنَهُ اللَّهُ وَغَضِبَ عَلَيْهِ وَجَعَلَ مِنْهُمْ الْفِرْدَ وَالْخَنَازِيرَ وَعَبَدَ الْأَطْغُوتُ أُولَئِكَ شَرٌّ مَكَانًا وَأَضَلُّ عَنْ سَوَاءِ السَّبِيلِ ﴿٦٠﴾

61. And if they^z came (to) you^b said they: we believed, and *qad* (*already and affirmatively*) they^z entered by the unbelief^x and they *qad* exited they^z by it;^x and Allah (*is*) knower by what they^z were concealing.

وَإِذَا جَاءُوكُمْ قَالُوا آمَنَّا وَقَدْ دَخَلُوا بِالْكَفْرِ وَهُمْ قَدْ خَرَجُوا بِهِ وَاللَّهُ أَعْلَمُ بِمَا كَانُوا يَكْتُمُونَ ﴿٦١﴾

62. And [*you*^s] see many of them mutually vying they^z in the sin and the aggression and their eating (*of*) the *sobta* (*forbidden/illegal possessions*); surely wretched what they^z were working.

وَرَأَى كَثِيرًا مِنْهُمْ يُسْرِعُونَ فِي الْأَثَمِ وَالْعُدْوَانِ وَأَكْلِهِمُ السَّحْتِ لَيْسَ مَا كَانُوا يَعْمَلُونَ ﴿٦٢﴾

63. *Lawla* (*why do not*) restrain them the *rabbaneyyouna* (*Lordly clerics/chiefs of the clerics*) and the *ahbaro* (*erudite clerics*) a'n (regarding) their saying the sin and their eating (*of*) the *sobta* (*forbidden/illegal possessions*); verily wretched what were *yassna'ao*¹²² (*carefully crafting*) they.^z

لَوْلَا يَنْهَاهُمُ الرَّبَّانِيُّونَ وَالْأَحْبَارُ عَنْ قَوْلِهِمُ الْإِثْمَ وَأَكْلِهِمُ السَّحْتِ لَيْسَ مَا كَانُوا يَصْنَعُونَ ﴿٦٣﴾

64. And said^w the Jews Allah's hand^{w123} (*is*) *maghblaton*^w (*manacled/restricted*);^w *ghullat* (*had been manacled-she restricted-she*) their hands^w and (*had been*) cursed they^z by what they^z said; rather His both hands^w (*are*) *Mubsottata'ne*^w (*Both Spenders/Outstretchers*);^{w124} [He] spends how [He] will; and surely assuredly¹²⁵ increases many of them what (*had been*) descended to you^g from your^t Lord excessiveness and unbelief; and We cast among them the animosity^w

وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ غُلَّتْ أَيْدِيهِمْ وَلُعِنُوا بِمَا قَالُوا بَلْ يَدَاهُ مَبْسُوطَتَانِ يُنفِقُ كَيْفَ يَشَاءُ وَلَيَزِيدَنَّ كَثِيرًا مِنْهُمْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ طُغْيَانًا وَكُفْرًا وَالْقَيْنَاتُ بَيْنَهُمُ الْعُدَاةُ وَالْبَعْضَاءُ إِلَى يَوْمِ الْقِيَمَةِ كُلَّمَا

¹¹⁸ See the *Lexicon* attached to this Translation for this important word *faseqoon* and its grammatical inflections.

¹¹⁹ The word "مَثُوبَةً" is like "ثَوَابٌ" according to *Qur'an commentators and most linguists*.

¹²⁰ The word "عَبَدَ" = "worshipped" here in the sense of obeyed or followed the "Tagboot's" dicta.

¹²¹ The word "أَضَلُّ" = "adball" is a superlative adjective for "strayer" for which there is no English equivalent.

¹²² The word "يَصْنَعُونَ" is rooted in the verb "صَنَعَ" which means (1) *carefully chose*, or (2) *carefully crafted* or tried to *approach perfection* in making of (*anything*) or upbringing of any human or animal.

¹²³ Some maintain that the "hands" are symbols of divine Might or Power.

¹²⁴ Qur'an commentators are not clear as to exact meaning of "يَدَاهُ مَبْسُوطَتَانِ" and so for lack of better words rendered as: "His both hands (*are*) both out-stretchers)." As The Qur'an mentions: *His Hands, His both Hands, His Hand*, in various *Ayat*.

¹²⁵ The "لَ" in "لَيَزِيدَنَّ" is a juratory "لَ" = "القسم" amounting to = "التأكيد", i.e. affirmation, expressed by "assuredly"

and the *bagh'dha* (intense-hatred)^w to 'The *Qeyamatey's*^w (*Judgment's*) Day;^x every-when they^z kindled a fire^w for the war extinguished it^w Allah; and endeavor they^z in the land^w corruption and Allah loves not the corrupters.

أَوْقِدُوا نَارًا لِلْحَرْبِ أَطْفَأَهَا اللَّهُ
وَيَسْعُونَ فِي الْأَرْضِ فَسَادًا وَاللَّهُ لَا
يُحِبُّ الْمُفْسِدِينَ ﴿١٤﴾

65. And had that the book's folks believed they^z and *ettaqaw* (they reverentially guarded not to displease Allah) surely (would have) expiated We a'n (regarding) them their *sayye'aa'te*^w (demeritorious-deeds)^w and surely admitted them We paradises^w/gardens^w (of) the *naeeme* (permanent mental and physical delights in Paradise's highest chambers).

وَلَوْ أَنَّ أَهْلَ الْكِتَابِ آمَنُوا
وَاتَّقَوْا لَكَفَّرْنَا عَنْهُمْ سَيِّئَاتِهِمْ
وَلَا دَخَلْنَاهُمْ جَنَّاتِ النَّعِيمِ ﴿١٥﴾

66. And had that *aqamo*¹²⁶ (they^z upped-to-fulfill the prescribed obligations of) the Torah^w and the Euangelion^{x127} and what (had been) descended to them from their Lord surely (would have) eaten they^z from above them and from below their feet;^{w128} of them *ummaton*^w (party-/community)^w *mugtasedaton*¹²⁹ (that which it is moderate all around) and many of them fouled what they^z work.

وَلَوْ أَنَّهُمْ أَقَامُوا التَّوْرَةَ وَالْإِنْجِيلَ
وَمَا أُنْزِلَ إِلَيْهِمْ مِنْ رَبِّهِمْ لَأَكَلُوا
مِنْ فَوْقِهِمْ وَمِنْ تَحْتِ أَرْجُلِهِمْ مِنْهُمْ
أُمَّةٌ مُقْتَصِدَةٌ وَكَثِيرٌ مِنْهُمْ سَاءَ مَا
يَعْمَلُونَ ﴿١٦﴾

67. O, you^s the messenger: let-communicate [you^s] what (had been) descended to you^g from your^t Lord; and *en* (if) did not [you^s], then not communicated you^g His message; and Allah *ya'asemo* (safeguards) you^g from the mankind; verily Allah not *yahdey* (divinely-guides) the people, the unbelievers.

يَا أَيُّهَا الرُّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ
مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَغْتَ
رِسَالَاتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ
النَّاسِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ
الْكَاذِبِينَ ﴿١٧﴾

68. Let-say [you^s]: O, you the book's folks not you^c (are) on a thing until *toqeymo* (you^z uphold/sustain) the Torah^w and the Euangelion^x and what (had been) descended to you^b from yourⁿ Lord; and surely assuredly¹³⁰ increases many of them what (had been) descended to you^g from your^t Lord excessiveness and unbelief; so let-not [you^s] grieve over the people the unbelievers.

قُلْ يَا أَهْلَ الْكِتَابِ لَسْتُمْ عَلَى شَيْءٍ
حَتَّى تَقِيمُوا التَّوْرَةَ وَالْإِنْجِيلَ
وَمَا أُنْزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ
وَلَيَزِيدَنَّ كَثِيرًا مِنْهُمْ مَا أُنْزِلَ
إِلَيْكَ مِنْ رَبِّكَ طُغْيَانًا وَكُفْرًا فَلَا
تَأْسَ عَلَى الْقَوْمِ الْكَافِرِينَ ﴿١٨﴾

¹²⁶ "أقام" = upped/sustained/maintained.

¹²⁷ See footnote 89 above regarding Euangelion.

¹²⁸ The great Qur'anic expression "eat they from above them and from below their feet" means Allah would have blessed and augmented their possessions and provisions, be it from the Heavens or the Earth.

¹²⁹ The word "mugtasedabi" meaning moderate, i.e. not engaged in exceeding the bounds by saying improper say regarding Jesus, or Mohammad upon both the peace. Or they who said the proper say regarding Jesus and Mohammad on both the peace. Or may be the hypocrites but not jesters or scoffers. See القرطبي.

¹³⁰ The "ل" in "ليزيدن" is a juratory "ل" = "ال القسم" amounting to = "التأكيد", i.e. affirmation, expressed here by "assuredly"

69. Verily who^r they^z believed and who^r *hado*¹³¹ (*they who adopted the Jewish "law"/customs/repented*) and the *ssa'beona*¹³² (*followers of Noah/leavers of their people's religion*) and the Nassara (*Christians*) whoever [*he*] believed by Allah and The Day The Last and [*he*] worked righteously then no fear (*is*) on them and not sadden they.^z

إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَادُوا
وَالصَّابِغُونَ وَالنَّصَارَىٰ مَن ءَامَرَ
بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا
فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

٦٩

70. *Laqad* (*verily, already and affirmatively*) We took *meethaqa*¹³³ (*ratified-covenant*)^x (*of*) Israel's sons and We sent to them messengers; everywhen came (*to*) them a messenger by what not *tahwa* (*tendentiously like*) their selves^w a team of them they^z denied and a team they^z kill.

لَقَدْ أَخَذْنَا مِيثَاقَ بَنِي
إِسْرَءِيلَ وَأَرْسَلْنَا إِلَيْهِمُ رُسُلًا
كُلَّمَا جَاءَهُمْ رَسُولٌ بِمَا لَا
تَهْوَىٰ أَنفُسُهُمْ فَرِيقًا كَذَّبُوا
وَفَرِيقًا بَقْتُلُوا

٧٠

71. And they^z reckoned that not (*there*) is an essay so they^z blinded (*their selves*) and they^z deafened¹³⁴ (*their selves*); afterwards relented on them Allah; afterwards they^z blinded (*their selves*) and they^z deafened (*their selves*) many of them and Allah (*is*) *Basseeron* (*keenly: Seer/Omniscient*) by what they^z work.

وَحَسِبُوا أَلَّا تَكُونَ فِتْنَةٌ فَعَمُوا
وَصَمُّوا ثُمَّ تَابَ اللَّهُ عَلَيْهِمْ ثُمَّ
عَمُوا وَصَمُّوا كَثِيرٌ مِّنْهُمْ وَاللَّهُ
بَصِيرٌ بِمَا يَعْمَلُونَ

٧١

72. *Laqad* (*verily, already and affirmatively*) unbelieved who^r said they^z: that Allah (*is*) he the Messiah *Mariams's* (*Mary's*) son; while the Messiah said: O, Israel's sons: let-you^z worship Allah my Lord and yourⁿ Lord; verily it^x (*the fact^w/truth^x*) (*is*) whoever [*he*] partners (*deities*) by Allah then *qad* (*verily and affirmatively*) prohibited Allah on him the Paradise^w and his abode/lodging (*is*) The Fire^w and not for the *dha'lemeena*¹³⁵ (*injustice-doers*) of succorers.

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ
اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ وَقَالَ
الْمَسِيحُ يَبْنِي إِسْرَءِيلَ أَعْبُدُوا اللَّهَ
رَبِّي وَرَبَّكُمْ إِنَّهُ مَن يُشْرِكْ بِاللَّهِ
فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ
النَّارُ وَمَا لِلظَّالِمِينَ مِن أَنصَارٍ

٧٢

73. *Laqad* (*verily, already and affirmatively*) unbelieved who^r said they^z: that Allah (*is*) a third (*of*) three; while not of an *elabon* (*a deity*) except *elabon* (*a deity*) One; and *en* (*if*) not ceased they^z *amma* (*regarding*)

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ
اللَّهَ ثَالِثُ ثَلَاثَةٍ وَمَا مِنْ إِلَهٍ إِلَّا
إِلَهُ وَحْدٌ وَإِن لَّمْ يَسْتَهْوَ عَمَّا

¹³¹ The word "*bada*" for the singular and "*bado*" for the plural has *three distinct* Arabic meanings: (1) returned to the truth; (2) returned and *repented*; (3) entered into the "*lan*" (religion) of the Jews and adopted the Jewish customs. It is interesting that the Hebrew language does *not* have a word for "*religion*" *per se*, that is why they say: "*lan*," that is they say the *Mosaic Law*, instead of *Mosaic religion*.

¹³² This word "*sabeyeen*" refers to, and Allah knows best, to the people who used to live in Musal (Iraq) and are followers of Noah. But the word also means those who left their religion and adopted another religion. See *الراغب*.

¹³³ The word "*ميثاق*" = "*assured covenant*" and "*عهد*" = "*covenant*". See the *Lexicon* attached to this Translation.

¹³⁴ In Arabic both words "*عموا*" and "*صموا*" are *intransitive* verbs. In English "*blinded*" and "*deafened*" are *both transitive* verbs. Therefore, the word "*themselves*" was used in an attempt to solve this problem.

¹³⁵ The "*ظالمين*" = "the injustice-doer," as "*الظلم*" = "injustice."

what they^z say surely (*shall*) assuredly touches-/betides¹³⁶ whom^r they^z unbelieved of them a painful torment.

يَقُولُونَ لِمَسَنَّ الَّذِينَ كَفَرُوا
مِنْهُمْ عَذَابٌ أَلِيمٌ ﴿٧٢﴾

74. Do then not repent they^z to Allah and *yastaghferonabo*¹³⁷ (*seek forgiveness they^z from Him*); and Allah (*is*) *Ghafooron* (*iterative Forgiver*), *Raheemon* (*iterative mercy Giver*).

أَفَلَا يَتُوبُونَ إِلَى اللَّهِ
وَيَسْتَغْفِرُونَهُ ۚ وَاللَّهُ غَفُورٌ
رَحِيمٌ ﴿٧٤﴾

75. Not the Messiah, *Mariama's* (*Mary's*) son, except a messenger *qad* (*already and affirmatively*) ceded^w before him the messengers and his mother (*is*) a *sseddiqaton*^{w138} (*indeed steadfast affirmer and practicer of the truth*)^w both were [both] eating the *tta'aamo*^x (*wheat-/edibles/food-grains*);^{x139} let-look [you^s] how [We] manifest for them the *Aya'te*^w (*proofs*); after-wards let-look [you^s] where-from¹⁴⁰ *yo'afakona*¹⁴¹ (*they^z are: off-right dissuaded/dissuaded speciously*).

مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا
رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ
الرُّسُلُ وَأُمُّهُ صِدِّيقَةٌ ۖ كَانَا
يَأْكُلَانِ الطَّعَامَ ۖ أَنْظُرْ
كَيْفَ بُيِّنْتُ لَهُمُ الْآيَاتِ
ثُمَّ أَنْظُرْ أَتَى يُؤْفَكُونَ ﴿٧٥﴾

76. Let-say [you^s]: do you^z worship of a lesser than Allah what neither possesses for you^b a harm and nor a benefit; and Allah He (*is*) The *Sa'meeo*¹⁴² (*The Acute-Hearer/The Enabler of others to hear/favorable Answerer to prayer*) The Omniscient.

قُلْ أَعْبُدُوا مِنْ دُونِ اللَّهِ مَا
لَا يَمْلِكُ لَكُمْ ضَرًّا وَلَا نَفْعًا
وَاللَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٧٦﴾

77. Let-say [you^s]: O, you the book's folks let-not exceed you^z in yourⁿ religion other than the right and let-not *tatta'be'o* (*closeby-follow you^z*) *ahwa* (*tendentious likings*) a people *qad* (*already and affirmatively*) strayed they^z of before and they^z misled many *a'n* (*regarding*) the path's center/intent.

قُلْ يَتَاهِلَ الْكِتَابِ لَا تَغْلُوا فِي
دِينِكُمْ غَيْرَ الْحَقِّ وَلَا تَتَّبِعُوا
أَهْوَاءَ قَوْمٍ قَدْ ضَلُّوا مِنْ قَبْلُ
وَأَضَلُّوا كَثِيرًا وَضَلُّوا عَنْ
سَوَاءِ السَّبِيلِ ﴿٧٧﴾

78. (*Had been*) cursed whom^r unbelieved they^z of Israel's sons on/over tongue (*of*) *Dawooda* (*David*) and *Esa* (*Jesus*) *Mariama's* (*Mary's*) son; *tha'leka* (*afar-that-it/that*)^x (*is*) by what they^z disobeyed and they^z were aggressing.

لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي
إِسْرَءِيلَ عَلَى لِسَانِ دَاوُدَ وَعِيسَى
ابْنِ مَرْيَمَ ذَلِكَ بِمَا عَصَوْا
وَكَانُوا يَمْتَدُونَ ﴿٧٨﴾

¹³⁶ See footnote 130 regarding the juratory article="ل القسم"above only here with respect to "ليمنن".

¹³⁷ The word "يستغفرونه" in "يستغفرونه" = "يطلبون غفرانه" = "[they] seek His forgiveness." In English there is no seemly way to say: "يستغفرونه" *per se*. So I settled for saying: "[they] seek His forgiveness."

¹³⁸ The word "sseddiqat" = "صديقة" is the feminine of "seddiq" = "صديق" meaning that person who readily believes or who is indeed steadfast affirmers and practicer of the truth. The "seddiq" = "صديق" is a title for *Abu Bakr*, The First Caliphate, the first man to believe in Mohammad (SAWS) and enter Islam; it is also the title for prophet *Job* and prophet *Joseph*.

¹³⁹ The obvious implications are the facts that both have needs to eat and therefore needs to excrete. Thus how could they be "deities" if they have such needs and other needs?

¹⁴⁰ The word "أنى" is a multi-meaning adverbial particle: wherefrom, when, how-so, where.

¹⁴¹ The word "يؤفكون" means they are dissuaded to divert to an improper path away from the right, they get persuaded by specious concoction.

¹⁴² See the *Lexicon* attached to this Translation for this multi-meaning word = "المسمع".

79. They^z were not mutually restraining a'n (regarding) a munk'a'ren^{x143} (rationally objectionable, Sharey'ah prohibited say/deed)^x they^z did it;^x verily wretched what they^z were doing. كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ ﴿٧٩﴾
80. [You^s] see many of them yatawallanna (they^z take for guardian/ally/friend) whom^r unbelieved they;^z verily wretched what advanced^w for them their selves^w that discontented Allah on them and in the torment they (are) immortals. تَرَىٰ كَثِيرًا مِّنْهُمْ يَقُولُونَ الَّذِيْنَ كَفَرُواْ لَيْسَ مَا قَدَّمَتْ لَهُمْ أَنفُسُهُمْ أَنْ سَخِطَ اللَّهُ عَلَيْهِمْ وَفِي الْعَذَابِ هُمْ خَالِدُونَ ﴿٨٠﴾
81. And had [were] they^z believing by Allah and the Prophet and what (had been) descended to him not ittakbatho¹⁴⁴ (they^z took and presumed) them¹⁴⁵ aw'leyaa¹⁴⁶ (guardian/ally); [and] but many of them (are) fa'see-goona¹⁴⁷ (rebels vis-à-vis Allah's command). وَلَوْ كَانُوا يُؤْمِنُونَ بِاللهِ وَالنَّبِيِّ وَمَا أُنْزِلَ إِلَيْهِ مَا اتَّخَذُوهُمْ أَوْلِيَاءَ وَلَكِنَّ كَثِيرًا مِّنْهُمْ فَسِقُونَ ﴿٨١﴾
82. Assuredly¹⁴⁸ surely [you^s] find hardest (of) the mankind's animosity^w for whom^r they^z believed (are) the Jews and who^r they^z partnered (deities with Allah); and surely assuredly¹⁴⁹ [you^s] find closer (in) affection for whom^r they^z believed (are) who^r said they:^z verily we (are) Nassara¹⁵⁰ (Christians) tha'leka (that-afar-it/that) because surely of them (are) priests and monks and surely they (are) not yestakberoona¹⁵¹ (they^z affirm their prideful haughtiness). لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِلَّذِينَ آمَنُوا الْيَهُودَ وَالَّذِينَ أَشْرَكُوا وَلَتَجِدَنَّ أَقْرَبَهُم مَّوَدَّةً لِلَّذِينَ آمَنُوا الَّذِينَ قَالُوا إِنَّا نَصْرِيْكَ ذَٰلِكَ بِأَنَّ مِنْهُمْ قِسِيْسِيْنَ وَرُهْبَانًا وَأَنَّهُمْ لَا يَسْتَكْبِرُونَ ﴿٨٢﴾
83. And if heard they^z what (had been) descended to the messenger [you^s] see their eyes over-flowing [of] the tears of what they^z knew of the right; they^z say: وَإِذَا سَمِعُوا مَا أُنْزِلَ إِلَى الرَّسُولِ تَرَىٰ أَعْيُنُهُمْ تَفِيْضُ مِنَ الدَّمْعِ مِمَّا عَرَفُوا مِنَ الْحَقِّ يَقُولُونَ رَبَّنَا آمَنَّا

¹⁴³ See the *Lexicon* attached to this Translation for an elaboration on this rather important word, *faseqoon*.

¹⁴⁴ The word "اتَّخَذَ" from "الِاتِّخَاذَ" which is "إِفْتَعَالٌ" for "الِاتِّخَاذَ", as stated in *لسان العرب*; therefore, "إِتَّخَذَ" is always taking and making and presuming some-thing about what was taken. Thus, it is not just the mere taking.

¹⁴⁵ This "them" refers to those mentioned in the previous *Ayah*, immediately preceding this *Ayah*.

¹⁴⁶ The word "أَوْلِيَاءَ" could also mean, among them: *protector, friend*.

¹⁴⁷ See the *Lexicon* attached to this Translation for this important word *faseqoon* and its grammatical inflections.

¹⁴⁸ The "ل" in "لَتَجِدَنَّ" is a juratory "ل" = "القسم" amounting to = "التأكيد", i.e. affirmation, expressed by "assuredly."

¹⁴⁹ Ibid.

¹⁵⁰ In the New Testament (Matthew 2:23) speaks of Nazarene, and other NT "Gospels" also speak of Nazarenes, which are different from Nazirite. As the Nazirites are referred to in the OT, e.g. (Judg.13:7), and are the followers of "Yahweh." Thus, the Nazarenes are the true followers of Jesus. And Jesus did not come to establish a new religion, according various statements by Jesus in the New Testament, such as: "Think not that I am come to destroy the Law (Torah), or the prophets: I am come not to destroy, but to fulfill." (Matthew 5:17). Because Jesus is sent only to "lost sheep of the House of Israel," as (Matthew 15:24) says: "I am not sent but unto the lost sheep of the House of Israel." And "Christians" came to be called "Christians" only around the 2nd half of the 1st Century in Antioch, according to (Acts 11:2), which says: "were called Christians first in Antioch."

¹⁵¹ See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word..

O, our Lord we believed so let-write us [You^s] with the *sha'beedeena* (iterative witnesses/ testifiers).

فَاَكْتُبْنَا مَعَ الشَّاهِدِينَ ﴿٨٢﴾

84. And what (*is*) for us not believe [*we*] by Allah and what came (*to*) us of the right; and [*we*] crave to admit us our Lord with the people the *ssa'leheena* (righteous-people).

وَمَا لَنَا لَا نُؤْمِنُ بِاللَّهِ وَمَا جَاءَنَا مِنَ الْحَقِّ وَنَطْمَعُ أَنْ يُدْخِلَنَا رَبُّنَا مَعَ الْقَوْمِ الصَّالِحِينَ ﴿٨٤﴾

85. So rewarded them Allah by what they^z said paradises^w/gardens^w run^w from under it^w the rivers; immortals they^z (*are*) in it^w and *tha'leka* (afar-that-it)^x (*is*) the benefactors' requital.

فَأَنبَهُمُ اللَّهُ بِمَا قَالُوا جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَذَٰلِكَ جَزَاءُ الْمُحْسِنِينَ ﴿٨٥﴾

86. And who^r unbelieved they^z and they^z denied by Our *Aya'te*^w (messages/signs/proofs) those (*are*) the *Jaheeme's*¹⁵² (intensely-blazing Fire^w) companions.

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ الْحَجِيرِ ﴿٨٦﴾

87. O you who^r they^z believed: let-not illegitimize you^z what goodies^{w153} Allah legitimized for you^b and let-not transgress you,^z verily Allah loves not the transgressors.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَحْزِمُوا طَيِّبَاتِ مَا أَحَلَّ اللَّهُ لَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ ﴿٨٧﴾

88. And let-eat you^z of what provided you^b Allah goodly legitimate and *ettaqo* (let reverentially guard you^z not to displease) Allah Who you^f (*are*) by Him believers.

وَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ ﴿٨٨﴾

89. Not *youaa'kbethokum*¹⁵⁴ ([He] retributively-punishes you^b) Allah by the frivolity in *ayma'nekum* (yourⁿ oaths) [and] but *youaa'kbethokum* [He] by what *aqqatom* (you^c iteratively tied) the *ayma'ne* (oaths);^x so its^x expiation (*is*) *ett'aamo* (giving to: ingest/feed) ten *masakee'na*¹⁵⁵ (ones not having sufficient material possessions) of *ansatte* (middle-most) (of) what *tott'emona* (you^z give to: ingest/feed) yourⁿ families^w or clothe them or freeing a neck^w (e.g. a *slaved person*); then whoever [*he*] found not¹⁵⁶ then fasting three days; *tha'leka* (afar-that-it)^x (*is*) expiation^w (for) yourⁿ *ayma'nekum* (oaths) if *halaftom* (you^c swore); and let-keep-up¹⁵⁷

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا عَقَّدْتُمُ الْأَيْمَانَ فَكَفَّرْتُهُ إِطْعَامَ عَشْرَةِ مَسْكِينٍ مِنْ أَوْسَطِ مَا تُطْعَمُونَ أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ ذَٰلِكَ كَفْرُهُ أَيْمَانُكُمْ إِذَا حَلَفْتُمْ وَاحْفَظُوا أَيْمَانَكُمْ كَذَٰلِكَ

¹⁵² The word “الجحيم” is proper noun, but it means *intensely blazing fire*. See **الراغب**.

¹⁵³ The word “طيبات” = “goodies” = “goodies^w” = a *feminine gender* means anything *delectable and legitimate*.

¹⁵⁴ The word “يؤاخذ” in “يؤاخذهم” means *retributively-punishes*, certainly *not* “blames,” as what some might *presume*. See **النسان**. In the *Ayah*: “had Allah retributively-punished the people by their injustice, [He] (*would have*) not left over it (i.e. *the Earth*) of a she-moving-creature” (S16:61) is a positive proof of this fact, i.e. that “اخذ” is *retributively-punished*.

¹⁵⁵ For the words “مساكين” versus “فقراء”, see the *Lexicon* attached to this *Translation* for the distinction. *Meskeen*=مسكين i.e. having *some* material possessions but *not* sufficient; whereas *فقير* lacks any material possessions.

¹⁵⁶ That is who found not the *wherewithal*.

¹⁵⁷ The word “احفظوا” is rooted in “حفظ” = “kept-up” not just “kept, or maintained,” or even “guarded.” =

you^z *ayma'nekum* (yourⁿ oaths); like *tha'leka* manifests Allah for you^b His *Aya'te*^w (messages of commands and forbiddance) *la'alla* (craving currently unavailable deed that/perhaps) you^b thank you.^z

يَسِّرُ اللَّهُ لَكُمْ أَيْتِيهِ لَعَلَّكُمْ تَشْكُرُونَ ﴿٨٩﴾

90. O you who^r they^z believed verily only the *khamro* (any intoxicating drink) and the *mysero* (game of chance) and the stone-alter and the divining arrows (all are) *rejson*^x (filth/anathema)^x of the Satan's work^x so let-avoid [it]^x 158 you^z *la'alla* (craving currently unavailable deed that, perhaps) you^b prosper you.^z

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿٩٠﴾

91. Verily only wants the Satan to cast among you^b the animosity^w and the *bagh'dba* (intense-hatred)^w in the *khamre* (any intoxicating drink) and the *mysere* (game of chance) and to 159 [he] repel you^b a'n (regarding) Allah's *Thekre* (*Qur'an*/invocation/mention) and a'n the Prayer;^w so are you^b desisting/ceasing.

إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْهَوُونَ ﴿٩١﴾

92. And let-obey you^z Allah and let-obey you^z the messenger and *ebtharo* (let-take-caution you^z); so en (if) you^c diverted then let-know you^z that only on Our messenger (is) the announcement the manifesterer.

وَاطِيعُوا اللَّهَ وَاطِيعُوا الرَّسُولَ وَاحْذَرُوا فَإِن تَوَلَّيْتُمْ فَأَعْلَمُوا أَنَّمَا عَلَى رَسُولِنَا الْبَلَاغُ الْمُبِينُ ﴿٩٢﴾

93. Not on whom^r they^z believed and they^z worked the righteous-works^w (is) a *jonabon*¹⁶⁰ (sin) in what *tta'emo* (ingested they^z) if when^o 161 *ettaqaw* (they^z had reverentially guarded not to displease Allah) and they^z believed and they^z worked the righteous-works,^w afterwards *ettaqaw* and they^z believed afterwards *ettaqaw* and *abasano* (they^z rendered: meritorious-deeds-/says); and Allah loves the benefactors.

لَيْسَ عَلَى الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِمُوا إِذَا مَا اتَّقَوْا وَآمَنُوا وَعَمِلُوا الصَّالِحَاتِ ثُمَّ اتَّقَوْا وَآمَنُوا ثُمَّ اتَّقَوْا وَأَحْسَنُوا وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿٩٣﴾

94. O you who^r they^z believed surely assuredly¹⁶² essays you^b Allah by a thing^x of the game^x attain it^x yourⁿ hands^w and yourⁿ spears to know Allah whom^p [he] fears/knows¹⁶³ Him by the invisible; so whoever [he] transgresses after *tha'leka* (afar-that-it/that)^x then for him (is) a painful torment.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَبَّوْنَكُمْ اللَّهُ بِشَيْءٍ مِّنَ الصَّيْدِ تَنَالَهُ أَيْدِيكُمْ وَرِمَاحُكُمْ لِيَعْلَمَ اللَّهُ مَن يَخَافُهُ بِالْغَيْبِ فَمَن أَعْتَدَىٰ بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ ﴿٩٤﴾

= Merriam Webster's Dictionary puts it: "to stay even (as in acts of strength, endurance, or speed) *although he was small he could keep up with the larger boys in sports*." (Emphasis is added).

158 The text in this *Ayah* says: "avoid it," and not "avoid them." Hence the "it" is bracketed by the square bracket, [it^x]. This is perhaps, and Allah knows best, that to emphasize the individual avoidance of each, as each is a major offense/sin deserving a particular and individual effort to avoid it.^x

159 The reason for this "to," here is because of the "fat'ba" on "يَصُدَّكُمْ," i.e. أَنْ يوقِعَ وَأَنْ يَصُدَّ.

160 See the *Lexicon* attached to this *Translation* for the meaning of the word "جَنَاحٌ" figuratively taken to symbolize the inclination to sin or the sin itself. So, no "جَنَاحٌ" = no sin.

161 See the *Lexicon* attached to this *Translation* regarding, "مَا الْمَصْدَرِيَّةُ."

162 The "ل" in "لَبَّوْنَكُمْ" is a juratory "ل" = "أَلِ الْقَسَمِ" amounting to = "التأكيد", i.e. affirmation, expressed by "assuredly".

163 Linguistically the word "خَافَ" carries dual meanings: (1) fear and (2) know. Both meanings could apply.

95. O you who^r they^z believed let-not kill you^z the game^x while you^f (are) *hurumon* (consecrated and garmented for Hajj or Umrah); and whoever [he] killed it^x of you^b intentionally then a requital (*is*) like what [he] killed of the *ne'amee*¹⁶⁴ (camels/cons-/and sheep), rules by it^x twain justice-possessors of you^b a *badyan* (sacrificial offering) reaching the *Ka'aba'te* or an expiation (by) *tta'aamo*^x (giving: *wheat/edible-/food-grains*)^x *masakee'na*¹⁶⁵ (not having sufficient material possessions) or *adlo* (coequal/equivalent to/of) *tha'leka* (be-that-afar-it/that) fasting to taste [he] his matter's *wabala* (burdensome ill-result); Allah pardoned a'n (regarding) what antedated; and whoever [he] reverted so Allah avenges from him; and Allah (*is*) Mighty revenge possessor.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْتُلُوا الصَّيْدَ
وَأَنْتُمْ حُرْمٌ وَمَنْ قَتَلَهُ مِنْكُمْ مُتَعَمِّدًا
فَجَزَاءٌ مِّثْلُ مَا قَتَلَ مِنَ النَّعْيِ يَحْكُمُ بِهِ
ذَوَا عَدْلٍ مِنْكُمْ هَدْيًا بَلِغَ الْكَعْبَةِ أَوْ
كَفْرَةً طَعَامُ مَسْكِينٍ أَوْ عَدْلُ ذَلِكَ
صِيَامًا لِيَذُوقَ وَبَالَ أَمْرِهِ عَفَا اللَّهُ
عَمَّا سَلَفَ وَمَنْ عَادَ فَيَنْقِمُ اللَّهُ مِنْهُ
وَاللَّهُ عَزِيزٌ ذُو انْتِقَامٍ ﴿١٥﴾

96. (Had been) legitimized for you^b the sea game^x and its^x *tta'aamo*^x (*wheat/edible/food-grains*)^x a *mata'an*¹⁶⁶ (resource for a transitory worldly delight) for you^b and the travelers; and (had been) illegitimized on you^b the [desert]¹⁶⁷ (land) hunting while bided (observing time-/place of being) you^c *huruman* (consecrated and garmented for Hajj or Umrah); And *ettaqo* (let reverentially guard you^r not to displease) Allah Whom to Him (*shall be*) thronged you.^z

أُحِلَّ لَكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهُ،
مَتَاعًا لَكُمْ وَلِلسَّيَّارَةِ وَحُرِّمَ عَلَيْكُمْ
صَيْدُ الْبَرِّ مَا دُمْتُمْ حُرْمًا وَاتَّقُوا
اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ ﴿١٦﴾

97. Made Allah the *Ka'aba'ta* The House The Sacred; *Qeyaman* (sustainer as: a sacred establishment, an asylum, a conspicuous symbol of religion) for the mankind; and the Sacred [the] Month and the *badya* (sacrificial animals) and the *gala'eda*^w (collar-garlanded sacrificial animals)^{w168} *tha'leka* (afar-that-it/that)^x (*is*) to know you^z that Allah knows what (*are*) in the Heavens^w and [what (*are*) in] the Earth,^w and that Allah by everything (*is*) Omniscient.

جَعَلَ اللَّهُ الْكَعْبَةَ الْبَيْتَ
الْحَرَامَ قِيَمًا لِلنَّاسِ وَالشَّهْرَ الْحَرَامَ
وَالْهَدْيَ وَالْقُلُوبَ ذَلِكَ لِيَتَعْلَمُوا أَنَّ
اللَّهَ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي
الْأَرْضِ وَأَنَّ اللَّهَ يَكُلُّ شَيْءٍ عَلَيْهِمُ
﴿١٧﴾

98. Let-know you^z that Allah (*is*) severe (*in*) the punishment and that Allah (*is*) *Ghafooron* (iterative Forgiver), *Raheemon* (iterative mercy Giver).

اعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ
وَأَنَّ اللَّهَ عَفُورٌ رَحِيمٌ ﴿١٨﴾

99. Not on the messenger except the announcement (of Our message) and Allah knows what you^z disclose/flash and what you^z conceal.

مَا عَلَى الرَّسُولِ إِلَّا أَلْبَلَّغُ وَاللَّهُ
يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ ﴿١٩﴾

¹⁶⁴ See the *Lexicon* attached to this *Translation* for full meaning of “na’am.”

¹⁶⁵ For the words “مساكين” versus “فقراء”, see the *Lexicon* attached to this *Translation* for the distinction. *Meskeen*=مساكين, i.e. having some material possessions but not sufficient; whereas *faqeer* lacks any material possessions.

¹⁶⁶ The word “متاع”=“mata’an” is rooted in the word “مَتَعَ”=“matta’a” with many meanings, among them: resources of transitory worldly delight. See *Lexicon* attached to this *Translation* for more elaboration.

¹⁶⁷ The word “البر”=“القفار، أي الخلاء من الأرض”، literally means “desert,” i.e. furthest from any body of water. Also, “البر” figuratively speaking could stand for “land.” See *اللسان*.

¹⁶⁸ See the *Lexicon* attached to this *Translation* for this word, “gala’ed.”

100. Let-say [you^r]: levels/evens not the *khabeetho* (wicked/ ill-natured) and the good albeit marveled you^g the *khabeethe's* multitude; so *ettaqo* (let reverentially guard you^r not to displease) Allah O, the *albab's* (the hearts-intellec[t]s staff) possessors¹⁶⁹ la'allā (craving currently unavailable deed that, perhaps) you^b prosper you.^z قُلْ لَا يَسْتَوِي الْخَبِيثُ وَالطَّيِّبُ وَلَوْ أَعْجَبَكَ كَثْرَةُ الْخَبِيثِ فَاتَّقُوا اللَّهَ يَتَأُولَىٰ أَلْوَلٰبٍ لَّعَلَّكُمْ تُفْلِحُونَ ﴿١٠٠﴾
101. O you who^r they^z believed let-not ask you^z a'n (regarding) things^w en (if) (to be) disclosed/ flashed for you^b [it^w] ¹⁷⁰ displeases you^b and en you^z ask a'n it^w while The Qur'an (is being) repetitively descended [it^w] (shall be) disclosed/ flashed for you^b spared¹⁷¹ Allah regarding it;^w and Allah (is) *Ghafooron* (iterative Forgiver) Forbearer. يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا لَا تَسْأَلُوْا عَنۢ شَيْءٍ اِنْ بُدِّ لَكُمْ سُوْٓءٌۭمْ وَّ اِنْ تَسْأَلُوْا عَنْهَا حِيْنَ يُنَزَّلَ اَلْقُرْءَانُ بُدِّ لَكُمْ عَفَاً ؕ وَاللّٰهُ عَنۡهَا وَّ اَللّٰهُ عَفُوْرٌۭ حَلِيْمٌ ﴿١٠١﴾
102. Qad (already and affirmatively) asked it^w a people of before you^b afterwards they^z became by it^w unbelievers/rejecters. قَدْ سَأَلَهَا قَوْمٌ مِّنۢ قَبْلِكُمْ ثُمَّ اَصْبَحُوْا بِهَا كٰفِرِيْنَ ﴿١٠٢﴾
103. Not made Allah of a *baheyara'ten*¹⁷² (see footnote below) nor a *sa'iba'ten* (see footnote below) nor *wassila'ten* (see footnote below) nor *ha'men* (see footnote below) [and] but whom^r unbelieved they^z *yaftarona* (they^z craft a lie for fraudulent end) on Allah the lie and most of them not reason they.^z مَا جَعَلَ اللّٰهُ مِنْ بَحِيْرَةٍ وَّلَا سَآئِبَةٍ وَّلَا وَصِيْلَةٍ وَّلَا حَامٍ وَلَكِنَّ الَّذِيْنَ كَفَرُوْا يَفْتَرُوْنَ عَلَى اللّٰهِ اَلْكٰذِبَ وَاَكْثَرُهُمْ لَا يَعْقِلُوْنَ ﴿١٠٣﴾
104. And if (had been) said for them: let-come you^z to what Allah descended and to the messenger said they:^z our sufficiency¹⁷³ (is) what we found on [it^x] our fathers; is while albeit¹⁷⁴ their fathers [were] قِيْلَ لَهُمْ تَعَالَوْا اِلٰى مَا اَنْزَلَ اللّٰهُ وَاِلٰى الرُّسُوْلِ قَالُوْا حَسْبُنَا مَا وَجَدْنَا عَلَيْهِ ءَاۡبَاۡنَاۤ اَوَّلُوْا كَانَ

¹⁶⁹ See the *Lexicon* attached to this Translation for The Qur'an's characterizations of "نواألألباب" = the *albab's* possessors.

¹⁷⁰ The hidden pronoun here "it," in "تسؤكم," refers to "the things."

¹⁷¹ Here the word "عفا" meaning "pardoned" or more aptly here "spared" Allah off it," that is He left it unidentified, because if He were to identify such things that would or might distress you. See الطبري.

¹⁷² The words: "Baheyrah" = "بحيرة," "Saibah" = "سائبة," "Wasilah" = "وصيلة," and "Hamm" = "حام" all describe various types of camels or sheep that are let loose and to pasture without restrictions after they meet certain criterion, described as follows:

A. The *تفسير* books give various details regarding variations in the exact criterion for each category of camels, but generally: The "Baheyrah" = "بحيرة" is the *she-camel*, daughter of "Saibah." And the "Saibah" is the *she-camel* whose ear had a *man-made slit*, after it had given five and in some narrations ten female births not among them a male, then it was let loose neither to carry anything nor its wool is sheared nor its milk is consumed except by guest. When it gives birth to a *she-camel* then this baby *she-camel* will have its ear slit and left alone with her mother and treated like her mother, so it is the "Baheyrah." When it dies its meat is considered "lawful" for the men but not for the women. Hence, the *Qur'an* forbade that by this *Ayah*.

B. The "wasilah" = "وصيلة" means the *she-sheep* who gave seven or ten consecutive births. When the *she-sheep* gives its seventh birth they look at the offspring, if a male and a female then the male is not slain because of his sister. Also, the women do not drink its milk. And they let her loose.

C. The "hammi" = "حام" is the *he-camel* who impregnates ten *she-camels* or having had seven successive females born as a result of his impregnation, as a result they let him loose.

¹⁷³ The word "حسبنا في حسبنا" = "حسب في مصدر" = "مُحْسِبٌ لَكَ أَوْ كَافٍ لَكَ أَوْ كَافِيكَ مِنْ غَيْرِهِ، لِلوَاحِدِ وَالتَّثْنِيَةِ وَ الْجَمْعِ لِأَنَّهُ مُصَدَّرٌ" So, "التاج" = the *infinitive noun* of the verb, making it standing for the strongest action of the verb. See *التاج*.

¹⁷⁴ The construct "أولوا" is made up of three distinct components: (1) "أ، الإستفهام الإستكاري" =

not knowing a thing and nor *yahtadoona* (he-they who are divinely-guided).

ءَابَاؤُهُمْ لَا يَعْلَمُونَ شَيْئًا وَلَا يَهْتَدُونَ ﴿١٠٤﴾

105. O you who^r they^z believed: on you^b (are) yourⁿ selves;^{w175} not harms you^z who^p [he] strayed if *ibtaday-tom* (found and accepted you^z the divine-guidance); to Allah (is) yourⁿ return together then *younabbe'o* ([He] inform by piece-of-significant-and-availing-news) you^z by what you^z were working.

وَإِذَا يَتَأَيَّاهُ الَّذِينَ أَلَّزَيْنَ ءَامَنُوا عَلَيْهِمْ أَنفُسُهُمْ لَا يَضُرُّكُمْ مَن ضَلَّ إِذَا أَمْتَدَيْتُمْ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٠٥﴾

106. O you who^r they^z believed: a testimony among you^b if *hadbara*¹⁷⁶ (attended at predetermined time and place) an *ahada*¹⁷⁷ (a lone/any-one) (of) you^b the death while (spelling out) the will two men both justice-possessors of you^b or two of other than you^{b en} (if) you^f struck¹⁷⁸ in the Earth^w then betided^w you^b [the] death's disaster^w you^z confine/imprison them both from after the Prayer^w then *yoq'semany* (both oath) by Allah, *en* suspected you, ^z we purchase not by it^x a price albeit [was] kin possessor and we conceal not Allah's testimony^w verily we then surely (are) of the sinners.

يَتَأَيَّاهُ الَّذِينَ أَلَّزَيْنَ ءَامَنُوا شَهْدَةً بَيْنَكُم إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ حِينَ الْوَصِيَّةِ اثْنَانِ ذَوَا عَدْلٍ مِّنْكُمْ أَوْ آخَرَانِ مِّنْ غَيْرِكُمْ إِن أَنْتُمْ ضَرَبْتُمْ فِي الْأَرْضِ فَأَصَبْتَكُمْ مُصِيبَةُ الْمَوْتِ تَحْبِسُونَهُمَا مِنْ بَعْدِ الْصَّلَاةِ فَيُقْسِمَانِ بِاللَّهِ إِنِ ارْتَبْتُمْ لَا نَشْتَرِي بِهِ ثَمَنًا وَلَوْ كَانَ ذَا قُرْبَىٰ وَلَا نَكْتُمُ شَهْدَةَ اللَّهِ إِنَّا إِذَا لَمِنَ الْآثِمِينَ ﴿١٠٦﴾

107. Then *en* (if) (had been) stumbled that both (of) them [both] deserved a sin then two-others both up¹⁷⁹ (in) their [both] stead of whom^r deserved on them the twain nearest-kin¹⁸⁰ then *yoq'semany* (both oath) by Allah surely our testimony^w (is) righter¹⁸¹ than testimony^w (of) them both and not we transgressed we verily we then (are) of the *dha'le-meena*¹⁸² (injustice-doers).

فَإِنْ عُرِيَ عَلَىٰ أَنَّهُمَا اسْتَحَقَّ إِثْمًا فَآخَرَانِ يَقُومَانِ مَقَامَهُمَا مِنَ الَّذِينَ اسْتَحَقَّ عَلَيْهِمُ الْأَوَّلَيْنِ فَيُقْسِمَانِ بِاللَّهِ لَشَهْدَتُنَا أَحَقُّ مِنْ شَهَدَتَيْهِمَا وَمَا أَعْتَدْنَا إِنَّا إِذَا لَمِنَ الظَّالِمِينَ ﴿١٠٧﴾

= interrogative, (2) "و، الحالية" adverbial = "while," and (3) "لو" = conditional particle = "albeit." For (1) I chose "even" as an *intensive* to indicate something that is *unexpected*. For (2) "while" is *obvious*. For (3) "albeit" seems to me very appropriately self-explanatory.

¹⁷⁵ The Qur'anic phrase "on you^z (are) your-selves^w" is another of those Arabic *tongue expressions*, meaning: guard yourselves by upholding the *Sha'rey'ah* prescription and proscription.

¹⁷⁶ The word "حضر" means *currently existing* i.e. *being at hand* or *at immediate attendance* on the basis of an *already presumed knowledge* of such an existence in terms of time and place, such as student who knows *when* and *where* to attend his class. In the case of "death" although *no one* knows "*where*" or "*when*" nevertheless, such *potential existence* could *materialize* any time and any where and "death" knows *when* and *where* to be present.

¹⁷⁷ See the *Lexicon* attached to this Translation regarding "أحد."

¹⁷⁸ That is in the sense of "set out in a new direction," "peregrinated," "journeyed."

¹⁷⁹ There is a distinction between "يقوم" = "up" = "get up or rise" (in the intransitive sense, and "stand" = "يقف".

¹⁸⁰ That is the closest relatives concerned in the lawful administration of the will of the deceased. See *تفسير البيضاوي*.

¹⁸¹ The word "righter" is a comparative adjective of "right," see *Merriam Webster's Dictionary*. And "أحق" = "righter" as an adjective comparative.

¹⁸² The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice."

108. *Tha'leka (afar-that-it)^x (is) adna (lower/closer) to* they^z come-in¹⁸³ by the testimony^w on its^w face¹⁸⁴ or they^z fear/know¹⁸⁵ to *toradda¹⁸⁶ (be forthwith-refuted) ayma'non (oaths) after their ayma'ne (oaths); and ettaqo (let reverentially guard you^z not to displease) Allah and let-hear you;^z and Allah not yahdey (divinely-guides) the people the fa'seeqeena¹⁸⁷ (rebels vis-à-vis Allah's command).*

ذَلِكَ أَذَىٰ أَنْ يَأْتُوا بِالشَّهَادَةِ عَلَىٰ وَجْهِهَا أَوْ يَخَافُوا أَنْ تُرَدَّ أَيْمَانٌ بَعْدَ أَيْمَانِهِمْ ۖ وَاتَّقُوا اللَّهَ ۚ وَأَسْمِعُوا ۙ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿١٠٨﴾

109. Day gathers Allah the messengers then says [He]: what (*had been*) answered you;^c said they:^z no know-ledge for us; verily You^g You^s (*are*) indeed the invisibles' *Allamo (Ever/ Stout Omniscient).*

يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ فَيَقُولُ مَاذَا أَجَبْتُمُ قَالَوَا لَا عِلْمَ لَنَا بِإِنَّكَ أَنْتَ عَلَّمُ الْغُيُوبِ ﴿١٠٩﴾

110. *Edb (when) said Allah: O, Esa (Jesus) Mariama's (Mary's) son let-remember [you^s] My boon^{w188} on you^g and on your^t mother edb (since) I supported¹⁸⁹ you^g by the *Ruh-Al-Qudos¹⁹⁰ (The Arch Angle Gabriel); [You^s] speak (to) the mankind in the cradle and kahlan¹⁹¹ (maturely/at middle age) and I taught you^g the book and the bekмата^{w192} (wisdom) and the Torah and the Euangelion;¹⁹³ and edb (when) [you^s] create from the mud like the bird's form^w by My leave then [you^s] blow in it^w then [it^w] [is/be] a bird by My leave and [you^s] cure the akmaha (born-blind) and the leper by My leave and edb (since) tokbrejo ([you^s] emerge/produce) the dead by My leave; and edb (since) I checked Israel's sons a'n (off) you^g edb (when/since) you^g came (to) them by the evidences^w then said they^z who^r unbelieved they^z of them: en (not) this (is) except a magic manifester.**

إِذْ قَالَ اللَّهُ يٰعِيسَى ابْنَ مَرْيَمَ اذْكُرْ نِعْمَتِي عَلَيْكَ وَعَلَىٰ وَلَدَتِكَ إِذْ أَيَّدْتُكَ بِرُوحِ الْقُدُسِ تُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَإِذْ عَلَّمْتُكَ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ وَإِذْ تَخْلُقُ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ بِأَذْنِي فَتَنفُخُ فِيهَا فَتَكُونُ طَيْرًا بِأَذْنِي وَتُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ بِأَذْنِي وَإِذْ تُخْرِجُ الْأَمْوَاتَ بِأَذْنِي وَإِذْ كَفَفْتُ بَنِي إِسْرَءِيلَ عَنْكَ إِذْ جِئْتَهُم بِالْبَيِّنَاتِ فَقَالَ الَّذِينَ كَفَرُوا مِنْهُمْ إِنَّا هَذَا إِلَّا سِحْرٌ مُبِينٌ ﴿١١٠﴾

¹⁸³ That is *reply in a specified manner to a call for such a testimony*. See *American Heritage Dictionary* for "come in."

¹⁸⁴ That is on its "face value," i.e. "reality," as is, or as should be.

¹⁸⁵ Linguistically the word "خاف" carries dual meanings: (1) *feared* and (2) *knew*. Both meanings could apply.

¹⁸⁶ The Arabic word used is: "turadda"="تُرَدُّ" meaning "tudbadh"="تُدْحَضُ" i.e. *readily rejected or refuted*.

¹⁸⁷ See the *Lexicon* attached to this *Translation* for this important word *faseqoon* and its *grammatical inflections*.

¹⁸⁸ See the *Lexicon* attached to this *Translation* for "ne'amah" ("boon").

¹⁸⁹ The word "أيد" from "الأيدي," which is *exclusively Allah's Might*. Thus, anywhere in The Qur'an we meet "أيد" it is always a "support" from Allah alone, and no other entity could match, hence it is "divine." There is no English word to describe such "أيد." The word "support," obviously is *not* sufficient to indicate the implication of "أيد."

¹⁹⁰ That is *angel of revelation, Gabriel*.

¹⁹¹ The word "kahlan" also means *thirty years old and beyond*.

¹⁹² The English word "wisdom" is *highly inadequate* term to describe its supposed Arabic equivalent "bekmah."

See the *Lexicon* attached to this *Translation* for an exposition.

¹⁹³ See footnote 89 above regarding *Euangelion*.

111. And *edb* (*when*) I revealed¹⁹⁴ to the Disciples that let-believe you^z by Me and by My messenger; said they:^z webelieved and let-witness/testify [*You*^r] of-such verily we (*are*) Muslims (*consigners to Allah*).

وَإِذْ أَوْحَيْتُ إِلَى الْحَوَارِيِّينَ أَنْ
ءَامِنُوا بِي وَبِرَسُولِي قَالُوا ءَامَنَّا
وَأَشْهَدُ بِأَنَّنَا مُسْلِمُونَ ﴿١١١﴾

112. *Edb* (*when*) said the Disciples: O, *Esa* (*Jesus*) *Mariama's* (*Mary's*) son [does] your^t Lord can [*He*] to *younazzele* (*iteratively descend*) on us a repast^{w195} from the sky;^w said [*he*]: *ettaqo* (*let reverentially guard you^z not to displease*) Allah *en* (*if*) you^c were believers.

إِذْ قَالَ الْحَوَارِيُّونَ يَٰعِيسَى ابْنَ
مَرْيَمَ هَلْ يَسْتَطِيعُ رَبُّكَ أَنْ
يُنْزِلَ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ قَالَ
أَتَقُولُونَ إِنَّ كُنُوزَ الْمُؤْمِنِينَ ﴿١١٢﴾

113. Said they:^z we want to eat from it^w and tranquilize our hearts and know [*we*] that *qad* (*already and affirmatively*) *ssadaqtana* (*[you^g] had always enforced the truth with us*) and we be over it^w of the *sha'beedeena* (*iterative witnesses/testifiers*).

قَالُوا نُرِيدُ أَنْ نَأْكُلَ مِنْهَا
وَنَطْمِئِنَّ قُلُوبَنَا وَنَعْلَمَ أَنْ قَدْ
صَدَقْتَنَا وَنَكُونَ عَلَيْهَا مِنَ
الشَّاهِدِينَ ﴿١١٣﴾

114. Said *Esa* (*Jesus*) *Mariama's* (*Mary's*) son: *Allah-humma*¹⁹⁶ (O, *Allah*) our Lord let-descend [*You*^s] on us a repast^{w197} from the sky^w [*it^w*] be^w for us a festival for our first and our last and an *Ayatan*^w (*sign/proof*) from You^g and *erzoq* (*let-give provision/victuals for sustenance for*) us [*You^s*] and You^s (*are*) *khayro* (*choicer/superior/worthier*) (*of*) the *ra'zeqeena* (*giver of: provision/victuals for sustenance/rain*).

قَالَ عِيسَى ابْنُ مَرْيَمَ ٱللَّهُمَّ رَبَّنَا أَنْزِلْ
عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ تَكُونُ لَنَا
عِيدًا لِّأَوَّلِنَا وَءَاخِرِنَا وَءَايَةً مِنْكَ
وَأَرْزُقْنَا وَأَنْتَ خَيْرُ الرَّزُقِينَ ﴿١١٤﴾

115. Said Allah: verily I am *munzelo*¹⁹⁸ (*Causer of the descending of*) it^w on you^b then whoever [*he*] unbelieves after of you^b then verily I torment him a torment^x not [*I*] torment by it^x an *abadan*¹⁹⁹ (*a lone/any-one*) of the worlds.

قَالَ ٱللَّهُ إِنِّي مُنْزِلُهَا عَلَيْكُمْ فَمَنْ
يَكْفُرْ بَعْدُ مِنْكُمْ فَإِنِّي أُعَذِّبُهُ عَذَابًا
لَّا أُعَذِّبُهُ أَحَدًا مِنَ ٱلْعَالَمِينَ ﴿١١٥﴾

116. And *Edb* (*when*) said Allah: O, *Esa* (*Jesus*) *Mariama's* (*Mary's*) son: have you^g said for the mankind *ittakhe-thoney*²⁰⁰ (*let-you^z take and make me*) and my mother twain deities of without/lesser-

وَإِذْ قَالَ ٱللَّهُ يَٰعِيسَى ابْنَ مَرْيَمَ
ءَأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّي

¹⁹⁴ The word “لَوْحِي” denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded). And “الوحي” is fire or king. See اللسان.

¹⁹⁵ The word “مَائِدَةً” means repast, i.e. even without a table. When it is just a “table” per se, it is called “طاولَة”. See اللسان.

¹⁹⁶ The expression “ٱللَّهُمَّ” = “يَا ٱللَّهُ” means a call of invoking/supplicating/beseeching Allah. See اللسان.

¹⁹⁷ Refer to footnote 195 above regarding “repast.”

¹⁹⁸ The word “munzelo” is singular, masculine subjective noun, meaning the causer of the descending. Hence “munzelo” has no English equivalent. Descender = one that descends, gives a different meaning.

¹⁹⁹ See the Lexicon attached to this Translation regarding “أحد.”

²⁰⁰ The word “اتَّخَذَ” from “الِاتَّخَاذَ” which is “إِفْتَعَالٌ” for “الِاتَّخَاذَ” as stated in لسان العرب; therefore, “اتَّخَذَ” is always taking and presuming some-thing about what was taken. Thus, it is not just the mere taking.

than²⁰¹ Allah; said [he]: *subhana*²⁰² (hallowedly and marvelously we deem You^g transcending all defects and we solemnly stand in awe and utmost consecration of) You^g not (it) be for me that I say what (is) not for me surely a right;^x *en* (if) was I said it^x then *qad* (already and affirmatively) knew it;^x You^g know [You^s] what (is) in my-self^w and not [I] know what (is) in Your^t Self;^w verily You^g You^s (are) *Allamo* (Ever/Stout Knower) (of) the invisibles.

إِلَهَيْنِ مِنْ دُونِ اللَّهِ قَالَ
سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ
مَا لَيْسَ لِي بِحَقِّ إِنْ كُنْتُ قُلْتُهُ
فَقَدْ عَلِمْتُهُ تَعْلَمُ مَا فِي نَفْسِي
وَلَا أَعْلَمُ مَا فِي نَفْسِكَ إِنَّكَ أَنْتَ
عَلَّمُ الْغُيُوبِ ﴿١١٦﴾

117. Not I said for them except what commanded me You^g by it:^x that (is) let-worship you^z Allah my Lord and yourⁿ Lord; and I was over them *sha'beedan* (iterative witnesser/testifier) while I bided [in] them; then *lamma* (when/whence) *tawaffaytaney*²⁰³ ([You^s] fully received me while before dying) You^c were The Raqeeba (Watcher/Observer) over/on them and You^s (are) over everything *Sha'beedan* (Witnesser/Testifier).

مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ أَنْ
أَعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ وَكُنْتُ
عَلَيْهِمْ شَهِيدًا مَا دُمْتُ فِيهِمْ فَلَمَّا
تَوَفَّيْتَنِي كُنْتُ أَنْتَ الرَّقِيبَ عَلَيْهِمْ
وَأَنْتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ ﴿١١٧﴾

118. *En* (if) [You^s] torment them then verily they (are) Your^t eba'do (worshippers/submitters/slaves), and *en* (if) [You^s] forgive [for] them then verily You^g You^s (are) the Mighty The Hakeemo²⁰⁴ (infinite bekmalh)²⁰⁵ Possessor.

إِنْ تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِنْ تَغْفِرْ
لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿١١٨﴾

119. Said Allah: this day benefits the *ssa'deqeena* (always-truth-enforcers) their truth, for them paradises^w-/gardens^w run^w from under it^w the rivers immortals they^z (are) in it^w forever; delighted (is) Allah a'n (regarding) them and they^z (are) delighted a'n Him *tha'leka* (afar-that-it/that)^x (is) the win the great.

قَالَ اللَّهُ هَذَا يَوْمُ يَنْفَعُ الصَّادِقِينَ
صِدْقُهُمْ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا
الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ
وَرَضُوا عَنْهُ ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿١١٩﴾

120. For Allah (are) the Heavens^w and the Earth's^w proprietorship and what (is) in them;^y and He (is) over everything Omnipotent.

لِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا فِيهِنَّ
وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٢٠﴾

²⁰¹ The phrase "without/ lesser than" explicitly states the obvious fact which "instead of" might hide, that whatever is taken is lesser than Allah. So, why take that without/ lesser entity for a compere to Allah?

²⁰² The word "subhanaka" = "سبحانك" has no English equivalent. Wherever this word, or its grammatical inflections (such as "سبحان" or "سبحانه") occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Him, deserving the utmost solemn consecration of His divine stupendous uniqueness. So, we can render "subhanaka" = "سبحانك" concept by saying: hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Allah.

²⁰³ The word "tawaffaytaney" = "توفيتني" is made up of two parts: the word (a) "tawaffa" = "توفى" and (b) the pronoun "ney" = "ني" = me. The word "tawaffa" = "توفى" means fully received while dying.

²⁰⁴ See the Lexicon attached to this Translation for an exposition on the words "الحكيم" and "حكيم."

²⁰⁵ Ibid. +



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me (The iterative Mercy Giver)*

1. The Praise (*is*) for Allah Who [*He*] created the Heavens^w and the Earth^w and [*He*] made the darknesses^w and the illumination;^x afterwards who^r unbelieved they^z by their Lord *ya'adeloona* (*they^z equalize i.e. they partner other deities by Allah*).
 الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ ﴿١﴾
2. He Who created you^b of a mud; afterwards [*He*] judged *ajala'n²* (term-limit), and *ajalon* (= *ajalan*) *musamma³* (that which is designated and/or named) *endabo* (by His munificence/by His Rule); afterwards you^z dubitate.
 هُوَ الَّذِي خَلَقَكُمْ مِنْ طِينٍ ثُمَّ قَضَىٰ أَجَلًا وَأَجَلٌ مُّسَمًّى عِنْدَهُ ثُمَّ أَنْتُمْ تَمْتَرُونَ ﴿٢﴾
3. And He (*is*) Allah in the Heavens^w and in the Earth;^w [*He*] knows yourⁿ secret and yourⁿ disclosure⁴ and [*He*] knows what you^z earn.
 وَهُوَ اللَّهُ فِي السَّمَوَاتِ وَفِي الْأَرْضِ يَعْلَمُ سِرَّكُمْ وَجَهْرَكُمْ وَيَعْلَمُ مَا تَكْسِبُونَ ﴿٣﴾
4. And not *ta'tee* (comes/being sent) (*to*) them of an *Aya'ten^w* (miracle/sign/message) of their Lord's *Aya'te^w* (miracles/signs/messages)^w except they^z were *a'n* (off) it^w shunners.
 وَمَا تَأْتِيهِمْ مِنْ آيَةٍ مِنْ آيَاتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ ﴿٤﴾
5. So *qad* (already and affirmatively) they^z denied by the right^x *lamma* (when/whence) it^x came (*to*) them; so will *ya'tee* (approach/come to) them *an'ba'o⁵* (significant-and-availing-news) (of) what they^z were by it^x *yastab'zeoona* (jesting/affirmably jesting).
 فَقَدْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ فَسَوْفَ يَأْتِيهِمْ أَنْبَاءُ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٥﴾
6. Have not seen they^z how-many⁶ We perished of before them of a generation We established-/empowered⁷ them in the Earth^w what not [*We*] established-/empowered [for] you;^z and We sent the Heaven^w over them (*showering*) abundantly; and We made the rivers run from beneath them
 أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ مَكَّنَّاهُمْ فِي الْأَرْضِ مَا لَمْ نُمْكِنْ لَكُمْ وَأَرْسَلْنَا السَّمَاءَ عَلَيْهِمْ مِدْرَارًا وَجَعَلْنَا الْأَنْهَارَ تَجْرَىٰ مِنْ

¹ The word “الاجل” means term-limit, see اللسان.

² The word “الاجل” means term-limit, see اللسان.

³ The word “musamma” is masculine, singular, subjective noun, meaning: that which is designated and/or named.

⁴ The word “الجهر” is a subjective, singular, masculine noun, meaning that which is disclosed, and disclosure is the closest in the sense of “exposure.” The word “loudening,” in terms of sound, does not seem applicable here.

⁵ See the Lexicon attached to this Translation for “naba'a.”

⁶ The word “كم” is an interrogative exclamatory particle, meaning: “how-many,” “how-much,” “how-long.”

⁷ The word “مكن” in “مكنكم” means “found” or “established.” It also means “enabled” or “empowered.” Clearly, the English word “established” does not imply or connote the same as “مكن” per se.

then We (*caused*) them (*to*) perish by their offenses and We established/found from after them generation [others].⁸

تَحَرِّمَ فَأَهْلَكْنَاهُمْ بِذُنُوبِهِمْ وَأَنْشَأْنَا
مِنْ بَعْدِهِمْ قَرْنًا آخَرِينَ ﴿٦﴾

7. And had *nazzalna* (*We recurrently descended*) on you^g a book^x in a paper (*parchment*) then touched it^x they^z by their hands surely (*would have*) said who^r unbelieved they^z *en* (*not*) this except a magic manifester.

وَلَوْ نَزَّلْنَاهُ عَلَىٰكَ كِتَابًا فِي قُرْطَاسٍ
فَلَمَسُوهُ بِأَيْدِيهِمْ لَقَالُوا الَّذِينَ كَفَرُوا إِنَّ
هَذَا إِلَّا سِحْرٌ مُبِينٌ ﴿٧﴾

8. And said they:^z *lawla* (*why have not*) (*been*) descended on him an angel; and had We descended an angel surely (*would have been*) judged/finished the matter; afterwards not they^z (*be*) reprieved.

وَقَالُوا لَوْلَا أُنْزِلَ عَلَيْهِ مَلَكٌ وَلَوْ أَنزَلْنَا
مَلَكًا لَفُضِيَ الْأَمْرُ ثُمَّ لَا يُنْظَرُونَ ﴿٨﴾

9. And had We made him an angel surely We (*would have*) made him a man (*to deal with men*) and surely We (*would have*) added on them what they^z (*are*) addling.

وَلَوْ جَعَلْنَاهُ مَلَكًا لَجَعَلْنَاهُ رَجُلًا
وَلَلَسْنَا عَلَيْهِمْ مَكِيلِينَ ﴿٩﴾

10. And *laqad* (*verily, already and affirmatively*) *istoh'ze'a* (*had been jested/affirmably jested*) by messengers of before you,^g then *haqa* (*deservedly besieged*) by whom^r scoffed they^z of them what they^z were by it^x *yastab'zeona* (*affirmably jesting they^z*).

وَلَقَدْ اسْتَهْزَأُوا بِرُسُلِ مَنْ قَبْلِكَ
فَحَكَاهُ بِالَّذِينَ سَخِرُوا مِنْهُمْ مَا
كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿١٠﴾

11. Let-say [*you^s*]: let-tread you^z in the land;^w afterwards let-look you^z how [*was*] the deniers' consequence.^w

قُلْ سِيرُوا فِي الْأَرْضِ ثُمَّ أَنْظَرُوا
كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ ﴿١١﴾

12. Let-say [*you^s*]: for whom^a what (*are*) in the Heavens^w and the Earth;^w let-say [*you^s*]: for Allah; [*He*] wrote on Himself^w the mercy^w surely assuredly⁹ gathers you^b [*He*] to The *Qeyamatey's^w* (*Judgment's*) Day^x no suspicion (*is*) in it;^x who^r lost they^z their selves^w verily they believe not.

قُلْ لِمَنْ مَا فِي السَّمَوَاتِ وَالْأَرْضِ
قُلْ لِلَّهِ كُتِبَ عَلَىٰ نَفْسِهِ الرَّحْمَةُ
لِيَجْمَعَنَّكُمْ إِلَىٰ يَوْمِ الْقِيَمَةِ لَا
رَيْبَ فِيهِ الَّذِينَ خَسِرُوا
أَنْفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ ﴿١٢﴾

13. And for Him (*are*) what reposed in the night and in the *naha're* (*between sunrise and sunset*); and He (*is*) The Sameo¹⁰ (*The Acute-Hearer/The Enabler of others to hear/favorable Answerer to prayer*) The Omniscient.

وَلَهُ مَا سَكَنَ فِي اللَّيْلِ وَالنَّهَارِ
وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١٣﴾

14. Let-say [*you^s*]: do other than Allah *attakhetho¹¹* (*I take and presume*) a *wa'leyan* (*guardian/ally*); the Heavens^w and the Earth's^w *Fatte're* (*innately-perfect-Originator*); while *youtt'emo* (*[He] gives to: ingest/feed*)

قُلْ أَغَيْرَ اللَّهِ اتَّخَذُ وَيلًا فَاظِرِ
السَّمَوَاتِ وَالْأَرْضِ وَهُوَ يُطْعِمُ وَلَا

⁸ The word "قرن" = "generation" is a group of generally contemporaneous individuals regarded as having common cultural or social characteristics and attitudes. Thus, the word "آخرين" = "others" is very apt description for the individuals of the "generation" and not as all lumped together.

⁹ The "ل" in "ليجمعنكم" is a juratory "ل" = "القسم" amounting to = "التأكيد", i.e. affirmation, expressed here by "assuredly."

¹⁰ See the Lexicon attached to this Translation for this multi-meaning word = "المسمع."

¹¹ The word "اتخذ" from "الإتخاذ" which is "إفتعال" for "الاتخاذ", as stated in "لسان العرب"; therefore, "اتخذ" is always taking and making and presuming some-thing about what was taken. Thus, it is not just the mere taking.

and [He] (*is*) not *youtt'-amo* (*given to: ingest/feed*); let-say [*you*^s]: that I (*had been*) commanded that [I] be first (*of*) who^P *aslama* (*he became Muslim*); and let-not you^s assuredly be of the *mushre-keena* (*he-they who partner deities with Allah/ be-polytheists*).

يُطْعَمُ قُلْ إِنِّي أُفْرِغْتُ أَنْ
أَكُونُ أَوَّلَ مَنْ أَسْلَمَ وَلَا
تَكُونَنَّ مِنَ الْمُشْرِكِينَ ﴿١٤﴾

15. Let-say [*you*^s]: verily I fear/know¹² *en* (*if*) I disobeyed my Lord a great day's torment.

قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي
عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٥﴾

16. Whomever (*is to be*) parried *a'n* (*off/regarding*) him then-day then *qad* (*already and affirmatively*) [*Allah*] *ra'hema* (*had accorded mercy*^w to) him; and *tha'leka* (*afar-that-it*)^x (*is*) the win the manifest.

مَنْ يُصِرْ عَنْهُ يَوْمَئِذٍ فَقَدْ
رَحِمَهُ وَذَلِكَ الْفَوْزُ الْأَمِينُ ﴿١٦﴾

17. And *en* (*if*) touches you^s Allah by a harm^x then no a remover¹³ for it^x except Him; and *en* touches you^s [He] by a *khayren*^x (*mercy/goodness/possession/provision*)^x so He (*is*) over everything Omnipotent.

وَإِنْ يَمَسَّكَ اللَّهُ بِضُرٍّ فَلَا
كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يَمَسَّكَ
بِحَيْرٍ فَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٧﴾

18. And He (*is*) The Subduer, above His *eba'de* (*worshippers/submitters/slaves*); and He (*is*) The *Hakeemo*¹⁴ (*infinite bekma*¹⁵ Possessor) The Proficient.

وَهُوَ الْغَايُورُ فَوْقَ عِبَادِهِ وَهُوَ
الْحَكِيمُ الْحَكِيمُ ﴿١٨﴾

19. Let-say [*you*^s]: what a thing (*is*) bigger a testimony;^w let-say [*you*^s]: Allah (*is*) Witnesser/Testifier between me and [between] you;^b and (*had been*) revealed¹⁶ to me this The Qur'an^x to [I] warn you^b by it;^x and whomever it^x reached; do surely you^b witness-/testify that (*there are*) with Allah other deities; let-say [*you*^s]: [I] witness/testify not; let-say [*you*^s]: verily only He (*is*) One *Elahon* (*Deity*) and indeed I am a disclaimant/absolver¹⁷ (*of myself*) of what you^z partner (*deities with Him*).

قُلْ أَى شَيْءٍ أَكْبَرُ شَهَادَةً قُلْ اللَّهُ شَهِيدٌ
بَيْنِي وَبَيْنَكُمْ وَأُوحِيَ إِلَيَّ هَذَا الْقُرْآنُ
لَأُنذِرَكُمْ بِهِ وَمَنْ بَلَغَ أَتَيْتُكُمْ
لَتَشْهَدُونَ أَنَّ مَعَ اللَّهِ آلِهَةً
أُخْرَى قُلْ لَا أَشْهَدُ قُلْ إِنَّمَا هُوَ إِلَهُ
وَاحِدٌ وَإِنِّى بَرِءٌ مِمَّا تُشْرِكُونَ ﴿١٩﴾

20. Whom^r *aa'tayna* (*We accorded/given*) [them] the book,^x they^z know him/it^{x18} just-as they^z know their sons; who^r they^z lost their selves so they believe not.

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا
يَعْرِفُونَ أَبْنَاءَهُمُ الَّذِينَ خَسِرُوا
أَنْفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ ﴿٢٠﴾

¹² Linguistically the word “خَفْتُ” carries dual meanings: (1) *feared* and (2) *knew*. Both meanings could apply.

¹³ The word “كَاشِفٌ” is a masculine, singular noun with many meanings, in this case “remover.”

¹⁴ See the *Lexicon* attached to this *Translation* for an exposition on the words “الحكيم” and “حكيم.”

¹⁵ See the *Lexicon* attached to this *Translation* for “bekma.”

¹⁶ The word “وَحِيَ” denotes at least six diverse meanings, all for communicating: *gestured, wrote, messaged, inspired, whispered, one cast to another* (e.g.: a commanded); and “الوحي” is *fire or king*. See *اللسان*.

¹⁷ The word “بريء” or “مفعول به” or “فاعل” means “بريء” masculine, singular noun. Thus, “disclaimant” in two distinct senses: (a) In the sense of *he* (the Prophet, SAWS) *disclaims* (frees) himself of *what others do and include him as part of them*, as in this case, *where they associate partners with Allah and he refuses to associate with them or with what they claim*. In other words, he *disclaims/absolves* himself from such associations.

¹⁸ In this case they know *Mohammad* (SAWS), or The “Qur'an,” or the *truth in it*^x.

21. And who^a (is) wronger¹⁹ than who^p iftra ([be] crafted a lie for fraudulent end) on Allah a lie or [be] denied by His Aya'te^w (miracles/signs/The Qur'an); verily it^x not prosper the dha'lemoon²⁰ (injustice-doers). وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ﴿٢١﴾
22. And day [We] throng them together afterwards [We] say to whom^r they^z partnered (deities with Allah): where (are) yourⁿ partners whom^r you^c were claiming. وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا آيِنَ شُرَكَائِكُمُ الَّذِينَ كُنْتُمْ تَزْعُمُونَ ﴿٢٢﴾
23. Afterwards not was their essay^w except that they^z said: by Allah our Lord we were not mushrekeena (be-they who partner deities with Allah/be-polytheists). ثُمَّ لَمْ تَكُنْ فَتَنْهُمْ إِلَّا أَنْ قَالُوا وَاللَّهِ رَبَّنَا مَا كَانُوا مُشْرِكِينَ ﴿٢٣﴾
24. Let-look [you^s] how they^z lied on their selves^w and strayed a'n (off/regarding) them what they^z were yaftarona (they^z craft a lie for fraudulent end). أَنْظِرْ كَيْفَ كَذَبُوا عَلَى أَنْفُسِهِمْ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿٢٤﴾
25. And of them who^p yasta'meao (affirmably-listens) to you;^g and We made over their hearts covert^x that not they^z understand it;^{x21} and in their ears wagan (bearing-heaviness); and en (if) they^z see every Aya'ten^w (miracles/sign/proof/Qur'anic statement) not believe they^z by it;^w until if came they^z (to) you^g they^z mutually dispute you;^g say who^r unbelieved they^z: en (not) this except the [firsts'] (ancients') fables. وَمِنْهُمْ مَنْ يَسْتَمِعُ إِلَيْكَ وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا وَإِنْ يَرَوْا كَلَّ آيَةٍ لَا يُؤْمِنُوا بِهَا حَتَّى إِذَا جَاءُوكَ يُخَادِلُونَكَ يَقُولُ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا أَسْطِيرُ الْأَوَّلِينَ ﴿٢٥﴾
26. And they restrain a'n (regarding) it^x and they withdraw a'n (off) it;^x and en (not) perish they^z except their selves^w while they^z perceive not. وَهُمْ يَهْجُونَ عَنْهُ وَيَتَنَوَت عَنْهُ وَإِنْ يُهْلِكُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٢٦﴾
27. And if²² [you^s] see edh (when) (had been) stood they^z over The Fire^w then said they^z: yalaytana (O, for a longing of us) nurraddo²³ ([we] be forthwith-retuned) and not deny [we] by our Lord's Aya'te^w (miracles-/Qur'anic statements) and we be of the believers. وَلَوْ تَرَى إِذْ وَقُفُّوا عَلَى النَّارِ فَقَالُوا يَلَيْتَنَّا نُرَدُّ وَلَا نَكْذِبَ بِآيَاتِ رَبِّنَا وَتَكُونُ مِنَ الْمُؤْمِنِينَ ﴿٢٧﴾
28. Rather appeared for them what they^z were concealing of before; and if ruddo²⁴ (had been forthwith-retuned they^z) surely (would have) returned they^z for what they^z (had been) restrained a'n (regarding) it^x and verily they surely (are) liars. بَلْ بَدَا لَهُمْ مَا كَانُوا يُخْفُونَ مِنْ قَبْلُ وَلَوْ رُدُّوا لَعَادُوا لِمَا نُهُوا عَنْهُ وَإِنَّهُمْ لَكَاذِبُونَ ﴿٢٨﴾

¹⁹ See the Lexicon attached to this Translation for “ظالم”=“فاعل الظلم”= “injustice-doer” and “أظلم”= “wronger.”

²⁰ The “ظالمون” = “the injustice-doer,” as “الظلم” = “injustice.” See footnote 148 below.

²¹ That is understand your say^x of The Qur'an.^x

²² The particle “لو” since it is a future-connected verb, probable to occur and not sure it's a present occurrence. Such a “لو” amounts to “if” or “when.” See مقني اللبيب، ابن هشام.

²³ The word “نرد” is rooted in “رد” meaning forthwith-retuned; example the greeting must be “forthwith- retuned,” Allah says: “And when (had) been greeted you^c (are) by a greeting^w then let-greet you^z by better than it^w or let-you^z forthwith-return it^w.” (S4:86)

²⁴ Ibid.

29. And said they:^z *en* (not) it^w except our life^w (of) the world^w and not we (are) surely *mub'ootheen*²⁵ (ones to be resurrected). وَقَالُوا إِنَّ هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ ﴿٢٩﴾
30. And if [you^s] see *edh* (when) (had been) stood they^z on their Lord said [He]: is not this by the right; said they:^z *balā*²⁶ (certainly-not); by²⁷ our Lord; said [He]: so let-taste you^z the torment by what you^c were unbelieving. وَلَوْ تَرَىٰ إِذْ وَقَفُوا عَلَىٰ رَبِّهِمْ قَالَ أَلَيْسَ هَذَا بِالْحَقِّ قَالُوا بَلَىٰ وَرَبِّنَا قَالَ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿٣٠﴾
31. *Qad* (already and affirmatively) lost who^r they^z denied by Allah's *lega'a* (meeting with) until if/when came^w (to) them the Hour^{w28} suddenly; said they:^z O, our *basrata*^{w29} (ardent contritions)^{w30} over what *farrattna*³¹ (we had-remiss) in it^w while they^z bear their *awzara*³² (ill-burden^r / sins / offenses) over their backs; indeed fouled what *ya'zzeroona* (they^r ill-burden / sin / offend). قَدْ خَسِرَ الَّذِينَ كَذَّبُوا بِلِقَاءِ اللَّهِ حَتَّىٰ إِذَا جَاءَتْهُمْ السَّاعَةُ بَغْتَةً قَالُوا يَحْصِرُنَا عَلَىٰ مَا فَرَطْنَا فِيهَا وَهُمْ يَحْمِلُونَ أَوْزَارَهُمْ عَلَىٰ ظُهُورِهِمْ أَلَا سَاءَ مَا يَزِرُونَ ﴿٣١﴾
32. And not the life^w (of) the world^w except a play and an amusement; and indeed the Hereafter's^w home^w (is) *kbayron* (choicer / superior / worthier) for whom^r *yatta-qoona* (they who reverently guard not to displease Allah) do then not reason you.^z وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا لَعِبٌ وَلَهُوَ وَلَدَارُ الْآخِرَةِ خَيْرٌ لِلَّذِينَ يَتَّقُونَ أَفَلَا تَعْقِلُونَ ﴿٣٢﴾
33. *Qad*³³ (iteratively and affirmatively) [We] know verily it^x surely saddens you^g which^x they^z say; so surely they not deny you;^g [and] but the *dha'lemeena*³⁴ (injustice-doers) by Allah's *Aya'te*^w (miracles / Qur'anic statements) reject they.^z قَدْ نَعْلَمُ إِنَّهُ لَيَحْزَنُكَ الَّذِي يَقُولُونَ فَإِنَّهُمْ لَا يَكْذِبُونَكَ وَلَكِنَّ الظَّالِمِينَ بِآيَاتِ اللَّهِ يَحْحَدُونَ ﴿٣٣﴾
34. And *laqad* (verily, already and affirmatively) (had been) denied^w messengers^x of before you^g then *ssabaro* (they held on patiently) over what (had been) denied وَلَقَدْ كَذَّبَتْ رُسُلٌ مِّن قَبْلِكَ فَصَبَرُوا عَلَىٰ مَا كُذِّبُوا وَأَوْدُوا حَتَّىٰ

²⁵ The word "mub'ootheen" is a masculine plural objective noun for which there is no English equivalent.

²⁶ The word "balā" = "certainly-not" is absolutely not synonymous to "yes" = "نعم", see the *Lexicon* attached to this Translation for more elaboration.

²⁷ This "و" in "وَرَبِّنَا" is "وَالْقِسْمِ". See إعراب القرآن، لمحمود صافي.

²⁸ That is the "Hour" of death or the "Hour" meaning The Day of Judgment.

²⁹ The word "حسرة" is "أشد الندم", see التاج. Thus we qualify the word "contrition" by ardent to indicate such strength of contrition.

³⁰ Ibid.

³¹ The word "farrattā" = "فَرَطْنَا" in "فَرَطْنَا" is best described by the word "remiss" which is an adjective and all its synonyms are also adjectives as expected. But "فَرَطْنَا" and "فَرَطْنَا" all are verbs in the past tense. So I chose "had-remiss."

³² The word "وزر" = "وَزَرٌ", in the word "أَوْزَارُهُمْ" means: heavy: burden / sin / offense. Translated parenthetically here as "heavy: burden / sin / offense" as it is a heavy: burden which impedes, unless properly handled. It is potentially a sin or an offense for the "وزير" = vizier because he carries the heavy burden of the King to administer the affairs charged to him. And the vizier's responsibility is so enormous that if he makes a mistake, intended or not, it could be fatal to him and others. Thus, I chose to further qualify "burden" by the word "ill" as such qualification really and truly best approximate the seriousness of such a burden in reference. See اللسان.

³³ The particle "Qad" preceding a future tense means "للتوكيد و التأكيد" = "iteratively and affirmatively," different than in the case of following a past tense. See المعنى.

³⁴ The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice."

they^z and (had been) annoyed they^z until came (to) them Our succor; and no substituter for Allah's words;^w and laqad (verily, already and affirmatively) came (to) you^g of the naba'e³⁵ (piece-of-significant-and-availing-news) (of) the mursaleena (sent-messengers).

أَنَّهُمْ ضَرَابًا وَلَا مُبَدِّلَ لِكَلِمَاتِ اللَّهِ
وَلَقَدْ جَاءَكَ مِنْ نَبَائِ الْمُرْسَلِينَ

٢٤

35. And en (if) [was] enlarged on you^g their shunning then en you^g could to tabtaghey³⁶ ([you^s] earnestly-quest) a tunnel in the Earth^w or a ladder [in] the sky^w so ta'teya ([you^s] approach/come to) them by an Aya'ten,^w (miracle/sign/proof) and had willed Allah surely (would have) gathered them [He] on the buda (divine-guidance); so let-not assuredly be [you^s] of the ja'beleena³⁷ (they who act ignorantly or incorrectly).

وَإِنْ كَانَ كَبُرَ عَلَيْكَ إِعْرَاضُهُمْ فَإِنْ
أَسْتَطَعْتَ أَنْ تَبْنِيَ نَقْفًا فِي الْأَرْضِ
أَوْ سُلَّمًا فِي السَّمَاءِ فَتَأْتِيَهُمْ بَيِّنَاتٌ
وَلَوْ شَاءَ اللَّهُ لَجَمَعَهُمْ عَلَى الْهُدَىٰ
فَلَا تَكُونَنَّ مِنَ الْجَاهِلِينَ

٢٥

36. Verily only yestajeebo³⁸ (compliantly-answer) who^r they^z listen; and the decedents resurrects³⁹ them Allah; afterwards to Him (to be) returned they.^z

إِنَّمَا يَسْتَجِيبُ الَّذِينَ يَسْمَعُونَ وَالْمَوْتَىٰ
يَعْبَهُمُ اللَّهُ ثُمَّ إِلَيْهِ يُرْجَعُونَ

٢٦

37. And said they:^z lawla (why have not) nozzela (been recurrently descended) on him an Aya'ton^w (miracle) from his Lord; let-say [you^s]: verily Allah (is) Qadir⁴⁰ (He-Who is capable of: giving/doing/enforcing-/causing) on to younazzeelo (iteratively descends [He]) an Aya'tan^w (miracle); [and] but most (of) them know not.

وَقَالُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِنْ
رَبِّهِ قُلْ إِنَّ اللَّهَ قَادِرٌ عَلَىٰ أَنْ
يُنْزِلَ آيَةً وَلَٰكِنَّ أَكْثَرَهُمْ لَا
يَعْلَمُونَ

٢٧

38. And neither of dabba'ten^{w41} (she-moving-creature) in the Earth^w and nor a flyer^x flying by its^x twain wings except umamun^w (communities)^w yourⁿ likes; not farrattna⁴² (had-remiss We) in the book of a thing; afterwards to their Lord (to be) thronged they.^z

وَمِمَّنْ دَابَّةٌ فِي الْأَرْضِ وَلَا ظَلِيرٌ يَطِيرُ
بِحَنَاجِهِ إِلَّا أُمَمٌ أَمْثَلُكُمْ مَا فَرَطْنَا فِي
الْكِتَابِ مِنْ شَيْءٍ ثُمَّ إِلَىٰ رَبِّهِمْ
يُحْشَرُونَ

٢٨

39. And who^r they^z denied by Our Aya'te^w (miracle-/Qur'anic statements) (are) ssommon (deaf people) and bokmon (born dumb-mute people)⁴³ in the darknesses;^w whomever Allah wills (to) mislead him and whomever (He) wills [He] makes him on a Sseratten (road/way) straight.

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا صُمٌّ وَبُكْمٌ
فِي الظُّلُمَاتِ مَنْ يَشَاءِ اللَّهُ يُضِلَّهُ
وَمَنْ يَشَاءُ يَجْعَلْهُ عَلَىٰ صِرَاطٍ
مُسْتَقِيمٍ

٢٩

³⁵ See the *Lexicon* attached to this Translation for "naba'a."

³⁶ The word "طلب حثيثاً" = "ابتنى" meaning: earnestly quested.

³⁷ The word "جاهلين" = "jabeleena" is rooted in "جهل" meaning: (1) was ignorant of, (2) believed in some thing contrary to reality, (3) did something not correct. So the "jabiloona" are they who act ignorantly or incorrectly.

³⁸ The word "يستجيب" is rooted in "استجاب" meaning: favorably/compliantly answers, not just answers. See الهادي.

³⁹ The word "بعث" carries several meanings, among them: sent, arouse, resurrected, awoken, missioned, and prompted.

⁴⁰ The word "قادر" is masculine, singular, subjective noun, meaning: (1) Causer of Fate, (2) He-Who is capable of: giving, doing, enforcing, or influencing.

⁴¹ For lack of a better term I chose a "she-moving-creature" for "دابة," as a simple "she-creature" (alone) will not do, because a "rock" is a "she-creature" but it does not have apparent motility.

⁴² The word "farratta" = "فرط" in "فرطنا" is best described by the word "remiss" which is an adjective and all its synonyms are also adjectives as expected. But "فرطنا" and "فرطنا" all are verbs in the past tense. So I chose "bad-remiss."

⁴³ The words "صم، بكم، عمي" all are plural nouns while their closest English corresponding equivalents all are adjectives and so no plural for any except to associate the respective word with a plural noun people. Hence, I transliterated.

40. Let-say [you^s]: have seen you^b *en* (if) *ata*^x (came to/betided) you^b Allah's torment^x or *atai*^w (befell on/came⁴⁴ to) you^b the Hour^w do other than Allah you^z invoke/pray; if you^c were *ssa'dequeena* (always-truth-enforcers).
 قُلْ أَرَأَيْتُمْ إِنْ أَتَيْتُكُمْ عَذَابُ اللَّهِ أَوْ أَتَيْتُكُمْ السَّاعَةَ أَغَيْرَ اللَّهِ تَدْعُونَ
 إِنْ كُنْتُمْ صَادِقِينَ ﴿٤٠﴾
41. Rather *eyyaho*⁴⁵ (indeed particularizing Him) you^z invoke/pray then doffs [He] what you^z invoke to it^x *en* (if) [He] willed; and you^z forget what you^z partner (deities with Allah).
 بَلْ إِيَّاهُ تَدْعُونَ فَيَكْشِفُ مَا تَدْعُونَ
 إِلَيْهِ إِنْ شَاءَ وَتَنْسَوْنَ مَا تُشْرِكُونَ ﴿٤١﴾
42. And *laqad* (verily, already and affirmatively) We sent to Umamen^w (nations/communities)^w of before you;^g then We took them by the *ba'asa'e*^{w46} (penury-tension)^w and the *dharra'e*^{w47} (distress due to adversity) *la'alla* (craving currently unavailable deed that, perhaps) they *yatadharroona* (iteratively supplicate they^z).
 وَلَقَدْ أَرْسَلْنَا إِلَى أُمَمٍ مِنْ قَبْلِكَ
 فَآخَذْنَاهُمْ بِالْبَأْسَاءِ وَالضَّرَّاءِ لَعَلَّهُمْ
 يَضُرَّعُونَ ﴿٤٢﴾
43. So *lawla* (why have not) *edh* (when) came (to) them Our *ba'aso* (intense torment) they^z supplicated;⁴⁸ [and] but indurated^w their hearts and adorned for them the Satan what they^z were working.
 فَلَوْلَا إِذْ جَاءَهُمْ بَأْسُنَا تَضَرَّعُوا
 وَلَكِنْ قَسَتْ قُلُوبُهُمْ وَزَيَّنَ لَهُمُ
 الشَّيْطَانُ مَا كَانُوا يَعْمَلُونَ ﴿٤٣﴾
44. So *lamma* (when/whence) they^z forgot⁴⁹ (ceased paying attention to) what (had been) reminded they^z by it^x We opened on them doors (of) every-thing until *edha* (when/if) they^z reveled/rejoiced by what *oto* (had been accorded/given they^z) We took them suddenly then *edha* (surprisingly/whereas) they (are) *mublesoon*⁵⁰ (ones that are nonplused).
 فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ
 فَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ
 شَيْءٍ حَتَّى إِذَا فَرِحُوا بِمَا أُوتُوا
 أَخَذْنَاهُمْ بَغْتَةً فَإِذَا هُمْ مُبْلِسُونَ ﴿٤٤﴾
45. Then (had been) cut-off the people's *da'bero*⁵¹ (rear-most/last) (of) who^r *dhalamo*⁵² (they^z wronged) and the praise (is) for Allah the worlds' Lord.
 فَفُتِّعَ دَابِرُ الْقَوْمِ الَّذِينَ ظَلَمُوا
 وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٤٥﴾
46. Let-say [youⁿ]: have you^c seen *en* (if) Allah took yourⁿ hearing^x and yourⁿ *abssa'ra* (insights/discernments)^x and [He] sealed⁵³ over yourⁿ hearts which^x an
 قُلْ أَرَأَيْتُمْ إِنْ أَخَذَ اللَّهُ سَمْعَكُمْ
 وَأَبْصَرَكُمْ وَخَتَمَ عَلَى قُلُوبِكُمْ مَنْ إِلَهُ

⁴⁴ The word "*came*^w" = "*أتيتكم*" is because the "Hour" is a feminine in Arabic, so its pronoun attached to "came" is as *shown*.

⁴⁵ The word "*إيأنا*" = "*إداة توكيد لضمير منصوب*" = an article of intensity for an objective pronoun.

⁴⁶ The Arabic word "*ba'asa*" has several meanings: (1) tension due to penury (extreme need); (2) hardship; (3); hunger; (5) misery; (6) or may be the combination of all stated meanings, (1) through (6). See the *Lexicon* attached to this Translation for more elaboration on this.

⁴⁷ The Arabic word "*Al-dharra*" means *distress out of adversity* and *people who render support*.

⁴⁸ That is they did *not* supplicate when came to them the "*intense torment*," as indicated by "*لولا*" = *why not*.

⁴⁹ The word "*نسي*" has dual meanings: (1) "forgot" or (2) dismissed or dispelled, in the sense of *cast off* or *ceased to pay attention to*. The second meaning especially applies where Allah says: "We forgot you," (S 32:14), as Allah does not forget, but He chooses to *ceases paying attention to something*. See *اللسان*.

⁵⁰ The word "*مبلسون*" based on "*ابلس*," masculine plural noun meaning: *ones who suddenly became nonplus*.

⁵¹ The *Qur'anic* phrase: "Then (had been) cut off *da'bero* (rear-most, last of) the people" = "*فقطع دابر القوم*" is yet another of the lofty Arabic tongue expressions, meaning *uprooted the peoples' rear-most*, i.e. the last person = *دابر* of such people.

⁵² See the *Lexicon* attached to this Translation for "*ظالم*" = "*injustice-doer*" and "*ظلم*" = "*wronged*."

⁵³ That is closed hermetically and determined irrevocably, or consummated/concluded.

elabon (a deity) other than Allah ya'teekom (brings-/comes to you^b) by it;^x let-look [you^s] how We variegat⁵⁴ the Aya'te^w (messages/signs/proofs) afterwards they shun.

غَيْرُ اللَّهِ بِأَتَيْكُمْ بِهِ أَنْظَرُ كَيْفَ
نُصَرِّفُ الْآيَاتِ ثُمَّ هُمْ يَصْدِفُونَ ﴿٤٦﴾

47. Let-say [you^s]: have I seen you^b en (if) ata^x (betided-/came to) you^b Allah's torment^x suddenly or openly^w do perish except the people the dha'lemonoona⁵⁵ (injustice-doers).

قُلْ أَرَأَيْتُمْ إِنْ أَنْتُمْ عَذَابُ اللَّهِ
بَعَثَهُ أَوْ جَهْرَةً هَلْ يَهْلِكُ إِلَّا
الْقَوْمُ الظَّالِمُونَ ﴿٤٧﴾

48. And not [We] send the mursaleena (sent-messengers) except mubashshereena⁵⁶ (iterative tellers of pleasant tidings) and munthereena (iterative warners); so whoever [he] believed and [he] reformed then neither fear (is) on them and nor they sadden.

وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ
وَمُنْذِرِينَ فَمَنْ ءَامَنَ وَأَصْلَحَ فَلَا
خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٤٨﴾

49. And who^r they^z denied by Our Aya'te^w (Qur'anic statements) touches them the torment by what were they^z yafso-qoona⁵⁷ (rebelling they^x vis-à-vis Allah's command).

وَالَّذِينَ كَذَبُوا بِآيَاتِنَا يَمْسَهُمُ
الْعَذَابُ بِمَا كَانُوا يَفْسُقُونَ ﴿٤٩﴾

50. Let-say [you^s]: [I] say not for you^b I have Allah's treasures and nor [I] know the invisible; and [I] say not for you^b verily I am an angel; en (not) attabe'o ([I] closely-follow) except what (is being) revealed⁵⁸ to me; let-say [you^s]: are level/even the blind and the Basseeron (keenly: Seer/Omniscient); do then not you^z rethink.

قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ
اللَّهِ وَلَا أَعْلَمُ الْغَيْبِ وَلَا أَقُولُ لَكُمْ
إِنِّي مَلَكٌ إِنِ اتَّبَعْتُمْ إِلَّا مَا يُوحَىٰ إِلَيَّ
قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ
أَفَلَا تَتَفَكَّرُونَ ﴿٥٠﴾

51. And let-warn [you^s] by it^x whom^r they^z fear/know⁵⁹ to (be) thronged they^z to their Lord not for them of lesser than/without Him (of) a wa'leyen (guardian-/ally) and nor an intercessor la'alla (craving currently unavailable deed that/perhaps) they yattaqoona (they reverentially guard not to displease Allah).

وَأَنْذِرْ بِهِ الَّذِينَ يَخَافُونَ أَنْ
يُحْشَرُوا إِلَىٰ رَبِّهِمْ لَيْسَ لَهُمْ مِنْ
دُونِهِ وَلِيٌّ وَلَا شَفِيعٌ لَعَلَّهُمْ يَتَّقُونَ ﴿٥١﴾

52. And let-not [you^s] oust who^r they^z invoke their Lord by the ghada'tee (dawn-until-sunrise) and the asbeyye (early night/whole night)⁶⁰ they^z want His Face;⁶¹ not on you^g of their account of a thing and not of your^t account on them of a thing so oust them [you^s] then [you^s] be of the dha'lemeena⁶² (injustice-doers).

وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ
بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ مَا
عَلَيْكَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَمَا
مِنْ حِسَابِكَ عَلَيْهِمْ مِنْ شَيْءٍ
فَطَرُدُهُمْ فَتَكُونُ مِنَ الظَّالِمِينَ ﴿٥٢﴾

⁵⁴ The Arabic word, "نُصَرِّفُ" is translated as (variegat^e We), to indicate that the Ayat are repeated in a variety of ways for emphasis and additional clarification.

⁵⁵ The "الظالمون" = "the injustice-doer," as "الظلم" = "injustice."

⁵⁶ The word "mubashshereen" is masculine, plural, subjective noun, meaning proclaimers of good tidings, with no English equivalent.

⁵⁷ See the Lexicon attached to this Translation for fa'seqoona for an elaboration on this rather important word.

⁵⁸ See footnote 16 above regarding "أَوْحَىٰ."

⁵⁹ Linguistically the word "خَافَ" carries dual meanings: (1) feared and (2) knew. Both meanings could apply.

⁶⁰ In English there is no exact corresponding words for "غَدَاةٌ" = "ghadatee" meaning (dawn-until-sunrise) and "عَشِيَّةٌ" i.e. "asbeyye" (early night or the whole night).

⁶¹ See Lexicon attached to this Translation, for this Arabic tongue expression: "His Face," = His Pleasure or countenance.

⁶² The "الظالمين" = "the injustice-doer," as "الظلم" = "injustice." See footnote 148 below.

53. And like *tha'leka* (afar-that-it)^x We essayed some (of) them by some to say they:^z are these (whom) *manṇa*⁶³ ([He] had graced His boon^w) Allah on them from among us; is not Allah surely knower by the thankers.

وَكَذَلِكَ فَتَنَّا بَعْضَهُم بِبَعْضٍ لِّيَقُولُوا أَهَؤُلَاءِ مَنَّ اللَّهُ عَلَيْهِمْ مِنْ بَيْنِنَا أَلَيْسَ اللَّهُ بِأَعْلَمَ بِالشَّاكِرِينَ ﴿٥٣﴾

54. And if came (to) you^g who^r believe they^z by Our *Aya'te*^w (miracles/The Qur'an) let-say [you^s]: peace (be) on you,^b wrote yourⁿ Lord on Himself the mercy;^w verily it:^{x64} whoever [he] worked of you^z an ill^x by a *jahala'ten*⁶⁵ (acting ignorantly/incorrectly) afterwards [he] repented from after it^x and [he] reformed then verily He (is) *Ghafooron* (iterative Forgiver) *Raheemon* (iterative mercy Giver).

وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ سَلَمٌ عَلَيْكُمْ كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةَ أَنَّهُ مَنْ عَمِلَ مِنْكُمْ سُوءًا بِجَهَالَةٍ ثُمَّ تَابَ مِنْ بَعْدِهِ وَأَصْلَحَ فَأَنَّهُ غَفُورٌ رَحِيمٌ ﴿٥٤﴾

55. And like *tha'leka* (afar-that-it)^x [We] expound the *Aya'te*^w (messages) and to *tastabeen*⁶⁶ (to: see it self-manifest/verify) the criminals' path.

وَكَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ لَيْسَ بِسَبِيلِ الْمُجْرِمِينَ ﴿٥٥﴾

56. Let-say [you^s]: verily I (had been) restrained that [I] worship whom^p you^z invoke of lesser than Allah; let-say [you^s]: not *attabe'o* ([I] closely-follow) yourⁿ *abwa* (tendentious likings) *qad* (already and affirmatively) I strayed then and not I of the *muhtadeena*⁶⁷ (be-they who are divinely-guided).

قُلْ إِنِّي نُهَيْتُ أَنْ أَعْبُدَ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ قُلْ لَا أَنْتُمْ أَهْوَاءُكُمْ قَدْ ضَلَلْتُمْ إِذَا وَمَا أَنَا مِنَ الْمُهْتَدِينَ ﴿٥٦﴾

57. Let-say [you^s]: verily I am on an evidence^w from my Lord^x while you^c denied by it,^{x68} not have I what *tasta'ajelona* (affirmably-hasten you^z) by [it^x]; *en* (not) the rule except for Allah; [He] cuts/traces⁶⁹ the right and He (is) *kbayro* (choicer/worthier) (of) The Resolvers.⁷⁰

قُلْ إِنِّي عَلَى بَيِّنَةٍ مِنْ رَبِّي وَكَذَّبْتُمْ بِهِ مَا عِنْدِي مَا تَسْتَعْجِلُونَ بِهِ إِنْ أُلْحَمْتُ إِلَّا بِاللَّهِ يَقُصُّ الْحَقُّ وَهُوَ خَيْرُ الْفَصِّلِينَ ﴿٥٧﴾

⁶³ The word "مَنَّ" in "يَمُنُّ" means "نِعْمَةً يُعْطِيهَا" That a "boon He graces it."

⁶⁴ The pronoun "هـ" in "أَنَّهُ" refers to the truth^x regarding "الرحمة" that such "الرحمة" is for whoever repented after *wronging ignorantly*.

⁶⁵ The word "جهالة" = "jahalaten" is rooted in "جهل" meaning: (1) was ignorant of, (2) believed in some thing *contrary to reality*, (3) *did something not correct*. So the "jahalaten" is *acting ignorantly or incorrectly*.

⁶⁶ The word "تستبين" has dual, *distinct* but *supportive* to one another, meanings: (1) to be self-manifester, (2) to be verified by a verifier.

⁶⁷ See the *Lexicon* attached to this Translation for "muhtadee" and its plural "muhtadoon" / "muhtadeen."

⁶⁸ The pronoun "هـ" in "به" could refer to: (1) my Lord, (2) The Qur'an ^x (3) the evidence in the sense of "proof^x" see *الذر المصون، لـ اجمد الحلبي*.

⁶⁹ The word "يقص" from "القص" = cutting/or "tracing." Cut, in the sense of *separate*. And *trace* meaning to *locate by tracing the physical imprints of the evidence and ascertain the facts for judging*, and hence to *follow* the right and *sunder* by it. See *روح المعاني للآلوسي*. Although there are others who say: "يقص" means "judge," see *القرطبي و الطبري*. I find *للآلوسي* better.

⁷⁰ The word "فاصلين" = "resolvers," that is makers of *firm decision* or *separator into parts*. And the word "فاصلين" is exactly both of these two meanings.

58. Let-say [you^s]: if that I have what *tasta'ajelona* (*affirmably hasten you*)⁷¹ by it^x surely (*would have been*) finished/judged the matter between me and [between] you;^z and Allah (*is*) knower by the *dha'lemeena*⁷² (*injustice-doers*).

قُلْ لَوْ أَنِّي عِنْدِي مَا تَسْتَعْجِلُونَ بِهِ لَقُضِيَ الْأَمْرُ بَيْنِي وَبَيْنَكُمْ وَاللَّهُ أَعْلَمُ بِالظَّالِمِينَ ﴿٥٨﴾

59. And He has keys (*of*) the invisible not knows it^w except Him; and knows [He] what (*is*) in the [desert]⁷³ (*land*) and the sea; and not falls of a leaf^w except knows it^w [He]; and not a grain^w in the Earth's darknesses^w and neither a wet and nor a dry except in a book manifest.

وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِي ظِلْمَةٍ أَرْضٍ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٥٩﴾

60. And He Who *yatawaffakum* (*receives you*)^b while dying by the night^{x74} and knows [He] what *jarahtom*⁷⁵ (*had: you*^c *acquired or committed by the senses*) by the *naha're*^x (*between sunrise and sunset*); afterwards [He] arouses⁷⁶ you^b in it^x to fulfill *ajalon*⁷⁷ (*term-limit*) *musamma*⁷⁸ (*that which is designated and/or named*); afterwards to Him (*is*) yourⁿ return; afterwards *youna-bbe'o* ([He] *inform by piece-of-significant-and-availing-new*s) you^b by what you^c were working you.^z

وَهُوَ الَّذِي يَتَوَفَّاكُم بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُمْ بِالنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ لِيُقْضَىٰ أَجَلٌ مُّسَمًّى ثُمَّ إِلَيْهِ مَرْجِعُكُمْ ثُمَّ يُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿٦٠﴾

61. And He (*is*) The Subduer above His *eba'de* (*worshippers/ submitters/laves*); and [He] sends on you^z keepers-up⁷⁹, until if came (*to*) an *ahadakom*⁸⁰ (*lone/any-one of you*)^b the death *tawafat'ho*⁸¹ (*received him dying [he]*) Our messengers while they not *youfarrettona*⁸² (*be-remiss be-they*)^x.

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً حَتَّىٰ إِذَا جَاءَ أَحَدُكُمُ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ لَا يُفِرُّونَ ﴿٦١﴾

62. Afterwards *ruddo*⁸³ (*had been forthwith-retuned they*)^x to Allah their Lord The Right; indeed for Him (*is*) the Rule and He (*is*) swiftest (*of*) the reckoners.

ثُمَّ رُدُّوْا إِلَى اللَّهِ مَوْلَاهُمُ الْحَقِّ أَلا لَهُ الْحُكْمُ وَهُوَ أَسْرَعُ الْحُسَيْنِ ﴿٦٢﴾

⁷¹ As the Messenger (SAWS) was warning them regarding a possible punishment from Allah; so they were challenging him to *hasten* such a punishment.

⁷² The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice." See footnote 1444 above.

⁷³ The word "البر" = "القفار، أي الخلاء من الأرض" literally means "desert," i.e. furthest from any body of water. Also, "البر" figuratively speaking could stand for "land." See اللسان.

⁷⁴ That is when you sleep, and sleep is the "minor death."

⁷⁵ The word "جرحتكم" is used as Arabic tongue expression of several meanings, among them is: "you acquired" by your "جوارح," i.e. one or more of your senses, i.e. your body parts such as: hands, feet, ears, eyes, etc..

⁷⁶ See footnote 39 above regarding بعث.

⁷⁷ The word "الاجل" means term-limit, see اللسان.

⁷⁸ The word "musamma" is masculine, singular, subjective noun, meaning: that which is designated and/or named.

⁷⁹ The word "حفظه" is rooted in "حفظ" which is to "kept-up" not just "kept, or maintained," or even "guarded." Merriam Webster's Dictionary puts "keep up" as: "to stay even (as in acts of strength, endurance, or speed) (although he was small he could keep up with the larger boys in sports)." (Emphasis is added).

⁸⁰ See the Lexicon attached to this Translation regarding أحد.

⁸¹ That is body and soul.

⁸² The word faratta="فرط" in "يفرطون" is best described by the word "remiss" which is an adjective and all its synonyms are also adjectives as expected. But "فرط" and "يفرطون" all are verbs in the past tense. So I chose "be-remiss."

⁸³ The word "ردوا" is rooted in "رد" meaning forthwith return; example the greeting must be "forthwith retuned." The Qur'an says: "And when (had) been greeted you^z by a greeting^w then you^z greet by better than it^w or you^z forthwith-return it^w." (S4: 86).

63. Say [you^s]: who^a younajjeykom (recurrently delivers you^b) from the [desert's]⁸⁴ (land's) and the sea's darknesses,^w you^z invoke Him supplicantly and secretly indeed en (if) [He] delivers us from this^w surely we (shall) assuredly⁸⁵ be of the thankers.

قُلْ مَنْ يُنَجِّيكُمْ مِنْ ظُلُمَاتِ الْاَلْبِ
وَالْبَحْرِ نَدْعُوهُ تَضَرَّعًا وَخُفْيَةً لَّيِّنَ
اَنْجِنَا مِنْ هَذِهِ لَتَكُونَنَّ مِنَ الشَّاكِرِيْنَ

١٣

64. Let-say [you^s]: Allah younajjey (recurrently delivers) you^b from it^w and from every distress;^x afterwards you^f partner (deities with Him).

قُلْ اَللَّهُ يُنَجِّيكُمْ مِنْهَا وَمِنْ كُلِّ كَرْبٍ
ثُمَّ اَنْتُمْ تُشْرِكُوْنَ

١٤

65. Let-say [you^s]: He (is) The Qadir⁸⁶ (He-Who is capable of: giving/doing/enforcing/causing) on to mission⁸⁷ on you^b a torment from above you^b or from beneath yourⁿ feet;^w or addles you^b [He] (into) sects-/factions⁸⁸ and (makes He) some (of) you^b taste ba'asa (warfare/torment/poiver) (of) some; let-look [you^s] how [We] variegate the Aya'te^w (messages) la'alla (craving currently unavailable deed that, perhaps) they understand.

قُلْ هُوَ الْقَادِرُ عَلٰٓى اَنْ يَّبْعَثَ عَلَيْكُمْ
عَذَابًا مِّنْ فَوْقِكُمْ اَوْ مِنْ تَحْتِ
اَاجُلِكُمْ اَوْ يَلِيْسَكُمْ شَيْعًا وَيُذِيقَ
بَعْضَكُمْ بَاسَ بَعْضٍ اَنْظُرْ كَيْفَ نُصَرِّفُ
الْاٰيٰتِ لَعَلَّهُمْ يَفْقَهُوْنَ

١٥

66. And denied by it^x your^t people while it^x (is) the right;^x let-say [you^s]: not I over you^b surely a custodian.

وَكَذَّبَ بِهٖ قَوْمُكَ وَهُوَ الْحَقُّ قُلْ
لَسْتُ عَلَيْكُمْ بِوَكِيْلٍ

١٦

67. For every a naba'en^{x89} (piece-of-significant-and-availing-news) (is) a mustagarron⁹⁰ (permanent-abode/ultimate realization) and you^z will know.

لِكُلِّ نَبٍَٔ مُّسْتَقَرٌّ وَسَوْفَ تَعْلَمُوْنَ

١٧

68. And if saw you^g whom^r they^z wade⁹¹ in Our Aya'te^w (Qur'anic statements) then let-shun [you^s] a'n (off) them until they^z wade in a discourse^x other than it;^x and if the Satan (causes) you^g to assuredly forget then let-not sit [you^s] after [the] reminiscence^w-/remembrance^{w92} with the people the dha'lemeena⁹³ (injustice-doers).

وَإِذَا رَأَيْتَ اَلَّذِيْنَ يَخُوضُونَ فِىْٓ اٰيٰتِنَا
فَاعْرِضْ عَنْهُمْ حَتّٰى يَخُوضُوْا فِىْ حَدِيْثٍ
غَيْرِهٖؕ وَإِمَّا يُنْسِيَنَّكَ الشَّيْطٰنُ فَلَا
تَقْعُدْ بَعْدَ الذِّكْرِىْ مَعَ الْقَوْمِ
الظَّالِمِيْنَ

١٨

⁸⁴ See footnote 73 above regarding desert.

⁸⁵ The "ل" in "لَتَكُونَنَّ" is a juratory "ل" = "ال القسم" amounting to = "التأكيد", i.e. affirmation, expressed here by "assuredly."

⁸⁶ The word "قادر" is masculine, singular, subjective noun, meaning: (1) Causer of Fate, (2) He-Who is capable of: giving, doing, enforcing, or influencing.

⁸⁷ See footnote 39 above regarding بعث.

⁸⁸ The word "شيع" = "sects/factions" in the sense of a smaller cohesive groups contentious with respect to a larger group following and succoring each other.

⁸⁹ See the Lexicon attached to this Translation for "naba'a."

⁹⁰ Clearly for the realization of any thing in this world requires time and place to happen in it semi-permanently.

⁹¹ The word: "خاض", metonymically means: plunged into discussing a topic recklessly or without knowledge.

⁹² The word "ذكري" is "reminiscence" based on this great Ayah, "And if the Satan (causes) you^g to assuredly forget then [you^s] sit not, after [the] reminiscence" (S6: 68).

⁹³ The word "ظالم" in "ظالمون" = "فاعل الظلم" = "the injustice-doer," as "الظالم" = "injustice."

69. And not on whom^r *yattaqoona* (they^r reverentially guard not to displease Allah) of their account of a thing [and] but a reminiscence/remembrance,^{w94} *la'alla* (craving currently unavailable deed that, perhaps) they⁹⁵ *yattaqoona*.⁹⁶
- وَمَا عَلَى الَّذِينَ يَتَّقُونَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَلَكِنْ ذَكَرُوا لَعَلَّهُمْ يَتَّقُونَ ﴿٦٩﴾
70. And *tharr*⁹⁷ (let-you^r alone/forsake) whom^r *ittakbatho*⁹⁸ (they^r took and made) their religion a play and a pastime, and beguiled^w them the life^w (of) the world,^w and let-remind [you^s] by it^x that (to be) imperiled a self^w by what earned-she^y not for it^w from lesser than Allah (of) a *wa'leyen* (guardian/ally) and nor an intercessor; and *en* (if/albeit it) *ta'a'del* (matches every match by way of ransom) not (to be) taken from it^w; those who^r (had been) imperiled by what earned they^z for them (is) a drink of *hameemen*⁹⁹ (maximally heated/cooled water) and a painful torment by what they^z were unbelieving.
- وَذَرِ الَّذِينَ اتَّخَذُوا دِينَهُمْ لَعِبًا وَلَهْوًا وَعَرَّتَهُمُ الْحَيَاةُ الدُّنْيَا وَذَكِّرْ بِهِ أَنْ تُبْسَلَ نَفْسٌ بِمَا كَسَبَتْ لَيْسَ لَهَا مِنْ دُونِ اللَّهِ وَلِيٌّ وَلَا شَفِيعٌ وَإِنْ تَعَدَّلَ كُلُّ عَدْلٍ لَّا يُؤْخَذُ مِنْهَا أُولَئِكَ الَّذِينَ أُبْسِلُوا بِمَا كَسَبُوا لَهُمْ شَرَابٌ مِنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ ﴿٧٠﴾
71. Let-say [you^s]: do we invoke of lesser than Allah what neither benefits us nor harms us; and *noraddo* (to be forthwith-retained [we]) over our heels¹⁰⁰ after *edh* (when) Allah *bada* (divinely-guided) us; like whom^x [be] the Satans *istabwat*¹⁰¹ (affirmably-lured)^w him in the land^w perplexed [be]; for him companions, they^z summon him to the *buda* (divine-guidance): *e'etena* (let-[you^s] come to/approach us); let-say [you^s] verily Allah's *buda*^x it^x (is) the *buda*,^x and we (had been) commanded to *nuslima* (we: submit, consign to Islam) for the worlds' Lord.
- قُلْ أَدْعُوا مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُنَا وَلَا يَضُرُّنَا وَنُرَدُّ عَلَىٰ أَعْقَابِنَا بَعْدَ إِذْ هَدَيْنَا اللَّهُ كَالَّذِي اسْتَهْوَتْهُ الشَّيَاطِينُ فِي الْأَرْضِ حَيْرَانَ لَهُ أَصْحَابٌ يَدْعُونَهُ إِلَى الْهُدَىٰ أَتَيْنَا قُلْ إِنَّ هُدَى اللَّهِ هُوَ الْهُدَىٰ وَإِمْرًا لِّلْإِسْلَامِ رَبِّ الْعَالَمِينَ ﴿٧١﴾
72. And that *aqemo*¹⁰² (let-you^z up-to-fulfill the prescribed obligations of) the Prayer^w and *ettaqo* (let you^r reverentially guard against the displeasure of) Him and He (is) Whom to Him (shall be) thronged you.^z
- وَأَنْ أَقِيمُوا الصَّلَاةَ وَآتُوا زَكَاةً وَهُوَ الَّذِي إِلَيْهِ تُحْشَرُونَ ﴿٧٢﴾

⁹⁴ See footnote 92 above regarding reminiscence = “ذَكَرَى”

⁹⁵ Here “they” means: those who “wade” (i.e. meddle) in Allah’s *Ayat* will guard against such a wading, as it drives the believers away from continuing the discussion; thus, they might or would cease their “wading.”

⁹⁶ The words “*yattaqoo*” and “*yattaqoona*” are identical in meaning from an English language stand point. In Arabic they are also identical in meaning except grammatically they are different inflections.

⁹⁷ The word “*tharr*,” = “let alone, forsake” has no English equivalent *per se*, so we transliterate.

⁹⁸ The word “*اتَّخَذَ*” from “*الِاتَّخَاذَ*” which is “*اِفْتَعَالُ*” for “*الِاتَّخَاذَ*,” as stated in *لسان العرب*; therefore, “*اتَّخَذَ*” is always taking and presuming some-thing about what was taken. Thus, it is not just the mere taking.

⁹⁹ The word “*hameem*” = “*حَمِيمٌ*,” has no English equivalent *per se*. So, we transliterate and parenthetically explain. The word “*hameem*” = “*حَمِيمٌ*,” has at least four different meanings, one of which is a paradoxical meaning of maximally heated water or cooled water or could be just warm water. In this paradoxical sense most of the time it is the maximally heated water is intended. A second meaning is very near or rather close friend/relative; a third meaning is: possessor of mutual affection towards another; and fourth meaning: a summer rain. See *اللسان*.

¹⁰⁰ This is another Arabic tongue expression: “return to our heels” means returned to where we came from.

¹⁰¹ See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word.

¹⁰² The word “*اقموا*” is rooted in “*اقام*” = uphold/sustain/maintain.

73. And He Who created the Heavens^w and the Earth^w by the right;^x and day [He] says: let-be [you^s] so [it^x] is; his say^x (is) the right;^x and for Him (is) the proprietorship; day (being/to be) blown in the horn Knower^x (of) the invisible and the visible and He (is) The Hakeemo¹⁰³ (infinite bekmeta¹⁰⁴ Possessor) The Proficient.
74. And *edh* (when) said Ebraheemo (Abraham) to his father Aazar¹⁰⁵: atattakbetho¹⁰⁶ (do [you^s] take and presume) idols aalebatan (as deities); verily I see you^g and your^t people in a misguidance^x manifest.
75. And like *tha'leka* (afar-that-it)^x [We] show Ebraheema (Abraham) the Heavens^w and the Earth's^w malakoota¹⁰⁷ (enormous and permanent ownership/proprietorship) and to be [he] of the mogeneena (certitude possessors).
76. So *lamma* (when/whence) *janna* (darkened and covered/shadowed/intensified its darkness) over him the night [he] saw a star;^{x108} said [he]: this (is) my lord;^x then when [it^x] faded said [he]: [I] love not the faders.
77. Then *lamma* (when/whence) [he] saw the moon^x *ba'zeggan* (initially-rising) said [he]: this (is) my lord;^x then *lamma* [it^x] faded said [he]: indeed *en* (if) not divinely-guides me my Lord surely assuredly¹⁰⁹ be [I] of the people the strayers.
78. Then *lamma* (when/whence) [he] saw the sun^w *ba'zegatan*¹¹⁰ (initially-rising) [he] said: this is my lord^x this (is) bigger; then *lamma* faded-she^v said [he]: O, my people verily I am a disclaimant/absolver¹¹¹ (of myself) of what you^z partner (deities with Allah).

وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ
وَالْأَرْضَ بِالْحَقِّ وَيَوْمَ يَقُولُ
كُنْ فَيَكُونُ قَوْلُهُ الْحَقُّ وَلَهُ
الْمُلْكُ يَوْمَ يُفْتَحُ فِي الصُّورِ
عَلَيْهِمُ الْغَيْبِ وَالشَّهَادَةُ وَهُوَ
الْحَكِيمُ الْحَكِيمُ ﴿٧٣﴾

وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ عَازَرَ
اتَّخِذْ أَصْنَامًا ءَالِهَةً إِنِّي أَرَأَيْتَكَ
وَقَوْمَكَ فِي ضَلَالٍ مُّبِينٍ ﴿٧٤﴾

وَكَذَلِكَ نُرَى إِبْرَاهِيمَ مَلَكُوتَ
السَّمَوَاتِ وَالْأَرْضِ وَلَيَكُونُ مِنَ
الْمُوقِنِينَ ﴿٧٥﴾

فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَى كَوْكَبًا قَالَ
هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَا أُحِبُّ
الْآفِلِينَ ﴿٧٦﴾

فَلَمَّا رَأَى الْقَمَرَ بَازِعًا قَالَ هَذَا
رَبِّي فَلَمَّا أَفَلَ قَالَ لَيْنَ لَمْ يَهْدِنِي
رَبِّي لَأَكُونَنَّ مِنَ الْقَوْمِ الضَّالِّينَ ﴿٧٧﴾

فَلَمَّا رَأَى الشَّمْسَ بَازِعَةً قَالَ هَذَا
رَبِّي هَذَا أَكْبَرُ فَلَمَّا أَفَلَتْ قَالَ
يَقَوْمِ إِنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ ﴿٧٨﴾

¹⁰³ See the *Lexicon* attached to this Translation for an exposition on the words “الحكيم” and “حكيم.”

¹⁰⁴ See the *Lexicon* attached to this Translation for “bekma.”

¹⁰⁵ Qur'an commentators are variants about the word “Aazar,” as a name for an “idol” or a surname for Abraham's father, or an “errorist,” plus other explanation. However, by “Arabic (linguistic) Rules,” the grand father and the brother of the begetter-father are all referred to as “father” on calling or referring to them; so whenever such “father” is intended by his personal name then the real (“begetter”) father is not the one intended, but when the father's name is not mentioned, as it is taken for granted, the “begetter-father” is what is intended. Also, and Allah knows best, no paternal lineage of Prophet Mohammad (SAWS) is linkable to be non-Muslim.

¹⁰⁶ The word “اتَّخَذَ” from “الِاتَّخَاذَ” which is “اِفْتَعَالَ” for “الِاتَّخَاذَ,” as stated in *لسان العرب*; therefore, “اتَّخَذَ” is always taking and making and presuming some-thing about what was taken. Thus, it is not just the mere taking.

¹⁰⁷ The word “ملكوت” = “الملك مع العظمة والديمومة,” i.e. the enormous and permanent proprietorship.

¹⁰⁸ The word “كوكب” from a linguistic point of view means: star. Although in modern times “كوكب” = planet.

¹⁰⁹ The “ل” in “أكونن” is a juratory “ل” = “القسم” amounting to = “التأكيد,” i.e. affirmation, expressed here by “assuredly.”

¹¹⁰ Unlike English, the “sun” in Arabic is a feminine. Also there is “بزوغ” = initially-rising and “شروق” = sunrise.

¹¹¹ That is a repudiator.

79. Verily I directed my face for Whom *fattara* ([He] *had innately-perfectly-originated*) the Heavens^w and the Earth^w *haneefan*¹¹² (*soundly leaning [be]*) (I am) and not I am of the *mushrekeena* (*he-they who partner deities with Allah/ he-polytheists*).
 إِنْى وَجَّهْتُ وَجْهَى لِذَى فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴿٧٩﴾
80. And mutually¹¹³ argued (*with*) him his people; said [*be*]: do mutually you^z argue assuredly (*with*) me in Allah and *qad* (*already and affirmatively*) *bada* ([He] *divinely-guided*) me; and I fear/know¹¹⁴ not what you^z partner (*other deities*) by Him, except if my Lord wills a thing; expanded¹¹⁵ my Lord everything omnisciently; do then not you^z reminisce.
 وَحَاجَّهُ قَوْمُهُ قَالَ أَتُحِبُّونَ فِى اللَّهِ وَقَدْ هَدَانِ وَلَا أَخَافُ مَا تُشْرِكُونَ بِهِ إِلَّا أَنْ يَشَاءَ رَبِّى شَيْئًا وَسِعَ رَبِّى كُلَّ شَيْءٍ عِلْمًا أَفَلَا تَتَذَكَّرُونَ ﴿٨٠﴾
81. And how [I] fear/know¹¹⁶ what partnered you^c (*deities with Allah*) while you^z fear not that you^z partnered by Allah what not *younazzel* ([He] *repetitively descended*) by it^x on you^z an authority; so which (*of*) both the teams (*is*) righter¹¹⁷ by the security *en* (*if*) you^c were (*to*) know.
 وَكَيْفَ أَخَافُ مَا أَشْرَكْتُمْ وَلَا تَخَافُونَ أَنَّكُمْ أَشْرَكْتُمْ بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ عَلَيْكُمْ سُلْطَانًا فَأَيُّ الْفَرِيقَيْنِ أَحَقُّ بِالْأَمْنِ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٨١﴾
82. Who^r they^z believed and not added they^z their belief by *dhulmen* (*polytheism/injustice*) those for them (*is*) the security and they (*are*) *muhtadoona*¹¹⁸ (*he-they who are divinely-guided*).
 الَّذِينَ ءَامَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ ﴿٨٢﴾
83. And *telka*^w (*she-that-afar-it^w/those^w*) (*is*) Our argument^w *aa'tayna* (*We accorded/allotted*) it^w *Ebrabeema* (*Abraham*) over his people; [*We*] raise the ranks^w of whom^p [*We*] will; verily your^t Lord (*is*) *Hakeemon*¹¹⁹ (*infinite bekma*¹²⁰ Possessor) Omniscient.
 وَتِلْكَ حُجَّتُنَا ءَاتَيْنَاهَا إِبْرَاهِيمَ عَلَى قَوْمِهِ نَرْفَعُ دَرَجَاتٍ مِّنْ نَّشَأٍ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ ﴿٨٣﴾
84. And We granted for him *Es'haqa* (*Isaac*), and *Ya'aqooba* (*Jacob*) each *badayna* (*We divinely-guided*) and *Noahan* (*Noah*) *badayna* of before; and of his progeny¹²¹ *Dawooda* (*David*), and *Sulaymana* (*Solomon*)
 وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ كُلًّا هَدَيْنَا وَنُوحًا هَدَيْنَا مِن قَبْلُ وَمِن ذُرِّيَّتِهِ دَاوُدَ وَسُلَيْمَانَ وَأَيُّوبَ

¹¹² The word “حنيفاً” = “مَيْلًا” in this *Ayah* is a predicate construct (for كان), hence “incliner/soundly leaning [be]. See إعراب القرآن، لمحمود صافي. The “inclining/leaning” is to the sound religion or faith of Ibraheem's (*Abraham's*); as he inclined/leaned away from his people's faith which was based on multiple idols' worships.

¹¹³ The word “mutually” is used here to indicate mutuality for “disputed” which is so in Arabic.

¹¹⁴ Linguistically the word “خفت” carries dual meanings: (1) feared and (2) knew. Both meanings could apply.

¹¹⁵ The word “وسيع” = “Expanded” means is already broadened to contain/include/comprehend.

¹¹⁶ See footnote 114 above regarding fear/know.

¹¹⁷ The word “righter” is a comparative adjective of “right,” see Merriam Webster's Dictionary. And “أحق” = “righter” as an adjective comparative.

¹¹⁸ See the Lexicon attached to this Translation for “muhtadee” and its plural “muhtadoon”/“muhtadeen.”

¹¹⁹ See the Lexicon attached to this Translation for an exposition on the words “الحكيم” and “حكيم.”

¹²⁰ See the Lexicon attached to this Translation for “bekma.”

¹²¹ The word “ذرية” linguistically has double meaning: (1) ancestry or (2) progeny. See اللسان. Clearly in this context progeny is what applies. Also the word progeny is both plural and singular or progenies; clearly here it is the descendants which are in reference.

and *Ayyuba* (Job), and *Yousifa* (Joseph) and *Mosa* (Moses) and *Haroon* (Aaron) and like *tha'leka* (*afar-that-it*)^x [We] requite the benefactors.

وَيُؤَسِّفُ مُوسَىٰ وَهَارُونَ وَكَذَٰلِكَ
نَجْزِي الْمُحْسِنِينَ ﴿٨٤﴾

85. And *Zachariya* (Zacharias) and *Yahya* (John) and *Esa* (Jesus) and *Ehyasa* (Elais) each of the *ssa'lebeena* (*righteous-people*).

وَزَكَرِيَّا وَيَحْيَىٰ وَعِيسَىٰ وَإِلْيَاسَ كُلٌّ
مِّنَ الصَّالِحِينَ ﴿٨٥﴾

86. And *Ismaela* (Ishmael) and *Ahyasa'a* (Elisha) and *Younisa* (Jonah) and *Lootta* (Lot) and each We preferred/favored over the worlds.

وَإِسْمَاعِيلَ وَإِلْيَاسَ وَيُوشَعَ وَلُوطًا
كُلًّا فَضَّلْنَا عَلَى الْعَالَمِينَ ﴿٨٦﴾

87. And of their fathers and their progenies and their brothers and *ejtababum*¹²² (*favorably and directly selected them*) We and *hadayna* (*We divinely-guided*) them to *Sseratten* (*road/way*) straight.

وَمِنَ آبَائِهِمْ وَذُرِّيَّاتِهِمْ وَإِخْوَانِهِمْ
وَأَجْنِبِيِّهِمْ وَهَدَيْنَاهُمْ إِلَى صِرَاطٍ
مُّسْتَقِيمٍ ﴿٨٧﴾

88. *Tha'leka* (*afar-that-it/that*)^x (*is*) Allah's *buda* (*divine-guidance*)^x *yahdey* (*divinely-guides* [He]) by it^x whom^p [He] wills of His *eba'de* (*worshippers/submitters-/slaves*); and had they^z partnered (*deities with Allah*) surely (*would have*) miscarried a'n (*regarding*) them what they^c were working.

ذَٰلِكَ هُدَى اللَّهِ يَهْدِي بِهِ مَن يَشَاءُ
مِّنْ عِبَادِهِ وَلَوْ أَشْرَكُوا لَحِطَّ
عَنَّهُمْ مَا كَانُوا يَعْمَلُونَ ﴿٨٨﴾

89. Those, whom^r *aa'tayna* (*We accorded/given*) them the book and the rule, and prophethood^w so *en* (*if*) unbelieve by it^w these then *qad* (*already and affirmatively*) We entrusted by it^w a people not by it^w surely (*are*) unbelievers they.^z

أُولَٰئِكَ الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ
وَالْحُكْمَ وَالنَّبُوءَ فَإِن يَكْفُرْ بِهَا هَٰؤُلَاءِ
فَقَدْ وَكَلْنَا بِهَا قَوْمًا لِّيَكْفُرُوا بِهَا
بِكُفْرِيَّتٍ ﴿٨٩﴾

90. Those whom^r Allah *bada* (*divinely-guided*), so by their *buda* (*divine-guidance*) *eqtadeh* (*let-pattern/model* [*you*^s]); let-say [*you*^s]: [I] ask not on it^x remuneration *en* (*not*) it^x (*is*) except a reminiscence^w/remembrance^w¹²³ for the worlds.

أُولَٰئِكَ الَّذِينَ هَدَى اللَّهُ فَبِهِدَتْهُمْ
أَقْتَدَٰهُ قُلُوبُهُمْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا
إِن هُوَ إِلَّا ذِكْرُنَا لِلْعَالَمِينَ ﴿٩٠﴾

91. And not they^z appraised Allah His right appraisal *edh* (*when*) said they:^z not Allah descended on a human of a thing; let-say [*you*^s]: who^a descended the book^x which^x came by it^x *Mosa* (Moses) an illumination and a *buda* (*divine-guidance*) for the mankind; you^z make it^x papers^w you^z disclose/flash it^w and you^z conceal much; and (*had been*) taught you^c what knew not you^z and neither yourⁿ fathers; let-say [*you*^s]: Allah; afterwards *tharr*¹²⁴ (*you*^s *let-alone*, *forsake*) them in their wading¹²⁵ playing.

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِذْ قَالُوا مَا
أَنزَلَ اللَّهُ عَلَىٰ بَشَرٍ مِّن شَيْءٍ قُلْ مَن أَنزَلَ
الْكِتَابَ الَّذِي جَاءَ بِهِ مُوسَىٰ نُورًا
وَهُدًى لِلنَّاسِ لِيَجْزِلُوهُ قَرَاطِيسَ
يَبْدُونَهَا وَيُخْفُونَ كَثِيرًا وَعِلَّمْنَاهُم مَّا لَمْ
تَعْلَمُوا أَنْتُمْ وَلَا آبَاؤُكُمْ قُلِ اللَّهُ ثُمَّ
ذَرْهُمْ فِي حَوْضِهِمْ يَلْعَبُونَ ﴿٩١﴾

¹²² The Arabic word “اجتبى” = “favorably and directly selected,” meaning a direct *singling out in preference*.

¹²³ See footnote 92 above regarding reminiscence = “نكرى.”

¹²⁴ See the *Lexicon* attached to this Translation regarding “tharr.”

¹²⁵ The word “wading” meaning *plunged into discussing a topic without knowledge or recklessly*.

92. And this (is) a Book^x We descended it^x blessed, *mussa-ddego*¹²⁶ (accepter as credible) (of that) which^x (is) between its^x hands,¹²⁷ and to [you]^s warn the villages^{w128} mother and whomever (are) around it;^w and who^r they^z believe by the Hereafter^w they^z believe by it;^x and they (are) on their Prayer they^z keep-up.¹²⁹

وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ مُصَدِّقُ الَّذِي بَيْنَ يَدَيْهِ وَلِتُنْذِرَ أُمَّ الْقُرَىٰ وَمَنْ حَوْلَهَا وَالَّذِينَ يُؤْمِنُونَ بِالْآخِرَةِ يُؤْمِنُونَ بِهِ وَهُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ ﴿١٢٩﴾

93. And who^a (is) wronger¹³⁰ than who^p iftra ([he] crafted a lie for fraudulent end) on Allah an untruth or said [he]: (had been) revealed to me while (had been) not revealed¹³¹ to him a thing; and who^p [he] said: [I] shall descend like what Allah descended; and if¹³² [you]^s see *edh* (when) the *dha'leemoona*¹³³ (injustice-doers) in [the] death's abysses^{w134} and the angels (are) *ba'setto*^{w135} (outstretching/spreading they^x) their hands: let-egress you^z yourⁿ selves^w today (to be) requited you^z the humiliation torment by what you^z were saying on Allah other than the right; and you^c were a'n (regarding) His *Aya'te*^w (miracles/sings/proofs-/Qur'an) *testakberona*¹³⁶ (you^z affirm prideful haughtiness).

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ قَالَ أُوحِيَ إِلَيَّ وَلَمْ يُوحَ إِلَيْهِ شَيْءٌ وَمَنْ قَالَ سَأُنْزِلُ مِثْلَ مَا أَنْزَلَ اللَّهُ وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُوا أَيْدِيَهُمْ أَخْرِجُوا أَنْفُسَكُمُ الْيَوْمَ تُجْزَوْنَ عَذَابَ آلِهَةٍ بِمَا كُنتُمْ تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ وَكُنتُمْ عَنْ آيَاتِهِ تَسْتَكْبِرُونَ ﴿١٣٦﴾

94. And *laqad* (verily, already and affirmatively) came you^c (to) us individually¹³⁷ just-as We created you^b first once^w (time^w); and you^c left what *khanwalna* (We: fostered/nurtured) you^b beyond¹³⁸ yourⁿ backs; and [We] see not with you^z yourⁿ intercessors whom^r you^c claimed that they (are) in you^z partners (deities besides Allah); *laqad* (verily, already and affirmatively) *tagatta'a* (iteratively severed)¹³⁹ among you^b and strayed a'n (off) you^b what you^c were claiming.

وَلَقَدْ جِئْتُمُونَا فُرَادَىٰ كَمَا خَلَقْتُمْكُمْ أَوَّلَ مَرَّةٍ وَتَرْكْتُمْ مَا خَوَّلْنَكُمْ وَرَاءَ ظُهُورِكُمْ وَمَا نَرَىٰ مَعَكُمْ شُفَعَاءَكُمُ الَّذِينَ زَعَمْتُمْ أَنَّهُمْ فِيكُمْ شُرَكَاءُ لَقَدْ تَقَطَّعَ بَيْنَكُمْ وَضَلَّ عَنْكُمْ مَا كُنتُمْ تَزْعُمُونَ ﴿١٤٠﴾

¹²⁶ The word “*musaddeqon*” is more than an “affirmer,” as “affirmer is for affirmation or confirmation.”

¹²⁷ “Between its hands,” means before it.

¹²⁸ “Mother of all villages” means Makkah.

¹²⁹ The word “*يحافظون*” is rooted in “*حفظ*” = “kept-up” not just “kept, or maintained,” or even “guarded.” Merriam Webster’s Dictionary puts it: “to stay even (as in acts of strength, endurance, or speed) *although he was small he could keep up with the larger boys in sports*.” (Emphasis is added).

¹³⁰ See the Lexicon attached to this Translation for “*ظالم*” = “*ظالم*” = “injustice-doer” and “*اظم*” = “wronger.”

¹³¹ See footnote 16 above regarding reveal.

¹³² See the Lexicon attached to this Translation regarding “*لو*.”

¹³³ The “*ظالمون*” = “the injustice-doer,” as “*الظلم*” = “injustice.”

¹³⁴ The word “*غمرات*” has several meanings, among them: abysses, or troubles and overwhelming agonies of death. This great *Ayah* urges quick quitting or hastily leaving them in their “*غمرات*” until such a time, when Allah will place on them what they deserve.

¹³⁵ That is the angels are “stretching their hand with torture or its means.”

¹³⁶ See the Lexicon attached to this Translation for the effect of the letter س when added to a word.

¹³⁷ The word “*فردا*” means individually, i.e. one by one or singly and distinctly.

¹³⁸ The word “*وراء*” means: (1) “*الخلف، فخلق الشيء هو مؤخرته: مثلا وراء الأكمة*.” (2) “*القدم أو بعد الخلف للأمر العظيم الذي لا يقدر عليه، مثلا: ويدرون وراءهم الآخرة*.” (3) “*ولد الولد*.” So, here beyond (not behind/back/rear). So beyond in its sense of above reach of knowledge or experience.

¹³⁹ The word “*تقطع*” is not synonymous with “*قطع*.” As “*تقطع*” means severed from a multiple aspects. In other words, all the various relationships that they maintained with their idle deities are all now severed.

95. Verily Allah (is) the grains' Cleaver and the date-stones' (too); *youkbrejo* ([He] emerges/produces) the *hayya* (living/alive) from the *mayye'te* (eventually dying-/dead), and *mokbrejo* (producer [He]) the *mayye'te* from the *hayya*; *tha'lekum* (collective-afar-He) Allah, so wherefrom *to'afakona*¹⁴⁰ (you^z to be off-right dissuaded/you^z speciously concoct).

إِنَّ اللَّهَ فَالِقُ الْحَبِّ وَالنَّوَىٰ
يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ
مِنَ الْحَيِّ ذَٰلِكُمُ اللَّهُ فَأَنَّىٰ تُؤْفَكُونَ

96. The mornings¹⁴¹ Cleaver, and made [He] the night a repose and the sun^w and the moon^x *husbanan* (for a precise-reckoning);¹⁴² *tha'leka* (afar-that-it)^x (is the) fating (of) The Mighty The Omniscient.

فَالِقُ الْإِصْبَاحِ وَجَعَلَ اللَّيْلَ سَكَنًا
وَالشَّمْسُ وَالْقَمَرُ حُسْبَانًا ذَٰلِكَ
تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ

97. And He Who made for you^b the stars^w to *tahtado* (you^z find and accept the divine-guidance) by it^w in the [desert's]¹⁴³ (land's) and the sea's darknesses;^w *qad* (already and affirmatively) We expounded the *Aya'te*^w (messages/signs/proofs) for a knowing people.

وَهُوَ الَّذِي جَعَلَ لَكُمُ النُّجُومَ
لِتَهْتَدُوا بِهَا فِي ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ
قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ

98. And He Who established¹⁴⁴ you^z from one^{w145} self^w so (it^w is in a) *mustagarron*¹⁴⁶ (permanent-abode/ultimate realization) and (it^w is in) a *mustawde'a* (storage/stowage) *qad* (already and affirmatively) expounded We the *Aya'te*^w (messages/signs/proofs) for an understanding people.

وَهُوَ الَّذِي أَنشَأَكُم مِّن نَّفْسٍ
وَاحِدَةٍ فَمُسْتَقَرٌّ وَمُسْتَوْدَعٌ قَدْ فَصَّلْنَا
الْآيَاتِ لِقَوْمٍ يَفْقَهُونَ

99. And He Who (had) descend from the sky^w water^x so *akbrajna* (We emerged/produced) by it^x bud/shoot (of) every-thing; then *akbrajna* from it^x greenery, *nukbrejo* ([We] produce) from it^x grains *mutarakeban*¹⁴⁷ (conjoinedly atop-riders); and of the date-palms^w of its^w *qenwanon* (cluster-bunches) *da'neyaton* (hanging near);^w and gardens^w of grapes¹⁴⁸ and the olives and the

وَهُوَ الَّذِي أَنزَلَ مِنَ السَّمَاءِ مَاءً
فَأَخْرَجْنَا بِهِ نَبَاتَ كُلِّ شَيْءٍ
فَأَخْرَجْنَا مِنْهُ خَضِرًا نُّخْرِجُ مِنْهُ
حَبًّا مُّتَرَاكِبًا وَمِنَ النَّخْلِ مِن
طَلْعِهَا قِنْوَانٌ دَانِيَةٌ وَجَنَّاتٍ مِّن

¹⁴⁰ The word “تؤفكون” means you are dissuaded to divert to an improper path away from the right, you get persuaded by specious concoction.

¹⁴¹ The Arabic word “الإصباح” is the plural for “صباح,” meaning the first part of the day by the Arabic (or Islamic) reckoning, i.e. right after daybreak, not after midnight of the previous day, as in “Western colander.”

¹⁴² The word “حسبان” is very significant here, but for lack of a better word we say, in this context, precise-reckoning. But “حسبان” is the plural of “حساب” = mathematics, but it is also the infinitive noun of the “حساب,” which is in itself an infinitive noun. In Arabic when two words are equivalent in meaning, the one with more letters to its construct carries more meaning than its synonym. In this case “حسبان” has one letter “ن” more. Also, since both “حساب” and “حسبان” are infinitive nouns, the “حسبان” would have more meaning to it. The infinitive noun of any word implies the ultimate action of the verb. And when there is more word construct of an infinitive noun that means more precision and instructiveness. Thus in this context, the “حسبان” indicates very precise reckoning and that we should take heed of the various potential implications of such a precision.

¹⁴³ See footnote 73 above regarding desert.

¹⁴⁴ The Arabic word used here is “أنشأكم,” rooted in “أنشأ,” which means established that is found or set up some thing from some thing else, or developed something new from some existent thing.

¹⁴⁵ The “self^w” in Arabic is a feminine and so the qualifying reference to it must be feminized, hence: “she-one.”

¹⁴⁶ Some Qur'an commentators maintain that المستقر means what is in man's loin, whereas المستودع means what is in the woman's womb (uterus). See تفسير الطبري for elaborations.

¹⁴⁷ That is each rides atop the other.

¹⁴⁸ Invariably throughout The Qur'an when the reference is made to the “النخل و الأعاب” the mention of the date-palm is openly stated but with respect to the grapevine, known in Arabic as “الكرم,” never ever the mention of the “grapevine per se but the reference is made only to the fruit itself, i.e. the grapes.” In this respect, there is a true Hadeeth in al-Bukharey and Muslim, which directs the believers not to refer to “العنب” as “الكرم,” because surely “الكرم” is the Muslim. And in another narration: verily only that “الكرم” is the heart of the believer.

pomegranates a look-alike¹⁴⁹ and other than a similar; let-look you^z to its^x *thama're*^x (trees/plant-/crops/fruits)^x *edha* (when/then) it^x *athmara* (had fruited-/cropped) and its^x *ya'nae*¹⁵⁰ (ripeness/yield); verily in *tha'lekum* (collective-afar-that) surely (are) *Aya'te*^w (miracles/signs/proofs) for a believing people.

أَعْنَابٍ وَالزَّيْتُونَ وَالرُّمَانَ مُشْتَبِهًا
وَعَيْرَ مُتَشَبِّهٍ أَنْظُرُوا إِلَى ثَمَرِهِ إِذَا
أَتَمَرَ وَيَعِجْهَ إِنَّ فِي ذَلِكَ لَآيَاتٍ
لِّقَوْمٍ يُؤْمِنُونَ ﴿١١﴾

100. And they^z made for Allah partners (of) the Jinn, while [He] created them; and *keharago*¹⁵¹ (they thoughtlessly feigned) for Him sons and daughters by other than knowledge; *subhana*¹⁵² (Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of) Him and *ta'aala* (ever elevated [He]) a'n (regarding) what they^z describe¹⁵³ (feign).

وَجَعَلُوا لِلَّهِ شُرَكَاءَ الْجِنَّ وَخَلَقَهُمْ
وَحَرَّفُوا لَهُ بَيْنَ وَبَيْنَ وَبَنَتْ بِغَيْرِ عِلْمٍ
سُبْحَانَهُ وَتَعَالَى عَمَّا يُصِفُونَ ﴿١٠٠﴾

101. The Heavens^w and the Earth's^w *Ba'dee'ao*¹⁵⁴ (Perfect-Originator) wherefrom¹⁵⁵ (to) be for Him a child, and not was for Him a she-consort; and [He] created every-thing; and He (is) by every-thing Omniscient.

بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ أَتَى يَكُونُ
لَهُ وَلَدٌ وَلَمْ تَكُنْ لَهُ صَاحِبَةٌ وَخَلَقَ
كُلَّ شَيْءٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٠١﴾

102. *Tha'lekum* (collective-afar-He)^x Allah yourⁿ Lord; no an *elaha* (a deity) except Him; Creator (of) every-thing; so let-worship Him you;^z and He (is) over every thing a Custodian.

ذَٰلِكُمْ اللَّهُ رَبُّكُمْ لَا إِلَهَ إِلَّا هُوَ
خَلَقَ كُلَّ شَيْءٍ فَاعْبُدُوهُ
وَهُوَ عَلَى كُلِّ شَيْءٍ وَكِيلٌ ﴿١٠٢﴾

103. Not comprehend Him the *abssa'ro* (insights-/discernments) possessors and He comprehends the *abssa'ra* (=abssa'ro), while He (is) The Lateefo¹⁵⁶ (fine/subtle/gentle/protector) The Proficient.

لَا تَدْرِكُهُ الْآبْصَارُ وَهُوَ يُدْرِكُ
الْآبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴿١٠٣﴾

نزلة المتقين؛ شرح رياض الصالحين، لمحي الدين مستو ومصطفى سعيد، مؤسسة الرسالة، الرياض.

¹⁴⁹ The reader should bear in mind that the word “مشتبهًا” although linguistically means *inscrutable, perplexing, or difficult to discern the difference between something and a similar another*, yet it is a fact unanimously agreed to by all Qura'n commentators that The Qur'an explains itself by itself. Therefore, whatever seems or is unclear to be taken and understood in light of that which is its similar but clear. In this great *Ayah*, the word “مشتبهًا” linguistically imparts the aforementioned meanings, but the idea of “gardens of date-palms, and olives and pomegranates are clearly stated in *Ayah* 141 of this *Surah* (Surah 6:141). And this great *Ayah* with respect to these fruits “looking alike” it says: “look-alike and other than look-alike.” So, “مشتبهًا” should be taken in the context of this clear *Ayah*. That is why the translation rendered above is as shown.

¹⁵⁰ The word “ينع” in “ينعه” has dual and supportive meanings: (1) ripeness, (2) yield. Both could apply.

¹⁵¹ The word “خرق” in “خرقوا” has several meanings, among them: *thoughtlessly feigned or fabricated*. See البصائر.

¹⁵² The word “subhanabo”= “سبحانه” has no English equivalent. The word is made up of two parts: “subhana” and the pronoun “bo”= “Him.” Wherever the word “subhana,” or its associates/inflections (such as “سبحان” or “سبحانك”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus deserving the utmost solemn consecration for His divine uniqueness. So, we can render “subhana”= “سبحان” concept by saying: Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of Him).

¹⁵³ The word “يصفون” rooted in “وصف.” In the Arabic tongue expression “يصفون” could mean describing the untruth, as in the *Ayah*: “And describe your tongues the untruth” (S16: 62).

¹⁵⁴ The word “بدیع” has two distinct albeit related meanings: (1) the Perfect-Originator, (2) the perfectly-originated thing (s), such as the Heavens or the Earth. See الهادي.

¹⁵⁵ The word “أنى” is a multi-meaning adverbial particle: wherefrom, when, how-so, where.

¹⁵⁶ The word “اللطيف” in “اللطيف” in concrete (material) terms it means: *fine and in abstract terms, it means: subtle or gentle or both*. See البصائر. “اللطيف” is one Allah's most beautiful attributive names, which denotes protection in addition to fineness, subtlety, and gentleness. I know of no English word which simultaneously denotes: fineness, subtlety, gentleness and protection. Hence, the only available resort is transliteration and parenthetical explanation.

104. *Qad (already and affirmatively) came (to) you^b persuader-evidences^{w157} from yourⁿ Lord; so whoever [he] discerned, so for himself^w and whoever [he] blinded (his self) then over it;^w and not on you^b I am surely hafeedhen¹⁵⁸ (iterative keeper-up).*
 قَدْ جَاءَكُمْ بِصَافِرٍ مِنْ رَبِّكُمْ فَمَنْ أَبْصَرَ فَلِنَفْسِهِ وَمَنْ عَمِيَ فَعَلَيْهَا وَمَا أَنَا عَلَيْكُمْ بِحَفِيظٍ ﴿١٠٤﴾
105. And like *tha'leka (afar-that-it)*^x [We] variegate the *Aya'te^w* (messages) and to say they:^z you^g studied;¹⁵⁹ and to manifest it^x [We] for a knowing people.
 وَكَذَلِكَ نُصَرِّفُ الْآيَاتِ وَلِيَقُولُوا دَرَسْتَ وَلِنُبَيِّنَهُ لِقَوْمٍ يَعْلَمُونَ ﴿١٠٥﴾
106. *Ettabe'a (let-closely follow [you^s])* what (had been) revealed¹⁶⁰ to you^g from your^t Lord; no an *elaha (a deity)* except Him; and let-shun a'n (off) [you^s] the *mushbrekeena (be-they who partner deities with Allah/ be-polytheists)*.
 اتَّبِعْ مَا أُوحِيَ إِلَيْكَ مِنْ رَبِّكَ لَا إِلَهَ إِلَّا هُوَ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ ﴿١٠٦﴾
107. And had Allah willed not partnered they^z (deities with Allah); and not We made you^g over them *hafeedhan¹⁶¹* (iterative keeper-up) and not over them you^g (are) surely a custodian.
 وَلَوْ شَاءَ اللَّهُ مَا أَشْرَكُوا وَمَا جَعَلْنَاكَ عَلَيْهِمْ حَفِيظًا وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ ﴿١٠٧﴾
108. And let-not revile you^z who^r they^z invoke of lesser than Allah then they^z (would) revile Allah aggressively by other than knowledge; like *tha'leka (afar-that-it-that)*^x We adorned for every *Ummaten^w* (people/community)^w their works; afterwards to their Lord (is) their return then *younabbe'o ([He] inform by piece-of-significant-and-availing-news)* them by what they^z were working.
 وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ كَذَلِكَ زَيْنًا لِكُلِّ أُمَّةٍ عَمَلُهُمْ ثُمَّ إِلَىٰ رَبِّهِمْ مَرْجِعُهُمْ فَيُنَبِّئُهُم بِمَا كَانُوا يَعْمَلُونَ ﴿١٠٨﴾
109. And *aqsamo (they^z oathed)* by Allah *jahda (utmost-/ultimate)* their *ayma'ne (oaths)* indeed *en (if)* came^w (to) them an *Aya'ton^w* (message/sign) surely assuredly¹⁶² (would) believe they^z by it;^w let-say [you^s]: verily only the *Aya'te^w* (messages/signs) (are) *enda (by munificence of/ by Rule of)* Allah; and what (makes) you^z perceive surely it^w if (the *Aya'te^w*) came^{w163} they^z believe not.¹⁶⁴
 وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ جَاءَتْهُمْ آيَةٌ لَيُؤْمِنُنَّ بِهَا قُلْ إِنَّمَا الْآيَاتُ عِنْدَ اللَّهِ وَمَا يُشْعِرُكُمْ أَنَّهَا إِذَا جَاءَتْ لَا يُؤْمِنُونَ ﴿١٠٩﴾

¹⁵⁷ The word used is: "بصائر" plural for the singular "بصيرة," =persuader-evidence.

¹⁵⁸ The word "حَفِيظٌ" is rooted in "حَفَظَ" = "kept-up" not just "kept, or maintained," or even "guarded." Merriam Webster's Dictionary puts "keep up" as: "to stay even (as in acts of strength, endurance, or speed) *although he was small he could keep up with the larger boys in sports*." (Emphasis is added).

¹⁵⁹ They accused the messenger (SAWS) that he was taught by some Jews or Christians.

¹⁶⁰ See footnote 68 above regarding reveal.

¹⁶¹ The word "حَفِيظٌ" is rooted in "حَفَظَ" = "kept-up" not just "kept, or maintained," or even "guarded." Merriam Webster's Dictionary puts "keep up" as: "to stay even (as in acts of strength, endurance, or speed) *although he was small he could keep up with the larger boys in sports*." (Emphasis is added).

¹⁶² The "ل" in "لَيُؤْمِنُنَّ" is a juratory "ل" = "لِ الْقَسَمِ" amounting to = "التأكيد", i.e. affirmation, expressed here by "assuredly".

¹⁶³ This "i" for "إنها", i.e. the fact, or reality.

¹⁶⁴ This last sentence of this great Ayah is an informative interrogative construct, i.e. informing in inquiry format. =

110. And *noqallebo* ([We] recurrently transpose)¹⁶⁵ their *afedata* (hearts/minds)¹⁶⁶ and their *abssa'ra* (insights-/discernments) just-as not they^z believed by it^x first once^w (time^w) and *natharo*¹⁶⁷ ([We] let-alone/forsake-/desert) them in their excessiveness addling they.^z وَنَقْلَبُ أَفْعِدَتَهُمْ وَأَبْصَرَهُمْ كَمَا لَوْ يُؤْمِنُوا بِهِ ۖ أَوَّلَ مَرَّةٍ وَنَذَرَهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١١٠﴾
111. And had surely We *nazzal'na* (We iteratively descended) to them the angels and spoke (to) them the dead and We thronged over them everything, openly/overtly not they^z were to believe except if Allah wills; [and,] but most (of) them *yajhaloona*¹⁶⁸ (they act ignorantly or incorrectly). وَلَوْ أَنَّا نَزَّلْنَا إِلَيْهِمُ الْمَلَائِكَةَ وَكَلَّمَهُمُ الْمَوْتَى وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ قُبُلًا مَا كَانُوا لَيُؤْمِنُوا إِلَّا أَنْ يَشَاءَ اللَّهُ وَلَكِنْ أَكْثَرُهُمْ يَجْهَلُونَ ﴿١١١﴾
112. And like *tha'leka* (afar-that-it)^x We made for each prophet a foe¹⁶⁹ the humankind's and the Jinn's Satans [reveal]¹⁷⁰ some (of) them to some a gilded¹⁷¹ (of) the say^x deceptively; and if willed your^t Lord not did it^x they^z; so *tharrhom*¹⁷² (let-alone/forsake [you] them) and what *yastarona* (they^z craft a lie for fraudulent end). وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيْطَانِ الْإِنْسِ وَالْجِنِّ وَالْجِنُّ يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ فَذَرَهُمْ وَمَا يَفْعَلُونَ ﴿١١٢﴾
113. And to *tassgha* (fondlingly incline) to it^x *afedato* (hearts/minds) (of) whom^r they^z believe not by the Here-after;^w and to delight it^x they^z and verily *yagtarefo* (to they^z commit/perpetrate) whatever they (are) *mugtatrefona* (committing/perpetrating). وَلِيَصْغَىٰ إِلَيْهِ أَفْعِدَةُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَلِيَرْضَوْهُ وَلِيَقْتَرِفُوا مَا هُمْ مُقْتَرِفُونَ ﴿١١٣﴾
114. Do then other than Allah *abtaghey*¹⁷³ ([I]earnestly-quest) a referee; while He Who descended to you^b The Book *mufassalan*¹⁷⁴ (it^x being expounded); and whom^r *aa'taynahom* (We accorded/given them) the book^x they^z know that it^x (is) surely *munaazzalon*¹⁷⁵ (that which had been descended) from your^t Lord by the right, so assuredly let-not be [you^r] of the dubitantes. أَفَغَيْرَ اللَّهِ ابْتَغَىٰ حَكَمًا وَهُوَ الَّذِي أَنْزَلَ إِلَيْكُمُ الْكِتَابَ مُفَصَّلًا وَالَّذِينَ ءَاتَيْنَاهُمُ الْكِتَابَ يَعْلَمُونَ أَنَّهُ مُنْزَلٌ مِن رَّبِّكَ بِالْحَقِّ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ ﴿١١٤﴾

= That is, Allah is asking and informing the “believer,” not the unbelievers, how do they know that if such an *Ayah* were to come they will not believe in it? Hence, saying “يُؤْمِنُونَ” not “تُؤْمِنُونَ”

¹⁶⁵ The word “نَقْلَبُ” is the intensive form of “قَلَبُ,” thus, their heart and sight are transposed time and again in the affair, like they did before and failed to believe, so this time too.

¹⁶⁶ The Arabic word “الْأَفْعِدَةُ” is plural of “فَوَادُ,” thus “الْأَفْعِدَةُ” = hearts/minds.

¹⁶⁷ The word “tharr,” in “نَذَرَهُم” = “let-[you^r] alone/forsake/desert” has no English equivalent *per se*, so we transliterate and parenthetically explain.

¹⁶⁸ The word “يَجْهَلُونَ” = “yajhaloon” is rooted in “جَهَلٌ” meaning: (1) was ignorant of, (2) believed in some thing contrary to reality, (3) did something not correct.

¹⁶⁹ The word “عَدُوٌّ” in Arabic is used for: (1) singular and (2) plural as well as (3) “multitudinous foe,” see الهادي واللسان.

¹⁷⁰ See footnote 16 regarding reveal.

¹⁷¹ The word “زُخْرُفٌ” means gilded or “seemingly attractive”.

¹⁷² See footnote 167 above regarding tharr.

¹⁷³ The word “ابْتَغَىٰ” = “طلب حثيثاً” meaning: earnestly quested.

¹⁷⁴ The word “mufassala” = “مفصلاً” is singular, masculine, objective noun, meaning that which is made expounded.

¹⁷⁵ The word “munaazzalon” is singular, masculine, objective noun, meaning: that which had been descended.

115. And concluded^w your^t Lord's word^w truthfully and justly no substituter for His words^w and He (is) The Samee¹⁷⁶ (*The Acute-Hearer/he Enabler of others to hear/ favorable Answerer to prayer*) The Omniscient.

وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا لَا مُبَدِّلَ لِكَلِمَاتِهِ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١١٥﴾

116. And en (if) [you^s] obey most (of) whom^p (are) in the Earth^w they^z mislead you^g a'n (regarding) Allah's path; en (not) yatta'beona (*closely-follow they^z*) except the presumption, and not they except conjecturing.

وَأِنْ تُطِيعُوا أَكْثَرَ مَنْ فِي الْأَرْضِ خَلَوْا عَنْ سَبِيلِ اللَّهِ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ ﴿١١٦﴾

117. Verily your^t Lord He (is) knowinger (of) whom^p [he] strays a'n (off) His path, and He (is) knowinger by the muhtadeena¹⁷⁷ (*he-they who are divinely-guided*).

إِنَّ رَبَّكَ هُوَ أَعْلَمُ مَنْ يَضِلُّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿١١٧﴾

118. So let eat you^z of what (*had been*) mentioned Allah's name on it,^x en (if/since) you^c were by His Aya'te^w (*messages*) believers.

فَكُلُوا مِمَّا ذُكِّرَ اسْمُ اللَّهِ عَلَيْهِ إِنْ كُنْتُمْ بِآيَاتِهِ مُؤْمِنِينَ ﴿١١٨﴾

119. And what (is) for you^b that not you^z eat of what (*had been*) mentioned Allah's name on it;^x and qad (*already and affirmatively*) [He] expounded for you^b what [He] forbad on you^b except what you^z (*had been*) forced to it;^x and verily many surely mislead they^z by their ahwa¹⁷⁸ (*tendentious likings*) by other than knowledge; verily your^t Lord He (is) knowinger by the aggressors.

وَمَا لَكُمْ أَلَّا تَأْكُلُوا مِمَّا ذُكِّرَ اسْمُ اللَّهِ عَلَيْهِ وَقَدْ فَصَّلَ لَكُمْ مَا حَرَّمَ عَلَيْكُمْ إِلَّا مَا اضْطُرِرْتُمْ إِلَيْهِ وَإِنَّ كَثِيرًا لَيُضِلُّونَ بِأَهْوَاءِهِمْ بِغَيْرِ عِلْمٍ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِالْمُعْتَدِينَ ﴿١١٩﴾

120. And tharo (*let-you^z forsake/ leave-off*) overt (of) the sin^x and its^x covert; verily who^r they^z earn the sin they^z shall (be) requited by what they^z were yagtarefona (*committing/perpetrating*).

وَذَرُوا ظَاهِرَ الْإِثْمِ وَبَاطِنَهُ إِنَّ الَّذِينَ يَكْسِبُونَ الْإِثْمَ سَيَجْزَوْنَ بِمَا كَانُوا يَفْعَلُونَ ﴿١٢٠﴾

121. And let-not eat you^z of what not (*had been*) mentioned Allah's name on it;^x and verily it^x (is) surely a fesqon¹⁷⁹ (*a rebellion vis-à-vis Allah's command*); and verily the Satans surely [reveal]¹⁸⁰ to their aw'leya'e¹⁸¹ (*guardians/allies*) to dispute you^z they^z; and en (if) you^c obeyed them, certainly you^b (are) surely mushrekoona (*he-they who partner deities with Allah/ be-polytheists*).

وَلَا تَأْكُلُوا مِمَّا لَمْ يُذَكِّرْ اسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ لَفِسْقٌ وَإِنَّ الشَّيَاطِينَ لَيُوحُونَ إِلَيْكَ أَوْلِيَاءَهُمْ لِيَجْذِلُواكُمْ وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ ﴿١٢١﴾

¹⁷⁶ See the *Lexicon* attached to this *Translation* for this multi-meaning word = "المُسمع."

¹⁷⁷ See the *Lexicon* attached to this *Translation* for "muhtadee" and its plural "muhtadoon" / "muhtadeen."

¹⁷⁸ The word "هوى" is singular of "أهواء" translated as "(tendentious) liking," which in and of itself could be good or bad noble or vile. The Messenger (SAWS) says that believe not anyone of you until his "هوى" agrees with what I came with, i.e. The *Qur'an* and *Hadeeth*.

¹⁷⁹ See the *Lexicon* attached to this *Translation* for an elaboration on this rather important word.

¹⁸⁰ See footnote 16 above regarding reveal.

¹⁸¹ The word "أولياء" could also mean: friends, protectors.

122. Is [and] who^P [he] [was] dead then We quickened him and We made for him an illumination^x [he] walks by it^x in the mankind, like whom^P his parable^x/example^x (is) in the darknesses^w not surely [he] (is) egressing from it;^w like *tha'leka* (*that-afar-it/that*) (*had been*) adorned for the unbelievers what they^z were working.

أَوَمَنْ كَانَ مَيِّتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ كَمَنْ مَثَلُهُ فِي الظُّلُمَاتِ لَيْسَ بِخَارِجٍ مِّنْهَا كَذَلِكَ زُيِّنَ لِلْكَافِرِينَ مَا كَانُوا يَعْمَلُونَ ﴿١٢٢﴾

123. And like *tha'leka* (*afar-that-it*)^x We made in every village^w its^w bigs criminals to machinate they^z in it;^w and not they^z machinate except by their selves^w and not they^z perceive.

وَكَذَلِكَ جَعَلْنَا فِي كُلِّ قَرْيَةٍ أَكْثَرَ مُّجْرِمِيهَا لِيَمْكُرُوا فِيهَا وَمَا يَمْكُرُونَ إِلَّا بِأَنْفُسِهِمْ وَمَا يَشْعُرُونَ ﴿١٢٣﴾

124. And if came^w (to) them an *Aya'ton*^w (*message-/prophethood*) said they:^z never [we] believe until [we] (*are*) given like what (*had been*) given Allah's messengers; Allah (is) knowinger whence [He] make/emplaces His message; will betide whom^r *ajramno*¹⁸² (*he-they who had committed crime*) cringe *enda* (*by rule of*) Allah and a severe torment by what they^z were machinating.

وَإِذَا جَاءَهُمْ عَايَةٌ قَالُوا لَنْ نُؤْمِنَ حَتَّىٰ نُؤْتَىٰ مِثْلَ مَا أُوتِيَ رُسُلُ اللَّهِ ۗ اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ ۗ سَيُصِيبُ الَّذِينَ أَجْرَمُوا صَغَارٌ عِنْدَ اللَّهِ وَعَذَابٌ شَدِيدٌ بِمَا كَانُوا يَمْكُرُونَ ﴿١٢٤﴾

125. So whomever Allah wants to divinely-guide *yasbrah* ([He] *delightedly opens*) his chest for Islam; and whomever [He] wants to mislead him [He] makes his chest narrow *harajan*¹⁸³ (*constrictive/sinful*) as if only *yassa'ado* (*to distressingly gradually-ascends* [he])¹⁸⁴ in the sky;^w like *tha'leka* (*afar-that-it*)^x makes Allah the *rejsa*^x (*filth/anathema*)^x over whom^r not believe they.^z

فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ ۖ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا كَأَنَّمَا يَصَّعَّدُ فِي السَّمَاءِ ۚ كَذَلِكَ يَجْعَلُ اللَّهُ الرِّجْسَ عَلَى الَّذِينَ لَا يُؤْمِنُونَ ﴿١٢٥﴾

126. And this (is) *Sseratto* (*road/way*) (*of*) your^t Lord straight, *qad* (*already and affirmatively*) expounded We the *Aya'te*^w (*messages/signs/proofs*) for a people *yadhbakkarona* (*repetitively-reminisce they*^r).

وَهَذَا صِرَاطٌ رَبِّكَ مُسْتَقِيمًا قَدْ فَصَّلْنَا آيَاتِنَا لِقَوْمٍ يَذَّكَّرُونَ ﴿١٢٦﴾

127. For them the Peace's home^{w185} *enda* (*by munificence of/ by Rule of*) their Lord, and He (is) their *Wa'leyo* (*Guardian/Ally*) by what they^z were working.

﴿ هُمْ دَارُ السَّلَامِ عِنْدَ رَبِّهِمْ وَهُوَ وَلِيُّهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴾ ﴿١٢٧﴾

¹⁸² The word “أَجْرَمُوا” is made up of two parts: (1) “أَجْرَمَ” and (2) the “مُوا”= the *absentees masculine* speakers' pronoun for a plural. However, part (1) “أَجْرَمُوا” is a past tense for which there is no English correspondent verb. So, the closest approximation to that is: “crime committed,” which slightly different then the original text.

¹⁸³ The word “حَرَجٌ” = “أَضْيَقُ الضَّيْقُ,” see “اللسان,” e.g.: if you were to get two identical sheets of papers and put them congruently against one another the space between them is called “حَرَجٌ” that is there is practically nothing narrower than that space between the two sheets of paper. Also, “حَرَجٌ” could mean “sin.”

¹⁸⁴ The word “اصَّعَدَ” is unlike “صَعَدَ” as “اصَّعَدَ” means *بصعد بجهد متعالي متتالي*. See *اللسان*.

¹⁸⁵ The expression “Peace's home” is figurative Arabic tongue expression meaning: Paradise.

128. And day [He] throngs them together, O, the Jinn community *qad* (already and affirmatively) *istak-thartom*¹⁸⁶ (affirmably waxed you^g) of the humankind; and said their *aw'leya*¹⁸⁷ (guardians/allies) of the humankind: O, our Lord, *istamta'a*¹⁸⁸ (had lengthily affirmably enjoyed the transitory worldly delights) some of us by some and we reached our *ajala*¹⁸⁹ (term-limit), which^x *ajjalta* ([You^g] term-limited) for us; said [He]: the Hell^w (is) yourⁿ *mathwa** (obligatory: long-term-/semi-permanent-abode) immortals (you all are) in it,^w except whatever¹⁹⁰ Allah wills; verily your^t Lord (is) *Hakeemon*¹⁹¹ (infinite *hekma*)¹⁹² Effector), Omniscient.

وَيَوْمَ يُحْشَرُهُمْ جَمِيعًا يَمْعَشَرُ
الْجِنَّ قَدْ اسْتَكْرَثْتُمْ مِنَ الْإِنْسِ
وَقَالَ أَوْلِيَائُهُم مِّنَ الْإِنْسِ رَبَّنَا
اسْتَمْتَعَ بَعْضُنَا بِبَعْضٍ وَبَلَّغْنَا
أَجَلَنَا الَّذِي أَجَلْتَ لَنَا قَالَ النَّارُ
مَثْوَاكُمْ خَالِدِينَ فِيهَا إِلَّا مَا شَاءَ
اللَّهُ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ ﴿١٢٨﴾

129. And like *tha'leka* (afar-that-it/that)^x *nowalli* (We: empower-/enable) some (of) the *dha'lemeena*¹⁹³ (injustice-doers) (on) some (injustice-doers) by what they^z were earning.

وَكَذَلِكَ نُوَلِّي بَعْضَ الظَّالِمِينَ بَعْضًا
بِمَا كَانُوا يَكْسِبُونَ ﴿١٢٩﴾

130. O, community (of) the Jinn and the humankind: did not *ya'atee* (appear/come to) you^b messengers of (among) you^b narrating they^z on you^b My *Aya'te*^w (messages) and they^z warn you^b (about) yourⁿ *lega'a* (meeting with) this-day; said they^z: we witnessed-/testified on our selves,^w and beguiled^w them the life^w (of) the world^w and they^z witnessed/testified on their selves^w that they^z were unbelievers.

يَمْعَشَرُ الْجِنَّ وَالْإِنْسِ أَلَمْ يَأْتِكُمْ
رُسُلٌ مِّنكُمْ يَقْضُونَ عَلَيْكُمْ
ءَايَاتِي وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ
هَذَا قَالُوا شَهِدْنَا عَلَى أَنْفُسِنَا
وَعَرَّيْنَاهُمُ الْحَيَاةَ الدُّنْيَا وَشَهِدُوا عَلَى
أَنْفُسِهِمْ أَنَّهُمْ كَانُوا كَافِرِينَ ﴿١٣٠﴾

131. *Tha'leka* (afar-that-it/that)^x surely not was your^t Lord *muh'leka* (perishing/causer to perish) the villages^w by *d hulmen* (polytheism/injustice) while its^w people (are) *ghafeloona* (they who are unaware).

ذَلِكَ أَن لَّمْ يَكُنْ رَبُّكَ مُهْلِكَ
الْقُرَىٰ ظُلُمٍ وَأَهْلُهَا غَفْلُونَ ﴿١٣١﴾

132. And for each (are) ranks^w of what they^z worked and your^t Lord (is) not indeed a neglector *amma* (regarding) what they^z work.

وَلِكُلِّ دَرَجَتٌ مِّمَّا عَمِلُوا
وَمَا رَبُّكَ بِغَافِلٍ عَمَّا يَعْمَلُونَ ﴿١٣٢﴾

¹⁸⁶ See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word.

¹⁸⁷ The word “أولياء” could also mean: friends, protectors.

¹⁸⁸ The word “استمتع” is “تمتع طويلا” see “الهادي” hence lengthily is added to emphasize this concept.

¹⁸⁹ The word “الأجل” means term-limit, see اللسان.

*In “اللسان” “ثوى” = هلك; and “مثنوى” in The Qur’an overwhelmingly is joined with Hell. So, whoever is in the “مثنوى” is there by force of his/her circumstances and not by his/her choice per se. So, *mathwa*-abode is an obligatory one and so “forced: long-term/semi-permanent-abode” seems to me rather appropriate.

¹⁹⁰ The particle “ما” is “اسم أو أداة شرط” = conditional noun/particle; or “ما” = “اسم موصول” = connective noun meaning that which. See النذر المصون، لـ احمد الحلب وإعراب القرآن، لمحمود صافي.

¹⁹¹ See the *Lexicon* attached to this *Translation* for an exposition on the words “الحكيم” and “حكيم.”

¹⁹² See the *Lexicon* attached to this *Translation* for “bekma.”

¹⁹³ The “ظالمين” = “the injustice-doer,” as “الظلم” = “injustice.”

133. And your^t Lord, The Rich, mercy^w possessor, *en* (if) [He] wills [He] undoes you^b and *yastakblef* ([He] affirmably makes vicegerents) from after you^b whatever¹⁹⁴ [He] wills; just-as [He] constituted you^b of other people's progeny/creation.¹⁹⁵
134. Verily what you^z (are being) promised surely (it^x is) aa'ten (approaching/coming); and not you^c (are) surely enfeeblers.
135. Let-say [you^s]: O, my people let-work you^z over yourⁿ status, verily I am a worker ([over mine]); so you^z will know for whom^p (to) be for him the home's^{w196} (world's/Hereafter's) consequence;^w verily it^x (the truth^x), not prosper the dba'lemonoona¹⁹⁷ (injustice-doers).
136. And they^z made for Allah of what *thara'a* ([He] created/propagated/manifested) of the *bartha* (tillage-/cultivation) and the *an'aa'me*^{w198} (cattle/sheep/goats-/and camels)^w a lot then said they:^z this (is) for Allah by their claim and this (is) for our partners (their deities); so what [was] for their partners so [it^x] reaches not to Allah and what [was] for Allah so it^x reaches to their partners; fouled what they^z rule.
137. And like *tha'leka* (afar-that-it/that)^x adorned for a multitude of the *mushbrekeena* (he-they who partner deities with Allah/he-polytheists) murder (of) their children their partners to *yurdo*¹⁹⁹ (cause to: perish-/die-out) them and to addle they^z on them their religion;²⁰⁰ and if willed Allah not done it^x they;^z so let-leave them [you^s] and what *yaftarona* (they^z craft a lie for fraudulent end).

¹⁹⁴ The particle “ما” is “إسم أو أداة شرط” = conditional noun/particle; or “ما” = “إسم موصول” = connective noun meaning *that which*. See *الذر المصون، لـ أحمد الحلب وإعراب القرآن، لمحمود صافي*.

¹⁹⁵ The word “ذرية” linguistically has double meaning: (1) creation or (2) progeny. See *الهادي*. Clearly in this context creation is what applies.

¹⁹⁶ See the *Lexicon* attached to this Translation for the word “dar” which has several meanings. Among such meanings in this context are: (1) *this world* and (2) *the hereafter*.

¹⁹⁷ The “ظالمون” = “the injustice-doer,” as “الظلم” = “injustice.”

¹⁹⁸ The word “the an’aa’m” = “الأنعام” or “نعم” means those animals that have cloven hoof (foot) and an udder, such as the camel, the cow, the sheep, the goat, etc. In Arabic: “كل ذي خلف و ظلف” = cattle, sheep, goats, and camels

¹⁹⁹ The word “يردوهم” means to die out them, cause them to cease living completely.

²⁰⁰ Presumably the religion of Ismael (Ishmael), which they had corrupted.

138. And said they:^z this^w (are) an'aa'mon^{w201} (cattle/sheep/goats/and camels)^w and barthon²⁰² (tillage/crops/produce) (are) sacrosanct/taboo not yatt'amo ([he] ingests) it^w except whom^p we will, by their claim; and an'aa'mon^w (had been) forbidden^w its^w backs and an'aa'mon^w they^z mention not over it^w Allah's name, ifteyra'an (craftily fabricated lie for fraudulent end) on Him; [He] will requite them by what they^z were yaftarona (they^z craft a lie for fraudulent end).
139. And said they^z what (is) in the bellies of this^w the an'aa'me^{w203} (cattle/sheep/goats/and camels)^w (are) purely for our males and (are) muharramon (forbidden/illegitimate) on our spouses; and en (if) be (it^x) a carrion then they (are) in it^x sharers; requites them [He] will, (for) their description; verily He (is) Hakeemon²⁰⁴ (infinite bekma²⁰⁵ Possessor) Omniscient.
140. Qad (already and affirmatively) lost who^r they^z killed their children preposterously by other than knowledge and they^z forbad what Allah razaqa (provided/availed) them ifteyra'an (craftily fabricated lie for fraudulent end) on Allah; qad (already and affirmatively) strayed they^z and they^z were not muhtadeena²⁰⁶ (be-they who are divinely-guided).
141. And He Who established gardens^w trellised^w and other than trellised^w and the date-palms^w and the zar'aa^{x207} (the vegetation after sprouting)^x dissimilar its^x okola²⁰⁸ (fruits/morsel/edibles); and the olives and the pomegranates, a look-alike and other than a similar; let-eat you^z of its^x thama're^x (trees/plants crops/fruits)^x if [it^x] athmara (fruited/cropped) and aa'to (let-[you^z] accord/allot) its^x right²⁰⁹ (on) day of its^x harvest; and let-not you^z squander; verily He loves not the prodigals/squanderers.

²⁰¹ The word "the an'amo" = "الأنعام" or "neam" "تعم" means those animals that have cloven hoof (foot) and an udder, such as the camel, the cow, the sheep, the goat, etc. In Arabic: "كل ذي خلف و ظلف" = cattle, sheep, goats, and camels.

²⁰² The word "حرث" has multiple meanings; in this context it means crops or produce. See روح المعاني and اللسان.

²⁰³ Ibid.

²⁰⁴ See the Lexicon attached to this Translation for an exposition on the words "الحكيم" and "حكيم."

²⁰⁵ See the Lexicon attached to this Translation for "bekma."

²⁰⁶ See the Lexicon attached to this Translation for "muhtadee" and its plural "muhtadoon"/"muhtadeen."

²⁰⁷ See the Lexicon attached to this Translation or the Introduction for details on this unique word.

²⁰⁸ The word "okol'e" = "أكل" is singular, masculine, subjective noun having several meanings: (1) the fruits, (2) the morsel/crops of any food or fruit, (3) the edibles, (4) the lot or portion of food or fruit.

²⁰⁹ Here "its right" means the Zakah (the prescribed Sharey'a almsgiving) according to a great many commentators; but others maintain that in addition to the Zakah, this "right" means a portion of the harvest to be given as charity to the poor who happen to attend the harvesting, as was customary before the Zakah was decreed.

142. And of the *an'aa'me*^w (cattle/sheep/goats/and camels)^w a burden-carrier^{w210} and a *farshan*²¹¹ (small *an'aa'me* for consumption); let-eat you^z of what Allah provided you,^z and let-not *tatta'be'o* (closely-follow you^z) the steps of the Satan; verily he (is) for you^z a foe²¹² manifest.
وَمِنَ الْأَنْعَامِ حَمُولَةً وَفَرْشًا
كُلُوا مِمَّا رَزَقَكُمُ اللَّهُ وَلَا
تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ
عَدُوٌّ مُّبِينٌ ﴿١٤٢﴾
143. Eight pairs: of the sheep twain and of the goat twain; let-say [you^s]: did the twain male forbad [He] or the twain females; or (that) comprised^w [on it^x] the twain females' wombs; *nabbe'oney* (let inform me you^f by piece-of-significant-and-availing-news) by knowledge, en (if) you^c were *ssadeqeena* (always-truth-enforcers).
ثَمَانِيَةَ أَزْوَاجٍ مِّنَ الضَّأْنِ اثْنَيْنِ
وَمِنَ الْمَعْزِ اثْنَيْنِ قُلْ ءَالَّذِينَ
حَرَّمَ أَمْ الْإِنثَيْنِ أَمْ الْأُنثَيْنِ
عَلَيْهِ أَزْحَامُ الْإِنثَيْنِ نَبِّئُونِي بِعِلْمٍ
إِن كُنْتُمْ صَادِقِينَ ﴿١٤٣﴾
144. And of the camels twain and of the cattle^w twain let-say [you^s]: did the twain male forbad [He] or the twain females; or (that) comprised^w [on it^x] the twain females' wombs; or you^c were witnesses *edh* (when) enjoined you^b Allah by this; so who^a (is) wronger²¹³ than of whom^p *iftra* ([he] crafted a lie for fraudulent end) on Allah a lie to mislead [he] the mankind by other than a knowledge; verily Allah not *yahdey* (divinely-guides) the people, the *dha'lemeend*²¹⁴ (injustice-doers).
وَمِنَ الْإِبِلِ اثْنَيْنِ وَمِنَ الْبَقَرِ اثْنَيْنِ
قُلْ ءَالَّذِينَ حَرَّمَ أَمْ الْإِنثَيْنِ
أَمْ الْأُنثَيْنِ أَمْ كُنْتُمْ شُهَدَاءَ إِذْ
وَضَعَكُمُ اللَّهُ هَٰذَا فَمَنْ أَظْلَمُ مِمَّنْ
افْتَرَىٰ عَلَى اللَّهِ كَذِبًا لِّيُضِلَّ النَّاسَ
بِغَيْرِ عِلْمٍ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ
الظَّالِمِينَ ﴿١٤٤﴾
145. Let-say [you^s]: [I] find not in what (had been) revealed²¹⁵ to me *muharraman* (forbidden/illegitimate) on *tta'emon* (ingestion-taker) *yatt'amo* ([he] ingests/eats) it^x except that [it^x] be a carrion^w or blood *masfohan*²¹⁶ (which is being poured forth), or flesh (of) a swine so verily it^x (is) a *rejson*^x (filth/anathema)^x or a *fesqan*²¹⁷ (rebellion vis-à-vis Allah's command) (had been) invoked for other than Allah by it^x; so whoever [he] (had been) forced other than a transgressor and neither an aggressor, then verily your^t Lord (is) *Ghafooron* (iterative Forgiver) *Raheemon* (iterative mercy Giver).
قُلْ لَا أَجِدُ فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا
عَلَىٰ طَاعِمٍ يَبْعَمُهُ إِلَّا أَنْ
يَكُونَ مَيْتَةً أَوْ دَمًا مَّسْفُوحًا أَوْ
لَحْمَ خِنْزِيرٍ فَإِنَّهُ رِجْسٌ أَوْ
فَسَقًا أَهْلَ لَغْوٍ لِلَّهِ بِهِ فَمَنْ
أَضْطَرَّ عَرِي بَاطِلٌ فَلَا عَادِيَ
رَبِّكَ عَفْوٌ رَّحِيمٌ ﴿١٤٥﴾

²¹⁰ The word “حَمُولَةً” means those animals of the “an'aam” that could carry burdens on their bodies.

²¹¹ The word “فرشا” has many meanings, among them as in this context, the small an'aam for consumption.

²¹² The word “عدو” in Arabic is used for: (1) singular and (2) plural as well as (3) “multitudinous foe,” see الهادي واللسان.

²¹³ See the Lexicon attached to this Translation for “ظالم” = “فاعل الظلم” = “injustice-doer” and “أظلم” = “wronger.”

²¹⁴ The “ظالمين” = “the injustice-doer,” as “الظلم” = “injustice.” See footnote 148 below.

²¹⁵ See footnote 16 above regarding reveal.

²¹⁶ The word “masfohan” is singular, masculine, objective noun, meaning that which is being poured forth, for which there is no English equivalent.

²¹⁷ See the Lexicon attached to this Translation for an elaboration on this rather important word.

146. And on whom^r *bado*²¹⁸ (they who had adopted the Jewish "law"/customs/repented) We forbade every claw possessor; and of the cattle^w and the sheep^w We forbade on them their both fats save what bore^w their both backs or the entrails or what (got) mixed by a bone; *tha'leka* (afar-that-it/that)^x We requited them by their *baghya* (selfish envy/transgression) and verily We surely (are) *ssadeqoona* (always truth enforcers).
وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا كُلَّ ذِي ظُفْرٍ وَمِنَ الْبَقَرِ وَالْغَنَمِ حَرَّمْنَا عَلَيْهِمْ شُحُومَهُمَا إِلَّا مَا حَمَلَتْ ظُهُورُهُمَا أَوْ الْحَوَايَا أَوْ مَا اخْتَلَطَ بِعَظْمٍ ذَلِكَ جَزَيْنَهُمْ بِبَغْيِهِمْ وَإِنَّا لَصَادِقُونَ ﴿١٤٦﴾
147. Then *en* (if) they^z denied you^g then let-say [you^s]: yourⁿ Lord (is) possessor (of) a broad^w/vast^w mercy^w and not (to be averted/forthwith-retained) His *ba'saso*²¹⁹ (intense torment) a'n (off) the people, the criminals.
فَإِنْ كَذَّبُوكَ فَقُلْ رَبُّكُمْ ذُو رَحْمَةٍ وَاسِعَةٍ وَلَا يُرَدُّ بَأْسُهُ عَنِ الْقَوْمِ الْمُجْرِمِينَ ﴿١٤٧﴾
148. Shall say who^r they^z partnered (deities with Allah) had Allah willed not partnered we and nor our fathers and nor forbade we of a thing; like *tha'leka* (afar-that-it)^x denied they^z of before them until they^z tasted Our *ba'asa* (intense torment); let-say [you^s]: do you^z have of a knowledge^x so *tokhrejo* (you^z produce) it^x for us; *en* (not) *tatta'be'ona* (closely-follow you^z) except the presumption, and *en* you^f (are) except conjecturing.
سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا وَلَا آبَاؤُنَا وَلَا حَرَّمْنَا مِنْ شَيْءٍ كَذَلِكَ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ حَتَّى ذَاقُوا بَأْسَنَا قُلْ هَلْ عِنْدَكُمْ مِنْ عِلْمٍ فَتُخْرِجُوهُ لَنَا إِنْ تَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ أَنْتُمْ إِلَّا تَخْرُصُونَ ﴿١٤٨﴾
149. Let-say [you^s]: so for Allah (is) the ultimate^w argument,^w then if [He] willed surely [He] (would have) surely *bada* (divinely-guided) you^z wholes.
قُلْ فَلِلَّهِ الْحُجَّةُ الْبَلِغَةُ فَلَوْ شَاءَ لَهَدَيْكُمْ أَجْمَعِينَ ﴿١٤٩﴾
150. Let-ay [you^s]: *halomma*²²⁰ (bring forth) yourⁿ witnesses-/testifiers, who^r (would) testify they^z that Allah forbade this, so *en* (if) testified they^z then let-not testify [you^s] with them and let-not *tattabe'a* (closely-followed [you^s]) *ahwa* (tendentious likings) (of) whom^r they^z denied by Our *Aya'te*^w (messages) and who believe they^z not by the Hereafter^w and they by their Lord *ya'adeloona* (they^z equalize/partner other deities as coequals to Allah).
قُلْ هَلُمْ شُهَدَاءُكُمْ الَّذِينَ يَشْهَدُونَ أَنَّ اللَّهَ حَرَّمَ هَذَا فَإِنْ شَهِدُوا فَلَا تَشْهَدْ مَعَهُمْ وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَهُمْ بِرَبِّهِمْ يَعْدِلُونَ ﴿١٥٠﴾
151. Let-say [you^s], let-come you^z [I] recite what forbade yourⁿ Lord on you^z: that not you^z partner
قُلْ نَعَالُوا أَتْلُ مَا حَرَّمَ

²¹⁸ The word "bada" for the singular and "bado" for the plural has three distinct Arabic meanings: (1) returned to the truth; (2) returned and repented; (3) entered into the "law" (religion) of the Jews and adopted the Jewish customs. It is interesting that the Hebrew language does not have a word for "religion" per se, that is why they say: "law," that is they say the Mosaic Law, instead of Mosaic religion.

²¹⁹ See the Lexicon attached to this Translation for more elaboration on this wondrous word.

²²⁰ The Arabic word "هلم" has several meanings, such as: come forth, come on, bring (me), give (me).

(other deities) by Him a thing, and by both the begetters (parents) *ehsan* (meritorious deed); and let-not you^z kill yourⁿ children of penury; We *narxogo* ([We] provide/allot) you^b and *eyyabum*²²¹ (indeed including them); and let-not near you^z the profanities^{w222} what appeared/manifested of it^w and what hid; and let-not kill you^z the self^w which^u Allah hallowed/forbad except by the right *tha'lekum* (collective-afar-He)^x [He] enjoined you^z by it^x *la'all* (craving currently unavailable deed that, perhaps) you^b cerebrate you.^z

رَبُّكُمْ عَلَيْكُمْ إِلَّا تَنْشُرُوا
بِهِ سَيِّئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَلَا
تَقْتُلُوا أَوْلَادَكُمْ مِمَّنْ اِمْلَقِي
تَحْنُ زُرُّكُمْ وَإِيَّاهُمْ وَلَا
تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا
وَمَا بَطَّنَ وَلَا تَقْتُلُوا النَّفْسَ
الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ذَلِكَ
وَصَّكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿١٥١﴾

152. And let-not near you^z the orphan's possession except by which^u (*is*) *ahsa'no*²²³ (perfecter and beautifuler) until [he] attains his *ashudda*²²⁴ (prime/full mental and physical strengths); and let-fulfill²²⁵ you^z the measure and the balance by the *gesstee*²²⁶ (rendering absolute-justice post removal of injustice); not [We] charge a self^w except its^w capacity; and if said²²⁷ you^c then *e'edelo* (let-be-just you^x) and albeit [he] was kin-possessor, and by Allah's covenant let-fulfill you^z *Tha'lekum* (collective-afar-He)^x [He] enjoined you^z by it^x *la'all* (craving currently unavailable deed that, perhaps) you^b reminisce you.^z

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ
أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ وَأَوْفُوا
الْكَيْلَ وَالْمِيزَانَ بِالْقِسْطِ لَا
تُكِلُفُ نَفْسًا إِلَّا وُسْعَهَا وَإِذَا
قُلْتُمْ فَأَعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَىٰ
وَبِعَهْدِ اللَّهِ أَوْفُوا ذَلِكَ
وَصَّكُمْ بِهِ لَعَلَّكُمْ تَذَكَّرُونَ ﴿١٥٢﴾

153. And verily this (*is*) My *Sseratte*^x (road/way)^x straight, so *etta'be'o* (let-closely-follow you^x) it^x and let-not *tattabe'o* (closely-follow you^x) the paths,²²⁸ then sundered by you^z off His path; *Tha'lekum* (collective-afar-He)^x enjoined you^z [He] by it^x *la'all* (craving currently unavailable deed that, perhaps) you^b *tattaqoona* (reverently guard you^x not to displease Allah).

وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا
فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ
فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ذَلِكَ
وَصَّكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٥٣﴾

154. Afterwards *aa'tayna* (We accorded/gave) *Mosa* (Moses) the book conclusively²²⁹ on whom^x *ahasana*

ثُمَّ ءَاتَيْنَا مُوسَى الْكِتَابَ تَمَامًا

²²¹ The word “إِيَّاهُ” = “أداة تأكيد لضمير منصوب” = an article of intensity for an objective pronoun.

²²² The word “فاحشة” = “profanity” (plural “فواحش” as indefinite noun or plural “الفواحش” as definitive noun) means vulgar or irreverent say or action, i.e. excess of ugliness in statement or action by an entity, a person or a group, or any of Allah's proscriptions. Some times the word “فاحشة” or “الفاحشة” is euphemistically used to mean adultery or fornication or homosexuality, as in this context.

²²³ There is no English word for أحسن = *ahsane*. Both words perfecter and beautifuler are in their adjective sense.

²²⁴ The Arabic word “ashudda” = “أشده” translated as [his “prime, full strength”] meaning reached the ideal age of physical and mental strengths.

²²⁵ The word “أوفوا” from “الوفاء” = “التمام” meaning gathering the last component of any obligation to make it a whole. So, “أوفوا” means you endeavor and gather the last part of an obligation and fulfill it.

²²⁶ See the Lexicon attached to this Translation for the difference between “القسط” and “العدل.”

²²⁷ That is to say in a statement of judgment or decision in any case of dispute.

²²⁸ That is “other” paths.

²²⁹ See the Lexicon attached to this Translation for more elaboration on this word, for the distinctive difference between “conclusion” and “completion.” Thus, the book was given in conclusion to he who accepted it and complied with its dicta, primarily the great messenger of Allah Mosa (Moses), peace be upon him, or any one who likewise accepted the book and complied with its dicta.

([he] who rendered meritorious-deed/say), and an expounding for everything, and a *hudan* (divine-guidance)^x and a mercy,^w la'allā (craving currently unavailable deed that/perhaps) they by their Lord's *lega'a* (meeting with) believe they.^z

عَلَى الَّذِي أَحْسَنَ وَتَفْصِيلاً
لِكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لَّعَلَّهُمْ
يُلْقَاءُ رَبَّهُمْ يُؤْمِنُونَ ﴿١٥٤﴾

155. And this (is) a book^x We descended it^x blessed^x so *ettabe'o* (let-you^z closely-follow) it^x and *ettaqo* (let reverentially guard you^z not to displease Allah) la'allā (craving currently unavailable deed that, perhaps) you^b *turhamoona* (you^z be mercy-given).

وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ
فَاتَّبِعُوهُ وَاتَّقُوا لَعَلَّكُمْ تُرْحَمُونَ ﴿١٥٥﴾

156. That-not²³⁰ you^z say: verily only the book (*had been*) descended on *ta'efatayn*^w (band/party)^w of before us; and *en*²³¹ (indeed) We were regarding their study (*are*) surely neglectors.

أَنْ تَقُولُوا إِنَّمَا أَنْزَلَ الْكِتَابَ عَلَى
طَائِفَتَيْنِ مِنْ قَبْلِنَا وَإِنْ كُنَّا عَنْ
دِرَاسَتِهِمْ لَغَفْلِينَ ﴿١٥٦﴾

157. Or say you:^z had that we (*had been*) descended on us the book surely (*we would have been*) *ahda* (of better/more divinely-guided) than them; so *qad* (already and affirmatively) came^x (to) you^b evidence^w from yourⁿ Lord and a *hudan* (divine-guidance)^x and a mercy;^w so who^a (is) wronger²³² than who^p [he] denied by Allah's *Aya'te*^w (messages/The Qur'an) and [he] shunned a'n (off) it;^w [We] shall requite whom^r they^z shun a'n Our *Aya'te*,^w the ill torment by what they^z were shunning.

أَوْ تَقُولُوا لَوْ أَنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ
لَكُنَّا أَهْدَى مِنْهُمْ فَقَدْ جَاءَكُمْ
بَيِّنَةٌ مِنْ رَبِّكُمْ وَهُدًى
وَرَحْمَةٌ فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ
بِعَايَاتِ اللَّهِ وَصَدَفَ عَنْهَا سَنَجْزِي
الَّذِينَ يَصْدِفُونَ عَنْ آيَاتِنَا سُوءَ
الْعَذَابِ بِمَا كَانُوا يَصْدِفُونَ ﴿١٥٧﴾

158. Do they^z wait/look except that *ta'teya*^w (approach-/come to)^w them the angels or *ya'ateya*^x (approaches/comes)^x your^t Lord or *ya'ateya*^x some (of) your^t Lord's *Aya'te*^w (miracles/signs/proofs); day *ya'atee*^x (appear-/happen)^x some (of) your^t Lord's *Aya'te*^w benefits not a self^w its^w belief not had believed-she^y of before or earned-she^y in its^w belief a *khayran* (worship-/goodness/desirables); let-say [you^s]: let-wait you^z verily we (*are*) *muntadheroona* (ones that are waiting).

هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ
الْمَلَائِكَةُ أَوْ يَأْتِيَ رَبُّكَ أَوْ يَأْتِيَ
بَعْضُ آيَاتِ رَبِّكَ يَوْمَ يَأْتِي بَعْضُ
آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا إِمْتِنَانُهَا
لَمْ تَكُنْ ءَامِنَةً مِنْ قَبْلُ أَوْ كَسَبَتْ فِي
إِيمَانِهَا خَيْرًا قُلِ انْظُرُوا إِنَّا مُنْظِرُونَ ﴿١٥٨﴾

159. Verily who^r they^z sundered their religion and they^z were sects/factions,²³³ not you^g (*are*) of them of a thing; verily only their matter (is) to Allah afterwards *youna'bbe'o* ([He] inform by piece-of-significant-and-availing-news) them by what they^z were doing.

إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِعَاعًا
لَسْتَ مِنْهُمْ فِي شَيْءٍ إِنَّمَا أَمْرُهُمْ إِلَى
اللَّهِ ثُمَّ يُنْشِئُهُمْ بِمَا كَانُوا يَفْعَلُونَ ﴿١٥٩﴾

²³⁰ This “أن” is for “لننأ” which means so-that-not.

²³¹ The particle “إن” has several applications, here (and Allah knows best) it means *surely, certainly, indeed*.

²³² See the *Lexicon* attached to this Translation for “ظالم”=“فاعل الظلم”=“injustice-doer” and “ظالم”=“wronger.”

²³³ The word “شيع”=“sects/factions” in the sense of a *smaller cohesive groups* contentious with respect to a larger group following and succoring each other.

160. Whoever came^x [he] by a *hasanatey*^w (meritorious-deed)^w verily for him ten folds its^w like, and whoever came^x [he] by the *sayye'aa'te*^w (demeritorious-deed)^w then not (to be) requited [he] except its^w like, while they (are) not *yodh'lamoona*²³⁴ (to be wronged they^z).
 مَن جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ مَثَالٍ هَاتِهَا وَمَن جَاءَ بِالْسَيِّئَةِ فَلَا يُجْزَى إِلَّا مِثْلَهَا وَهُمْ لَا يُظْلَمُونَ ﴿١٦٠﴾
161. Let-say [you^s]: verily I *hada* (divinely-guided) me my Lord to *Sseratten* (single and specific Path) straight, a religion *geyaman*²³⁵ (forthright/suitable for living), (Ebraheema's (Abraham)'s sect^w/faith^w *haneefan*²³⁶ (rightly inclined he) and [he] was not of the *mushbrekeena* (be-they who partner deities with Allah/ be-polytheists).
 قُلْ إِنِّي هَدَيْتَنِي رَبِّيَ إِلَى صِرَاطٍ مُسْتَقِيمٍ دِينًا قِيَمًا مِّلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٦١﴾
162. Let-say [you^s]: verily my Prayer^w and my *nosok* (worship-commands/especially concerning Hajj, i.e. pilgrimage to Mecca)^x and my living^x and my dying^x (all are) for Allah the worlds' Lord.
 قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٦٢﴾
163. No partner for Him and by *tha'leka* (afar-that-it)^x I (had been) commanded and I am the Muslims' first.
 لَا شَرِيكَ لَهُ. وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ ﴿١٦٣﴾
164. Let-say [you^s]: do other than Allah [I] desire a Lord while He (is) Lord (of) everything; and earns^w not every self^w except on it,^w and not *ta'zero* (ill-burdens, sins, offends) a *wa'zeyra'ton* (she-ill-burden-bearer/ she-sinner/ she-offender) another's *wezra* (an ill-burden/ sin/ offense);²³⁷ afterwards to yourⁿ Lord (is) yourⁿ return, then *youn'bbe'o* ([He] inform by piece-of-significant-and-availing-news) you^b by what you^c were in it^x differing.
 قُلْ أَغَيْرَ اللَّهِ أَبْغَى رَبًّا وَهُوَ رَبُّ كُلِّ شَيْءٍ وَلَا تَكْسِبُ كُلُّ نَفْسٍ إِلَّا عَلَيْهَا وَلَا نُزِرْ وَازِرَةً وَزَرَ أُخْرَى ثُمَّ إِلَيْكَ مَرْجِعُكُمْ فَيُنَبِّئُكُمْ بِمَا كُنتُمْ فِيهِ تَخْلِفُونَ ﴿١٦٤﴾
165. And He Who made you^b the Earth's^w *kbala'ef*²³⁸ (iterative successors) and [He] raised some (of) you^b above some ranks^w to essay you^z [He] in what *aa'ta* ([He] accorded/allot) you;^b verily your^t Lord (is) swift (in) the punishment and verily He surely (is) *Ghafooron* (iterative Forgiver) *Raheemon* (iterative mercy Giver).
 وَهُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ الْأَرْضِ وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِّيَبْلُوكُمْ فِي مَا آتَاكُمْ إِنَّ رَبَّكَ سَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَحِيمٌ ﴿١٦٥﴾

²³⁴ The word "wrongs" has myriads of meanings, among them: *curtails* or *diminishes*, as in this *Ayah*.

²³⁵ The word "الراغب" = "مستقيماً" i.e. means *forthright/suitable for living*. See *اللسان*.

²³⁶ The word "حنيفاً" = "ميلاً" is an *adverbial* construct, hence "leanly." See *إعراب القرآن، لمحمود صافي*. The "leaning" is to the sound religion or faith of Ibraheem's (Abraham's); as he *leaned away* from his people's faith which was based on *multiple* idols' worships.

²³⁷ See the *Lexicon* attached to this *Translation* regarding *ill-burden*.

²³⁸ The word "خلائف" = plural for "خالف" = successor, i.e. a *masculine plural*; while "خلفاء" = plural of "خليفة". +



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me (The iterative Mercy Giver)*

1. *Alif Lam Meem Ssadd*.¹

المصّ

2. A Book^x (*had been*) descended to you^g so let-not be in your^t chest a *harajon*² (*constraint/sin*) from it;^x to warn[you^s] by it;^x and a reminiscence/remembrance^{w3} for the believers.

كُنْتُ أَنْزِلَ إِلَيْكَ فَلَا يَكُنْ فِي صَدْرِكَ حَرَجٌ مِّنْهُ لِنُنْذِرَ بِهِ وَذِكْرَىٰ لِلْمُؤْمِنِينَ

3. *Ettabe'o* (*let-closely follow you^x*) what (*had been*) descended to you^b from yourⁿ Lord and let-not *tattabe'o* (*closely-follow you^z*) of lesser than Him *an'leyaa*⁴ (*guardian/ally*), little you^z reminisce.

اتَّبِعُوا مَا أَنْزَلَ إِلَيْكُم مِّن رَّبِّكُمْ وَلَا تَتَّبِعُوا مِن دُونِهِ أَوْلِيَاءَ قَلِيلًا مَّا تَذَكَّرُونَ

4. And how-many⁵ of a village^w We perished it;^w so came (*to*) it^w Our *Ba'so* (*intense: Torment/Might*) *bayatan* (*nocturnally*) or they were noon-napping-/noon-nappers.⁶

وَكَمْ مِّن قَرْيَةٍ أَهْلَكْنَاهَا فَجَاءَهَا بَأْسُنَا بَيِّنًا أَوْ هُمْ قَائِلُونَ

5. Then not was their invocation⁷ *edh* (*when*) came (*to*) them Our *Ba'so* (*intense: Torment/Might*) except that they^z said: verily we were *dha'lemeena*⁸ (*injustice-doers*).

فَمَا كَانَ دَعْوُهُمْ إِذْ جَاءَهُمْ بَأْسُنَا إِلَّا أَنْ قَالُوا إِنَّا كُنَّا ظَالِمِينَ

6. Then⁹ verily assuredly¹⁰ question [*We*] whom^t (*had been*) sent to them¹¹ and verily assuredly question [*We*] the *mursaleena* (*sent-messengers*).

فَلَنَسْأَلَنَّ الَّذِينَ أُرْسِلَ إِلَيْهِمْ وَلَنَسْأَلَنَّ الْمُرْسَلِينَ

7. So surely [*We*] assuredly¹² narrate on them by knowledge and not We were absentees.

فَلَنَقْصُرَ عَلَيْهِمْ بِعِلْمٍ وَمَا كُنَّا غَائِبِينَ

¹ See the details in the *Lexicon* attached to this Translation.

² The word "حَرَجٌ" = "اضيق الضيق" see "اللسان" e.g.: if you were to get two identical sheets of papers and put them congruently against one another the space between them is called "حَرَجٌ" that is there is practically nothing narrower than that space between the two sheets of paper. Also, "حَرَجٌ" could mean "sin."

³ The word "ذِكْرَى" is "reminiscence" based on this great *Ayah*, "And if the Satan (*causes*) you^g to assuredly forget then let-not [you^{el}] sit, after [the] reminiscence" (S6: 68).

⁴ The word "أَوْلِيَاءَ" could also mean, among them: *protector, friend*.

⁵ The word "كَمْ" is an interrogative exclamatory particle, meaning: "how-many," "how-much," "how-long."

⁶ The word "قَائِلُونَ" denotes: *noon-napping* or it is a plural for "قَائِلٌ" who takes a *noon-nap*. But what must be pointed out is that "nap" in English means *any sleep for a brief period during the day*. That is why the prefix of "noon" here to specify the time of such a nap.

⁷ The word "دَعْوَى" has two distinctly different meanings. (a) *Invocation*, or (b) *Argument*, in a situation.

⁸ The "ظَالِمِينَ" = "the injustice-doer," as "الظلم" = "injustice."

⁹ Many of the *Qur'anic commentators* consider this "ف" as an article of "عطف" = *copulative (connective)*, or *inceptive*, i.e. indicating a beginning or a resumption of speech.

¹⁰ The "ل" in "لَنَسْأَلَنَّ" is a juratory "ل" = "القسم" amounting to = "التأكيد", i.e. *affirmation*, expressed here by "assuredly."

¹¹ That is *message* or *messenger*. The "ل" in "لَنَسْأَلَنَّ" is a juratory "ل" = "القسم" amounting to = "التأكيد", i.e. *affirmation*, expressed here by "assuredly". See *إعراب القرآن، لمحمود صافي* and *القرطبي*.

¹² The "ل" in "لَنَقْصُرَ" is a juratory "ل" = "القسم" amounting to = "التأكيد", i.e. *affirmation*, expressed here by "assuredly"

8. And the weight then-day (is) the right; so whoever *thagolat* (became heavy)^w his weights^w then those, they (are) the thrivers. وَالْوَزْنُ يَوْمَئِذٍ الْحَقُّ فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٨﴾
9. And whoever lightened^w his weights^w then those who^r they^z lost their selves^w for what they^z were by Our *Aya'te*^w (messages^w) wronging¹³ they.^z وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ يَمَّا كَانُوا بِآيَاتِنَا يَظْلِمُونَ ﴿٩﴾
10. And *laqad* (verily, already and affirmatively) We empowered/established¹⁴ you^b in the Earth^w and We made for you^b in it^w livelihoods, little indeed¹⁵ you^z thank. وَلَقَدْ مَكَّنَّاكُمْ فِي الْأَرْضِ وَجَعَلْنَا لَكُمْ فِيهَا مَعِيشٌ قَلِيلًا مَا تَشْكُرُونَ ﴿١٠﴾
11. And *laqad* (verily, already and affirmatively) We created you;^b afterwards We portrayed/fashioned you;^b afterwards We said for the angels: let-kowtow you^z for Adam; so they^z kowtowed except Iblis (*Satan*) [he] [was] not of the *sa'jedeena* (they who kowtowed/they who were kowtowing). وَلَقَدْ خَلَقْنَاكُمْ ثُمَّ صَوَّرْنَاكُمْ ثُمَّ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ لَمْ يَكُنَ مِنَ السَّاجِدِينَ ﴿١١﴾
12. Said [He]: what prevented you^g not to kowtow [you]^s *edh* (since/when) I commanded you;^g said [he]: I am *khayron* (choicer/superior/worthier) than him; You^g created me of a fire^w and You^g created him of a mud. قَالَ مَا مَنَعَكَ أَلَّا تَسْجُدَ إِذْ أَمَرْتُكَ قَالَ أَنَا خَيْرٌ مِّمَّنْ خَلَقَنِي مِنْ نَارٍ وَخَلَقْتَهُ مِنْ طِينٍ ﴿١٢﴾
13. Said [He]: so *ehbett*¹⁶ (let-[you]^s dwell/dwell-basehy-/migrate/immigrate) from it,^w so not [it]^x be for you^g to *tatakabbara*¹⁷ ([you]^s practice pridefullness) in it;^w so let-egress [you]^s, verily you^g (are) of the cringers. قَالَ فَاهْطِ مِنْهَا فَمَا يَكُونُ لَكَ أَنْ تَتَكَبَّرَ فِيهَا فَاخْرُجْ إِنَّكَ مِنَ الصَّاغِرِينَ ﴿١٣﴾
14. Said [he]: let-[You]^s reprieve me until day (to be) resurrected they.^z قَالَ أَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ ﴿١٤﴾
15. Said [He]: verily you^g (are) of the *mundhareena*¹⁸ (they who are reprieved). قَالَ إِنَّكَ مِنَ الْمُنْظَرِينَ ﴿١٥﴾
16. Said [he]: so by indeed,¹⁹ *aghawamey*²⁰ ([You]^s had me indulgently stray and so be disappointed) surely I (shall) assuredly²¹ sit for them (at) Your^t *Sseratta* (road-/way) the straight. قَالَ فِيمَا آغَاوَيْتَنِي لِأَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ ﴿١٦﴾

¹³ See the *Lexicon* attached to this Translation for "ظالم" = "فاعل الظلم" = "injustice-doer" and "أظلم" = "wronger."

¹⁴ The word "مَكَّنَ" in "مَكَّنَّاكُمْ" means "found" or "established." It also means "enabled" or "empowered." Clearly, the English word "established" could also imply or connote the same as "مَكَّنَ" *per se*.

¹⁵ See the *Lexicon* attached to this Translation regarding, "مَا الْمَصْدَرِيَّةُ" = the infinitive *ma*.

¹⁶ The word "اهبطوا" rooted in "هبط" meaning: alight/descended/condescended. Also, "هبط" = dwelled/dwelted in evil. See the *لسان*. Really it means "تزع" or emigrated/immigrated. Example: in *Ayah* (S2:61) "اهبطوا مصرًا" = *ehbetto Misra*.

¹⁷ The word "tatakabbar" = "تتكبر" does not have an exact English equivalent *per se*. It is a present/future tense addressing an addressee: practice pridefullness. Hence, we transliterate and parenthetically explain.

¹⁸ The word "mundhareen" = "المنظرين" is an objective masculine plural noun, meaning those who are reprieved.

¹⁹ See the *Lexicon* attached to this Translation regarding "مَا الْمَصْدَرِيَّةُ" = the infinitive *ma*.

²⁰ The word "اغوى" in "اغويتني" = "أنهمك في الضلال وخاب", so he: indulgently strayed and was disappointed. See the *لسان*.

²¹ The "ل" in "لأقعدن" and "لأمتن", in the following two *Ayat*: 17 & 18 all are juratory "ل" = "القسم" "ال القسم" amounting to = "التأكيد" i.e. affirmation, expressed in all case by "assuredly"

17. Afterwards surely assuredly *aa'tee* ([I] *approach/come to*) them from between their hands^w and from their rears and *a'n* (*side-of*) their rights and *a'n* their lefts and not [You^s] find most (*of*) them thankers. ثُمَّ لَا يَجِدُ أَكْثَرُهُمْ شَاكِرِينَ ﴿١٧﴾
18. Said [He]: let-egress [you^s] from it^w *mathmooman*²² (*he who is despised*) *madhooran*²³ (*he who is driven-away from Allah's mercy/he who is reprobated*); surely whoever [he] followed you^g of them verily I (*shall*) assuredly fill Hell^w of you^z wholes. قَالَ أَخْرِجْ مِنْهَا مَذْمُومًا مَدْحُورًا لَمَنْ يَبْعَكَ مِنْهُمْ لَأَمْلَأَنَّ جَهَنَّمَ مِنْكُمْ أَجْمَعِينَ ﴿١٨﴾
19. And O, Adam: let-reside [you^s], you^s and your^t spouse (*wife*), the Paradise^w so both eat from whence both willed and not both near this-she, the tree;^w then both be of the *dha'lemeena*²⁴ (*injustice-doers*) وَيَقَادِمُ أَسْكُنُ أَنْتَ وَزَوْجُكَ الْجَنَّةَ فَكُلَا مِنْ حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ ﴿١٩﴾
20. Then whispered for them both the Satan, to [he] discloses/ flashes for them both what (*had been*) hidden *a'n* (*regarding*) them both of *saw'aa'tehema*^w (*their private-parts*);^w and said [he]: not restrained you both Lord (*of*) [you both] *a'n* this-she,²⁵ the tree,^w except that be both two angels or be both of the immortals. فَوَسَّسَ لَهُمَا الشَّيْطَانُ لِيُبْدِيَ لَهُمَا مَا وُورِيَ عَنْهُمَا مِنْ سَوْءِ تَيْهَمَا وَقَالَ مَا نَهَيْكُمَا رَبُّكُمَا عَنْ هَذِهِ الشَّجَرَةِ إِلَّا أَنْ تَكُونَا مَلَكَائِينَ أَوْ تَكُونَا مِنَ الْخَالِدِينَ ﴿٢٠﴾
21. And mutually *qasama* ([he] *3oathed*) them both: verily I am for you both surely of the (*sincere*)-advisors.²⁶ وَقَاسَمَهُمَا إِنِّي لَكُمَا لَنَاصِحٌ جَلِيلٌ ﴿٢١﴾
22. So [he] indicated (*to*) them both by inveiglement; so *lamma* (*when/whence*) both tasted the tree^w appeared^w for them both *saw'aa'te'hema*^w (*their private - parts*)^w and both commenced [both] vamping-up on them both by the Paradise's^w leaves; and called them both Lord (*of*) them both: have not [I] restrain you both *a'n* (*off/ regarding*) *telkoma*²⁷ - (*both* *reheema* *alro* *anhekuma* *en* *telkuma*) فَدَلَّاهُمَا بِغُرُورٍ فَلَمَّا ذَاقَا الشَّجَرَةَ بَدَتْ لَهُمَا سَوْءُ تَيْهَمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ وَنَادَاهُمَا رَبُّهُمَا أَلَمْ أَنْهَكُمَا عَنْ تِلْكَمَا

²² The word "*mathmooman*" = "مذمومًا" is a masculine, singular, objective noun, no English equivalent for it.

²³ The word "*madhooran*" = "مدحورًا" is a masculine, singular, objective noun, no English equivalent for it.

²⁴ The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice." See footnote 148 below.

²⁵ In Arabic "tree" is a feminine. That is why the reference to it is by the feminized pronoun: "[this-she]".

²⁶ The word "ناصحين" = "naseheen" is plural, masculine, subjective noun. But first the word "نصح" in "ناصحين" in Arabic defines and implies more than its English supposed equivalent "advised." The Arabic "نصح" = "أخلص" i.e. he sincerely-advised or sincerely-opined the advisee as to what is best for him. However, in English the word "advised" mean given opinion (presumably, not necessarily) as to the best course of action the advisee should take or do. Hence, the qualifying word "sincerely" is necessary to manifest the distinction. Also "ناصحين" may mean: sincere care-renderers, well-wishers..

²⁷ The text says: "telkoma" = "تلكما" = the "ت" (1) for the feminine addressee, in this case about the tree (which is feminine in Arabic Grammar, (2) then the "ل" for the "afar," and (3) "كما" is the dual addressee's pronoun. For lack of a better word to express this precise demonstrative pronoun and very elegant sounding "تلكما" in English, so I transliterate and parametrically approximate. So I say: "that-afar-she," but the speech is addressed to the twain (he and she), hence in Arabic Grammar, "تلكما" is the proper article of reference, "إنهكما عن تلكما," which is rhyming to the ears and rather lofty and elegant in expression; or (2) according to some Qur'anic commentators, to emphasize to the addressees the forbidding to both.

of you *that-afar-she/that*^w the tree;^w and said [I] [not]²⁸ for you both: verily the Satan (*is*) for you both a foe²⁹ manifesters.

الشَّجَرَةَ وَأَقُلْ لَكُمَا إِنَّ الشَّيْطَانَ لَكُمَا
عَدُوٌّ مُّبِينٌ ﴿٢٢﴾

23. Said both: (O), our Lord, we wronged³⁰ (*to*) ourselves^w and *en (if)* not forgave for us [You^s] and [not] *tarhamna* ([You^s] *mercy-gave us*) surely assuredly³¹ we be of the losers.

فَالَا رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِنْ لَمْ تَغْفِرْ
لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿٢٣﴾

24. Said [He]: *ehbetto* (*let you:^z dwell/dwell in evil/dwell-basely/emigrate/immigrate/*), some (*of*) you^b for some a foe³² and for you^b in the Earth^w a *mustagarron* (*permanent-abode/ultimate realization*) and a *mata'on*³³ (*resource for a transitory worldly delights*) to a while.

قَالَ أَهَيُّطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ
وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَعٌ إِلَى
حِينٍ ﴿٢٤﴾

25. Said [He]: in it^w you^z live and in it^w you^z die and from it^w *tokbrajona* (*you^z be emerged/produced*).

قَالَ فِيهَا تَحْيَوْنَ وَفِيهَا تَمُوتُونَ
وَمِنْهَا تُخْرَجُونَ ﴿٢٥﴾

26. O, Adam's sons: *qad* (*already and affirmatively*) We descended on you^b *lebasan*³⁴ (*wear/inner clothing*) veiling [*i^x*] yourⁿ *saw'ata*³⁵ (*private parts*)^w and *reshan*³⁶ (*adornment-attire*); and the *taqwa's* (*reverential guarding against Allah's displeasure*)'s *lebaso*³⁷ (=armory-attire to prevent potential war), *tha'leka* (*afar-that-it/that*)^x (*is*) *khayron* (*choicer/superior/worthier*); *tha'leka* (*is*) of Allah's *Aya'te*^w (*miracles/signs/proofs*) *la'allu* (*craving currently unavailable deed that/perhaps*) they *yadhdhakkarona* (*repetitively-reminisce*).

يَبْنَىٰٓ عَادَمَ قَدْ أَنْزَلْنَا عَلَيْكَ لِبَاسًا
يُؤْرِى سَوَآتِكَ وَرِيشًا وَلِبَاسَ
الْتَقْوَىٰ ذَٰلِكَ خَيْرٌ ذَٰلِكَ مِنْ
ءَايَتِ اللَّهِ لَعَلَّهُمْ يَذَّكَّرُونَ ﴿٢٦﴾

27. O, Adam's sons: let-not assuredly essay you^{b38} the Satan, just as [*he*] exited yourⁿ [both fathers]³⁹ from the Paradise,^w [*he*] wrests a'n (*off*) them both their both *lebaso*⁴⁰ (*wear/inner-clothing*) to [*he*] shows

يَبْنَىٰٓ عَادَمَ لَا يَفْتِنَنَّكُمُ الشَّيْطَانُ
كَمَا أَخْرَجَ أَبَوَيْكُم مِّنَ الْجَنَّةِ يَنْزِعُ
عَنَّهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا سَوَآتِهِمَا

²⁸ The Arabic text says: "أَقُلْ" and not "أَقُولُ," grammatically surely indicative of the application of the article "الـ" to "أَقُولُ" making it "أَقُلْ." Hence, the use of "not," although it is not explicitly in the text, as grammatically it should not appear, clearly it is there.

²⁹ The word "عَدُوٌّ" in Arabic is used for: (1) singular and (2) plural as well as (3) "multitudinous foe," see *اللسان* and *الهادي*.

³⁰ See the *Lexicon* attached to this Translation for "ظالم" = "فاعل الظلم" = "injustice-doer" and "أظلم" = "wronger."

³¹ The "لَ" in "لَنَكُونَنَّ" is a juratory "لَ" = "القسم" amounting to = "التأكيد," i.e. affirmation, expressed here by "assuredly."

³² See footnote 29 above regarding foe.

³³ The word "مَتَاعٌ" = "mata'a" is rooted in the word "مَتَعَ" = "matta'a" with many meanings, among them: resources of transitory worldly delight. See *Lexicon* attached to this Translation for more elaboration.

³⁴ See the *Lexicon* attached to this Translation for the myriads of meanings for the word "lebasan."

³⁵ The word "saw'ab" has more than one meaning, but here it means "private parts."

³⁶ There is the inner clothing = "اللباس," and on top of it the garment = "الثياب," and on top of the garment is the adornment clothing = "الريش." So, adornment attire = "الریش" like cloak or a head turbine, etc.

³⁷ The words "lebaso-ettaqwa" = armory-attire to prevent potential war.

³⁸ The word "يَفْتِنَنَّكُمْ" means: assuredly tempt you, or assuredly seduce you, etc.

³⁹ The Arabic word "أَبَوَيْكُمْ" or its grammatical inflections, all constitute an Arabic tongue expression meaning: father and mother as well as father and grandfather, father and uncle (paternal or maternal). See *اللسان*. However it must be born in mind that the word "mother" is not necessarily the begetter-mother = "الوالدة," as the "mother" in Arabic tongue could mean: step-mother, nursing mother, mother who reared someone, or the aunt (paternal or maternal). The context defines exactly what is meant.

⁴⁰ See the *Lexicon* attached to this Translation for the various meanings of this very important word, which literally means "wear/inner clothing" but figuratively much more, including the "garments."

them both *saw'aa'tehma*^w (*their private-parts*) ;^w verily he sees you,^b he and his *qa'beelo* (*group/similar*) from whence you^z see them not; verily We made the Satans *aw'le-yaa*⁴¹ (*guardians/allies*) for whom^r not believe they.^z

إِنَّهُ يَرَبُّكُمْ هُوَ وَقَبِيلُهُ مِنْ حَيْثُ لَا تَرَوْنَهُمْ إِنَّا جَعَلْنَا الشَّيَاطِينَ أَوْلِيَاءَ لِلَّذِينَ لَا يُؤْمِنُونَ ﴿٢٧﴾

28. And if they^z did a profanity^{w42} said they:^z we found on it^w our fathers, and Allah commanded us by it,^w let-say [*you*]^s: verily Allah commands not by the profaneness;^{w43} do you^z say on Allah what not you^z know.

وَإِذَا فَعَلُوا فَحْشَةً قَالُوا وَجَدْنَا عَلَيْهَا آبَاءَنَا وَاللَّهُ أَمَرَنَا بِهَا قُلْ إِنَّ اللَّهَ لَا يَأْمُرُ بِالْفَحْشَاءِ اتَّقُوا اللَّهَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٢٨﴾

29. Let-say [*you*]^s: commanded my Lord by the *qesste*⁴⁴ (*rendering absolute-justice post removal of injustice*), and *aqemo*⁴⁵ (*let-you^z uphold/sustain*) yourⁿ faces at every masjed and let-invoke Him you^z faithfully; for Him (*is*) the religion, just-as [*He*] began you,^b you^z (*shall*) return.

قُلْ أَمَرَ رَبِّي بِالْقِسْطِ وَأَقِيمُوا وُجُوهَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ كَمَا بَدَأَكُمْ تَعُودُونَ ﴿٢٩﴾

30. A team divinely-guided [*He*] and a team righted on them the misguidance;^w verily they *ittakbatho*⁴⁶ (*they^z took and made*) the Satans *aw'leyaa*⁴⁷ (*guardians-/allies*) of without/lesser-than Allah, and they^z reckon that they (*are*) *muhtadoona*⁴⁸ (*he-they who are divinely-guided*).

فَرِيقًا هَدَىٰ وَفَرِيقًا حَقَّ عَلَيْهِمُ الضَّلَالَةُ إِنَّهُمْ اتَّخَذُوا الشَّيَاطِينَ أَوْلِيَاءَ مِنْ دُونِ اللَّهِ وَيَحْسَبُونَ أَنَّهُمْ مُّهْتَدُونَ ﴿٣٠﴾

31. O, Adam's sons: let-take you^z yourⁿ adornment^w -/trim^w at every mosque⁴⁹ And let-eat you^z and let-drink you^z and let-not squander you;^z verily He likes not the prodigals/squanderers.

يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ ﴿٣١﴾

32. Let-say [*you*]^s: who^a [*he*] forbad Allah's adornment^w which^u *akbraja* ([*He*] *produced/emerged*) for His *eba'de* (*worshippers/submitters/slaves*) and the goodies^{w50} of the *rez'qe*^x (*provision/victuals for sustenance*);^x let-say [*you*]^s: it^w (*is*) for whom^r they^z believed in the life^w (*of*) the world^w purely The *Qeyamatey's*^w (*Judgment's*) Day;^x like *tha'leka* (*afar-that-it/that*),^x [*We*] expound the *Aya'te*^w (*messages*) for a knowing people.

قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ قُلْ هِيَ لِلَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا خَالِصَةً يَوْمَ الْقِيَامَةِ كَذَلِكَ نَفْصِلُ الْأَبْتِ لِلْقَوْمِ يَعْلَمُونَ ﴿٣٢﴾

41 The word "أولياء" could also mean, among them: *protector, friend*.

42 The word "فاحشة" = "profanity" means vulgar or irreverent say or action, i.e. *excess of ugliness in statement or action* by an entity, a person or a group, or any of Allah's *proscriptions*.

43 Arabic word used is "الفحشاء," = the noun of "فاحشة," see التاج.

44 See the *Lexicon* to this Translation for a fuller discussion of this great word "qest."

45 That is you^z are commanded to uphold/sustain/maintain all the obligations of the Prayer.

46 The word "اتخذ" from "الاتخاذ" which is "افتعال" for "الاتخاذ" as stated in لسان العرب; therefore "اتخذ" is always *taking and presuming something* about what was taken. Thus, it is *not* just the mere *taking*.

47 The word "أولياء" could also mean, among them: *protector, friend*.

48 See the *Lexicon* attached to this Translation for "muhtadee" and its plural "muhtadoon"/"muhtadeen."

49 Although textually "mosque" however, and Allah knows best, it's for *every* Prayer/presence in the mosque.

50 The word "طيبات" = "goodies" = "goodies," = a *feminine gender* means anything *delectable and legitimate*.

33. Let-say [you^s]: verily only forbad my Lord the profanities,^{w51} what appeared/manifested of it^w and what hid, and the sin and the *baghya* (envy-/selfish: excessiveness/transgression) by other than the right, and that you^z partner (deities) by Him what [He] not descended by it^x an authority,^x and that you^z say on Allah what not you^z know. قُلْ إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنْزِلْ بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا نَعْمُونَ ﴿٣٣﴾
34. And for every an *Ummaten*^w (people/community)^w (is) *ajalon*⁵² (term-limit^x); so *edha* (if/then) came^x their *ajalo* (term-limit^x) neither *yasta'akhero*⁵³ (slacken/tarry) they^z an hour nor *yasta'qdemo* (affirmably advance) they.^z وَلِكُلِّ أُمَّةٍ أَجَلٌ فَإِذَا جَاءَ أَجَلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ ﴿٣٤﴾
35. O, Adam's sons: if⁵⁴ assuredly *ya'ateyakom*^x (appear-/come to you^b)^x messengers of you^{b55} narrating they^z on you^z My *Aya'te*^w (messages) then whoever *ettaqa* (he had reverentially guarded not to displease Allah), and [he] reformed, so no fear (is) on them nor they sadden. يَا بَنِي آدَمَ إِمَّا يَأْتِيَنَّكُمْ رُسُلٌ مِنْكُمْ يَقُصُّونَ عَلَيْكُمْ آيَاتِي فَمَنْ أَتَقَى وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٣٥﴾
36. And who^r they^z denied by Our *Aya'te*^w (messages) and *istakbaro*⁵⁶ (they^z affirmed theirⁿ prideful haughtiness) a'n (regarding) it,^w those (are) the Hell's^w companions, they (are) in it^w immortals. وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٣٦﴾
37. So who^a (is) wronger⁵⁷ than whom^p *iftra* ([he] crafted a lie for fraudulent end) on Allah a lie or [he] denied by His *Aya'te*^w (messages), those attains them their lot of the book until if came^w (to) them Our messengers *yatawa-ffana* (they fully while dying receive) them, said they:^z where (are) what you^z were invoking of lesser than Allah; said they:^z strayed they^z a'n (off) us and witnessed/testified they^z on their selves^w that they were unbelievers. فَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ أُولَئِكَ يَنَالُهُمْ نَصِيبُهُمْ مِنَ الْكِتَابِ حَتَّى إِذَا جَاءَهُمْ رُسُلُنَا يَتَوَفَّوْنَهُمْ قَالُوا آيِنَ مَا كُنْتُمْ تَدْعُونَ مِنْ دُونِ اللَّهِ قَالُوا ضَلُّوا عَنَّا وَشَهِدُوا عَلَى أَنْفُسِهِمْ أَنَّهُمْ كَانُوا كَافِرِينَ ﴿٣٧﴾
38. Said [He]: let-enter you^z in *Umamen*^w (people-/communities)^w *qad* (already and affirmatively) ceded^w of before you^z of the Jinn and the humankind in The Fire;^w every-when entered^w an *Ummaton*^w (people-/community)^w (it^w) cursed^w its^w sister until if *eddarako*⁵⁸ ادْخُلُوا فِي أُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِكُمْ مِنَ الْجِنَّ وَالْإِنْسِ فِي النَّارِ كُلَّمَا دَخَلَتْ أُمَّةٌ لَعَنَتْ أُخْتَهَا حَتَّى

51 The word “فاحشة” = “profanity” (plural “فواحش” as infinitive noun or plural “الفواحش” as definitive noun) means vulgar or irreverent say or action, i.e. excess of ugliness in statement or action by an entity, a person or a group, or any of Allah's proscriptions. Some times the word “فاحشة” or “الفاحشة” is euphemistically used to mean adultery or fornication or homosexuality.

52 The word “الاجل” means term-limit, see اللسان.

53 See the Lexicon attached to this Translation for the effect of the letter س when added to a word.

54 The particle “إمّا” could mean the speaker is making: a conditional construct, or informing or giving a choice. See اللسان.

55 That is from among you.

56 See the Lexicon attached to this Translation for the effect of the letter س when added to a word.

57 See the Lexicon attached to this Translation for “ظالم”=“ظالم”=“injustice-doer” and “أظلم”=“wronger.”

58 The word “eddarako”=“إداركوا” depicts an exact picture, meaning: the last entrants follow and overtake the first entrants until they all are equally present in it.

(the last entrants overtook the first entrants and all are altogether) in it^w together, said^w their last^w to their first:^w (O), our Lord these misled us; so let-give them [You^s] torment double of The Fire;^w said [He]: for each (is) a double [and,] but you^b know not.

إِذَا أَدَارَكُوا فِيهَا جَمِيعًا قَالَتْ أُخْرِبُهُمْ لِأُولَهُمْ رَبَّنَا هَؤُلَاءِ أَضَلُّونَا فَتَأْتِهِمْ عَذَابًا ضِعْفًا مِّنَ النَّارِ قَالَ لِكُلِّ ضِعْفٌ وَلَٰكِن لَّا تَعْلَمُونَ

39. And said^w their first^w to their last:^w so not was for you^b on us of munificence, so let-taste you^z the torment by what you^c were earning.

قَالَ وَقَالَتْ أُولَهُمْ لِأُخْرِبُهُمْ فَمَا كَانَتْ لَكُمْ عَلَيْنَا مِن فَضْلٍ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْسِبُونَ

40. Verily who^r they^z denied by Our Aya'te^w (messages) and istakbaro⁵⁹ (they^z affirmed theirⁿ prideful haughtiness) a'n (regarding) it,^w not tofattabo (to be iteratively opened) for them the Heaven's^w gates and they^z enter not the Paradise^w until transpierces the jamal (camel- / thick rope for anchoring the ship) through the needle's - eye; and like tha'leka (afar-that-it/ that),^x [We] requite the criminals.

الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا لَا تُفَتَّحُ لَهُمْ أَبْوَابُ السَّمَاءِ وَلَا يَدْخُلُونَ الْجَنَّةَ حَتَّى يَلِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ وَكَذَلِكَ نَجْزِي الْمُجْرِمِينَ

41. For them of Hell^w a meha'don (bed/ cradle/ fixed expanse) and above them overlays;⁶⁰ and like tha'leka (afar-that-it/ that),^x [We] requite the dha'lemeena⁶¹ (injustice-doers).

إِنَّ لَهُم مِّنْ جَهَنَّمَ مِهَادٌ وَمِنْ فَوْقِهِمْ غَوَاشٍ وَكَذَلِكَ نَجْزِي الظَّالِمِينَ

42. And who^r they^z believed and they^z worked the righteous-works,^w not charge [We] a self^w except its^w capacity; those (are) the Paradise's^w companions they (are) in it^w immortals.

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ

43. And wrested We what (is) in their hearts of a rancor, run^w from under them the rivers,^x and said they:^z the praise (is) for Allah Who bada (divinely-guided) us for this and not were we to nahtadeya ([we] become divinely-guided) lawla (had it not been for) [that] Allah bada us; laqad (verily, already and affirmatively) came^w our Lord's messengers^x by the right; and they^z (had been) called: that telkum⁶² (to you all that/that) (is) the Paradise^w you^b (had been caused to) inherit it^w by what you^z were working.

وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِّنْ غِلٍّ تَجْرَى مِنْ تَحْتِهِمُ الْأَنْهَارُ وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنَّ هَدَانَا اللَّهُ لَقَدْ جَاءَتْ رُسُلٌ رَبِّنَا بِالْحَقِّ وَتُودُوا أَنْ تُلَكُّمُ الْجَنَّةَ أَوْرَثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ

44. And called The Paradise's^w companions The Fire's^w companions: that qad (already and affirmatively) we found what promised us our Lord right; so

وَنَادَىٰ أَصْحَابُ الْجَنَّةِ أَصْحَابَ النَّارِ أَن قَدْ وَجَدْنَا مَا وَعَدَنَا رَبَّنَا حَقًّا فَهَلْ وَجَدْتُمْ مَا

⁵⁹ See the Lexicon attached to this Translation for the effect of the letter س when added to a word.

⁶⁰ That is of various plights.

⁶¹ The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice."

⁶² See footnote 27 regarding "تلكم" only here the addressees are in the plural.

have you^z found what promised yourⁿ Lord right; said they:^z yes. Then called a caller among them that Allah's curse (*is*) on the *dha'lemeena*⁶³ (*injustice-doers*).

وَعَدَ رَبُّكُمْ حَقًّا قَالُوا نَعَمْ فَأَذَّنَ مُؤَذِّنٌ
بَيْنَهُمْ أَنَّ لَعْنَةَ اللَّهِ عَلَى الظَّالِمِينَ ﴿٤٤﴾

45. Who^r they^z repel a'n (*off*) Allah's path, and they^z *yabgho* (*earnestly-quest*) it^w crookedly while they by the Hereafter (*are*) unbelievers/deniers.

الَّذِينَ يَصُدُّونَ عَنِ سَبِيلِ اللَّهِ وَيَبْغُونَهَا
عِوَجًا وَهُمْ بِالْآخِرَةِ كَافِرُونَ ﴿٤٥﴾

46. And between them both (*is*) a veil and on the heights (*are*) men, they know^z each by their signa, and they^z called The Paradise's^w companions: that peace (*be*) on you,^z they^z entered it^w not,⁶⁴ while they covet.⁶⁵

وَبَيْنَهُمَا حِجَابٌ وَعَلَى الْأَعْرَافِ رِجَالٌ
يَعْرِفُونَ كُلًّا بِسِيمَتِهِمْ وَنَادَوْا أَصْحَابَ
الْجَنَّةِ أَنْ سَلِّمُوا عَلَيْهِمْ لَمْ يَدْخُلُوهَا
وَهُمْ يَطْمَعُونَ ﴿٤٦﴾

47. And if (*had been*) parried^w their *abssa'ro* (*insights-/discernments*) towards The Fire's^w companions, said they:^z (O), our Lord; let-not make us [You^s] with the people the *dha'lemeena*⁶⁶ (*injustice-doers*).

وَإِذَا صُرِفَتْ أَبْصَارُهُمْ تِلْقَاءَ أَصْحَابِ
النَّارِ قَالُوا رَبَّنَا لَا تَجْعَلْنَا مَعَ الْقَوْمِ
الظَّالِمِينَ ﴿٤٧﴾

48. And called, the heights' companions, men know them they^z by their marks, said they:^z not sufficed-/enriched a'n (*off*) you^b yourⁿ gathering and not what you^b were *testak-berona*⁶⁷ (*you^z affirm prideful haughtiness*).

وَنَادَى أَصْحَابُ الْأَعْرَافِ رِجَالًا يَعْرِفُونَهُمْ
بِسِيمَتِهِمْ قَالُوا مَا أَغْنَىٰ عَنْكُمْ جَمْعُكُمْ
وَمَا كُنْتُمْ تَسْتَكْبِرُونَ ﴿٤٨﴾

49. Are these, whom^r *aqsamtom* (*oathed you^c*) not reach them Allah by a mercy;^w (*then Allah tells these*) let-enter you^z the Paradise^w neither fear (*is*) on you,^b and nor you^f sadden.

أَهَؤُلَاءِ الَّذِينَ أَقْسَمْتُمْ لَا يَنَالُهُمُ
اللَّهُ بِرَحْمَةٍ أَدْخُلُوا الْجَنَّةَ لَا خَوْفٌ
عَلَيْكُمْ وَلَا أَنْتُمْ تَحْزَنُونَ ﴿٤٩﴾

50. And called The Fire's^w companions The Paradise's^w companions: that let-shed you^z on us of the water or of what provided you^b Allah; said they:^z verily Allah forbad them both on the unbelievers.

وَنَادَى أَصْحَابُ النَّارِ أَصْحَابَ
الْجَنَّةِ أَنْ أَفِيضُوا عَلَيْنَا مِنَ الْمَاءِ أَوْ
مِمَّا رَزَقَكُمُ اللَّهُ قَالُوا إِنَّ اللَّهَ
حَرَّمَهُمَا عَلَى الْكَافِرِينَ ﴿٥٠﴾

51. Who^r *ittakbatho*⁶⁸ (*they took and made*) their religion jestingly and playfully and deceived^w them the life^w (*of*) the world;^w so today [We] forget⁶⁹ (*cease paying attention to*) them, just as they^z forgot⁷⁰ *lega'a*

الَّذِينَ اتَّخَذُوا دِينَهُمْ لَهْوًا
وَلَعِبًا وَغَرَّتُهُمُ الْحَيَاةُ الدُّنْيَا
فَالْيَوْمَ نَنْسَهُمْ كَمَا نَسُوا
﴿٥١﴾

⁶³ The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice."

⁶⁴ According to some Qur'an commentators, *not yet*.

⁶⁵ That is they longingly wish and immoderate desire to enter the Paradise.

⁶⁶ The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice." See footnote 148 below.

⁶⁷ See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word.

⁶⁸ The word "اتَّخَذَ" from "الِاتِّخَاذُ" which is "اِفْتَعَالُ" for "الِاتِّخَاذُ" as stated in *لسان العرب*; therefore "اتَّخَذَ" is *always* taking and presuming some thing about what was taken. Thus, it is *not* just the mere taking.

⁶⁹ The word "نسي" has dual meanings: (1) "forgot" or (2) dismissed or dispelled, in the sense of *cast off* or *ceased to pay attention to*. The second meaning especially applies, as in this Ayah, where Allah says "We forget them," or where Allah says: "We forgot you," (S32:14), as Allah does *not* forget, but He chooses to *ceases paying attention to something*. See *اللسان*.

⁷⁰ Ibid, for forgot.

(meeting with) their day, this and what they^z were by
Our Aya'te^w (messages) rejecting they.^z ﴿٥١﴾

52. And *laqad* (verily, already and affirmatively) We came (to) them by a book^x We expounded it^x on a knowledge, a *hudan* (divine-guidance) and a mercy^w for a people, believing they.^z ﴿٥٢﴾

53. Do await they^z except its^x *ta'aweela*^x (ultimate: construing-/ explanation); day *ya'atee*^x (ultimately realizes)^x comes its^x *ta'aweelo*^x say who^r they^z forgot⁷¹ (ceased paying attention to) it^x of before: *qad* (already and affirmatively) come^w our Lord's messengers^x by the right; so are (there) for us of intercessors so they^z intercede for us; or *nuraddo* ([we] be-forthwith-retuned) then [we] work other than which^x we were working; *qad* (already and affirmatively) they^z lost their selves^w and strayed a'n (off) them what they^z were *yaftarona* (they^z craft a lie for fraudulent end). ﴿٥٣﴾

54. Verily yourⁿ Lord (is) Allah, Who created the Heavens^w and the Earth^w in six days; afterwards *istawa*⁷² (He set Himself) over The *Arsh*⁷³ (Throne of Kingship) [He] overlies the night^x the *naha're* (between sunrise and sunset),^{x74} questing it^x expeditiously;⁷⁵ and the sun^w and the moon^x and the stars^x *musakha-raten*^{w76} (they that are driven, subjectable beings)^w by His command; indeed, for Him (are) the creation and the command; *tabaraka*⁷⁷ (Allah is exclusively, firmly, iteratively and immensely elevated) Allah, the worlds' Lord. ﴿٥٤﴾

⁷¹ See footnote 1684 above regarding "نسي".

⁷² The word "*istawa*" has several meanings: (1) intended and set to fix or establish; (2) balanced from a state of imbalance; (3) became straight from crookedness; (4) matured and reached the age of discerning; (5) took a firm hold; (6) made or done (as in the case of food). It is of paramount importance to mention here that in the case of Allah, the "*how*" did He "*istawa*" is not knowable, because there is nothing to compare Allah with to know the "*how*" of His action.

⁷³ The word "العرش" in the Arabic language means: الملك. See اللسان. In *Ayah* 23 of *an-Namik*: "...and for her a great Arsh." (S27; 23), clearly means the "Arsh" is the "Throne of Power and Dominion." And according to الحديث المتفق عليه = The Hadeeth which is agreed upon, i.e. by both most authoritative Hadeeth narrators, *Al-Bukhary* and *Muslim*, the Prophet (SAWS) said: "so, verily the people are to be swooned (fainted). And that I am the first to regain consciousness, suddenly I am by (i.e. seeing) *Mosa* (Moses) he taking with a Pillar of the Pillars of The *Arsh*. So, I profoundly know not did he regain consciousness before me or he was recompensed by the *Ttoor* (Mount) swooning." See ابن الطبعة السبعة، شرح ابن أبي العز الحنفى العقيدة الطحاوية سنة 1403 هـ - 1983 م، دمشق-بيروت طبعة المكتب الإسلامي.

⁷⁴ That Allah covers the night by the day and the day by the night, as the night is not ahead of day (S 36:40).

⁷⁵ The word "حثيثاً" = "مفعول مطلق، نياية عن المصدر" that is objective compliment in place of infinite noun. Also إعراب القرآن، لمحمود صافي. See "يجوز أن يكون حالا، من فاعل يطلب" = "حثيثاً" the word: "عجال باتصال" = "حثيثاً" that is expeditiously. See اللسان والتاج.

⁷⁶ The word "*musakharaten*" is plural, objective noun, meaning: they that are driven, subjectable beings, for which there is no English equivalent, as almost always for objective nouns.

⁷⁷ See the Lexicon attached to this Translation for this important word "تبارك". In summary: *Tabaraka* (Allah is exclusively, firmly, iteratively and immensely elevated).

55. Let-invoke you^{z78} yourⁿ Lord supplicantly and covertly; verily He loves not the transgressors. أَدْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ ﴿٥٥﴾
56. And let-not corrupt you^z in the land^w/Earth^w after its^w reformation and let-invoke you^z Him fearfully and cravingly; verily Allah's mercy^w (is) near^{x79} of the benefactors. وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ ﴿٥٦﴾
57. And He Who sends the winds *bushran* (a pleasant tiding) [between] His mercy's^w (*ghaytha*=delightful satiating-and-reviving rain) [both hands^w],⁸⁰ until if *agallat*^w (it^w raised and carried)^w *sahaban*⁸¹ (gliding-clouds) heavies We drove it^x to a *mayye'te* (dying/dead) *baladen*^x (region, country, settlement),^x then We descended by it^x the water^x then *akbraja* (emerged/produced) We by it^x of all the *thamara'te*^w (trees/plants/crops/fruits);^w like *tha'leka* (afar-that-it/that),^x *nukbrejo* ([We] resurrect) the deceased, *la'all*a (craving currently unavailable deed that/perhaps) you^b reminisce. وَهُوَ الَّذِي يُرْسِلُ الرِّيحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ حَتَّىٰ إِذَا أَثَلَّتْ سَحَابًا ثِقَالًا سُقْنَهُ لِبَلَدٍ مَّيِّتٍ فَأَنْزَلْنَا بِهِ الْمَاءَ فَأَخْرَجْنَا بِهِ مِنْ كُلِّ الثَّمَرَاتِ كَذَٰلِكَ تُنحَىٰ أَلْمُوتُ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٥٧﴾
58. And the *balado*^x (region, country, settlement)^x the good^x produces its^x sprouts by its^x Lord's leave and (*that*) which^x *kbabotha*⁸² (became bad, evil) produces not, except niggardly; like *tha'leka* (afar-that-it/that),^x [We] variegate the *Aya'te*^w (miracles, signs, proofs) for people (*who*) thank they.^z وَالْبَلَدُ الطَّيِّبُ يَخْرِجُ نَبَاتَهُ ۖ وَالْبَدِئُ رَئِيءٌ ۚ وَالَّذِي حَبَّتْ لَا يَخْرُجُ إِلَّا نَكِدًا كَذَٰلِكَ أَنْصَرَفَ الْآيَاتِ لِقَوْمٍ يَشْكُرُونَ ﴿٥٨﴾
59. *Laqad* (verily, already and affirmatively) We sent Noohan (Noah) to his people then said [*he*]: O, my people let-worship you^z Allah, not for you^z of an *elaben* (a deity) other than Him; verily I, [I] fear-/know⁸³ on you^b a torment (*of*) a great day. لَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ يَقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنِّ إِلَهِ غَيْرُهُ ۖ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ﴿٥٩﴾
60. Said the chiefs (*of*) his people: verily we surely see you^g in a misguidance^x manifester.^x قَالَ الْمَلَأُ مِن قَوْمِهِ ۖ إِنَّا لَنَرَاكَ فِي ضَلَالٍ مُّبِينٍ ﴿٦٠﴾

⁷⁸ For the pronoun “you” see the table for superscripted words attached to this Translation.

⁷⁹ What is interesting here is “الرحمة” = “the mercy” in Arabic is a feminine gender, so its reference in this great *Ayah* was expected to be “قريبة” = “she-near.” However, its reference is in the masculine. Qur’an commentators have various explanations, among them one that says: because what is meant by “الرحمة” = “the mercy” in this context is “forgiveness” or “pardon” or “rain,” = “الغفران,” “العفو,” “المطر,” respectively, all of which are masculine and therefore the reference to them or to any one of them should be masculine. Hence the “near^x” is correct and proper reference.

⁸⁰ This is a figure of speech combined with the Arabic tongue expression “between his or her both hands” means in front of. Additionally, some maintain that the “hands” are symbols of divine Might or Power.

⁸¹ The word “سحاب,” versus “غيم,” is that the “سحاب هو ينسحب,” i.e. glides itself or the wind pulls or pushes it and make it move. And it’s plural of a “سحابة.” Whereas the “غيم” appears stationary. انظر اللسان.

⁸² The word “kbabotha” = “خبت” is a past tense, i.e. that which became bad, it has no English equivalent per se.

⁸³ Linguistically the word “خفت” carries dual meanings: (1) feared and (2) knew. Both meanings could apply.

61. Said [he]: O, my people not by me a misguidance;^w [and,] but surely I am a messenger from the worlds' Lord. قَالَ يَقَوْمِ لَيْسَ بِي ضَلَالَةٌ وَلَكِنِّي رَسُولٌ مِّن رَّبِّ الْعَالَمِينَ ﴿١١﴾
62. [I] communicate (to) you^b my Lord's messages^w and [I] (sincerely)-counsel⁸⁴ for you^b and [I] know from Allah what not you^z know. أَبْلِغْكُمْ رَسُولَاتِي وَأُنصَحْ لَكُمْ وَأَعْلَمْ مِمَّا لَا تَعْلَمُونَ ﴿١٢﴾
63. Have you^c wondered that came (to) you^b a *Thekron*^x (revelation/ message/ exhortation)^x from yourⁿ Lord on/over a man of you^b to warn you^b [he] and to *tattaqo* (reverentially guard you^z not to displease Allah) and *la'alla* (craving currently unavailable deed that-/perhaps) you^b *torhamoona*⁸⁵ (you^z be mercy-given). أَوْعَجِبْتُمْ أَن جَاءَكُمْ ذِكْرٌ مِّن رَّبِّكُمْ عَلَى رَجُلٍ مِّنكُمْ لِيُنذِرَكُمْ وَلِتَتَّقُوا وَلَعَلَّكُمْ تُرْحَمُونَ ﴿١٣﴾
64. So they^z denied him, so We rescued him, and who^r (were) with him in the *folke*^x (*Ark*)^x and We drowned whom^r they^z denied by Our *Aya'te*^w (miracles/ signs/ proofs) verily they were people *ameend*⁸⁶ (having heart/ mind blindness). فَكَذَّبُوهُ فَأَنْجَيْنَاهُ وَالَّذِينَ مَعَهُ فِي الْفُلِكِ وَأَغْرَقْنَا الَّذِينَ كَذَّبُوا بِآيَاتِنَا إِنَّهُمْ كَانُوا قَوْمًا عَمِينَ ﴿١٤﴾
65. And to *Aaden*⁸⁷ their brother *Hoodan* (Heber), said [he]: O, my people let-worship you^z Allah, not for you^b of an *elaben* (a deity) other than Him; do then not *tattaqoona* (you^z reverentially guard not to displease Allah). وَإِلَىٰ عَادِ أَخَاهُمْ هُودًا قَالَ يَقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِّنْ إِلَٰهٍ غَيْرُهُ أَفَلَا تَتَّقُونَ ﴿١٥﴾
66. Said the chiefs, who^r unbelieved they^z of his people: verily we see you^g in a preposterousness^w and verily we assuredly presume (*that*) you^g (*are*) of the liars. قَالَ أَلَمَلَأَ الَّذِينَ كَفَرُوا مِن قَوْمِي إِيَّاكَ لَزْنًاكَ فِي سَفَاهَةٍ وَإِنَّا لَنُظَنُّكَ مِنَ الْكَاذِبِينَ ﴿١٦﴾
67. Said [he]: O, my people not by me a preposterousness;^w [and,] but that I am a messenger of the worlds' Lord. قَالَ يَقَوْمِ لَيْسَ بِي سَفَاهَةٌ وَلَكِنِّي رَسُولٌ مِّن رَّبِّ الْعَالَمِينَ ﴿١٧﴾
68. [I] communicate (to) you^z my Lord's messages^w and I am for you^b a (sincere)-counselor⁸⁸ trustworthy. أَبْلِغْكُمْ رَسُولَاتِي وَأَنَا لَكُمْ نَاصِحٌ أَمِينٌ ﴿١٨﴾
69. Have wondered you^c that came (to) you^b *Thekron*^x أَوْعَجِبْتُمْ أَن جَاءَكُمْ ذِكْرٌ مِّن

⁸⁴ See the *Lexicon* attached to this *Translation* regarding *sincere-counsel*.

⁸⁵ The word “رحمة” = “mercy” in Arabic “رحمة” is unlike its English equivalent, in that “رحمة” can be conjugated into verbs of the past, present, future, active, passive, etc. As in this case, it is constructed in the future-passive for the masculine plural. There is no way to exactly render this in English *per se*. So the closest is to possibly say: “perhaps you, you be given-mercy,” thus introducing the idea of “given-mercy” which the Arabic text does not really say *per se*. The Arabic says, as if to say: perhaps you are being mercied,” which cannot be said in correct English, as there is no such word as “mercied.”

⁸⁶ The word “عمين” is the plural of “عم” versus “عمي” = blind=he who lost his eye-sight. So “عمين” are those who are having blindness of heart or mind, so they cannot find the right or the right way. See الهادي.

⁸⁷ *Aad* is a name of an ancient Arab tribe of prodigal stature that took its name from its leader's name.

⁸⁸ See *Lexicon* attached to this *Translation*.

(a revelation as reminder/message)^x from yourⁿ Lord on/over a man of you^b to warn you^b [he]; and let-remember you^z *edh* (since/when) [He] made you^b vicegerents⁸⁹ from after people (of) Nooben's (Noah's), and augmented you^z [He] in the creation *ba'sstatan* (physical hugeness/expanse);^w so let-remember you^z Allah's *alaa* (various boons),⁹⁰ *la'alla* (craving currently unavailable deed that, perhaps) you^b prosper you.^z

رَبِّكُمْ عَلَى رَجُلٍ مِّنكُمْ
لِيُنذِرَكُمْ وَأَذْكُرُوا إِذْ
جَعَلَكُمْ خُلَفَاءَ مِن بَعْدِ قَوْمِ نُوحٍ
وَزَادَكُمْ فِي الْخَلْقِ بَضْطَةً
فَأَذْكُرُوا ءَالَآءَ اللَّهِ لَعَلَّكُمْ
تُفْلِحُونَ ﴿٦٩﴾

70. Said they:^z have you^g come (to) us to worship [we] Allah alone and we quit what [were] our fathers worshipping; so *eetee* (let-[you^s] produce/bring to pass for) us by what [you^s] promise us, *en* (if) you^g were of the *ssadeqeena* (always-truth-enforcers).

قَالُوا أَجِئْنَا لِنُعْبَدَ اللَّهَ وَحْدَهُ
وَنَذَرَ مَا كَانَ يَعْبُدُ آبَاؤُنَا
فَأِنَّا بِمَا نَعُدُّكَ إِن كُنْتَ مِنَ
الصَّادِقِينَ ﴿٧٠﴾

71. Said [he]: *qad* (already and affirmatively) befell on you^b from yourⁿ Lord *rejson*^x (filth/anathema)^x and a wrath; do you^z dispute me in names^x you^c named them, you^f and yourⁿ fathers, not recurrently descended Allah by it^w of an authority;^x so let-wait you^z verily I am with you^b of the *muntathereena*⁹¹ (they who wait).

قَالَ قَدْ وَقَعَ عَلَيْكُمْ مِّن رَّبِّكُمْ
رَجْسٌ وَعَصَبٌ أَتَجِدُونَنِي فِي
أَسْمَاءٍ سَمَّيْتُمُوهَا أَنْتُمْ
وَأَبَاؤُكُمْ مَا نَزَّلَ اللَّهُ بِهَا مِن
سُلْطَانٍ فَانظُرُوا إِلَيَّ مَعَكُمْ
مِنَ الْمُنْتَظِرِينَ ﴿٧١﴾

72. So We delivered him, and whom^r (were) with him by a mercy^w from Us, and We cut off the *da'bero*⁹² (rear-most/last) (of) whom^r they^z denied by Our *Aya'te*^w (messages/signs/proofs) and they^z were not believers.

فَأَنجَيْنَاهُ وَالَّذِينَ مَعَهُ بِرَحْمَةٍ
مِّنَّا وَقَطَّعْنَا دَائِرَ الَّذِينَ كَذَبُوا
بِعَآئِنُنَا وَمَا كَانُوا مُؤْمِنِينَ ﴿٧٢﴾

73. And to *Thamooda*,⁹³ their brother *Ssalibhan* (*Methsaleb*)⁹⁴ said [he]: O, my people let-worship you^z Allah, not for you^z of an *elaben* (a deity) other than Him; *qad* (already and affirmatively) came^w (to) you^b evidence^w from yourⁿ Lord. This^w (is) Allah's she-camel for you^z an *Aya'tan*^w (miracle/sign/proof); so let-leave her you^z eat^w in Allah's land^w and let-not touch her you^z by an ill lest⁹⁵ takes you^b a painful torment.

وَإِلَى ثَمُودَ أَخَاهُمْ صَالِحًا قَالَ
يَقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِن
إِلَهِ غَيْرِهِ قَدْ جَاءَكُمْ
بَيِّنَةٌ مِّن رَّبِّكُمْ هَذِهِ نَاقَةُ
اللَّهِ لَكُمْ ءَايَةٌ فَذُرُّوْهَا
تَأْكُلُ فِي أَرْضِ اللَّهِ وَلَا تَمْسُوهَا
يُسْوَ فَيَأْخُذَكُمْ عَذَابٌ أَلِيمٌ ﴿٧٣﴾

⁸⁹ The word “خلفاء”= plural of “خليفة”; not “خلاف” = plural for “خالف”.

⁹⁰ See the *Lexicon* attached to this Translation for “ne’amah” (“boon”).

⁹¹ The word “muntathereen”= “منتظرين” is masculine, plural, subjective noun.

⁹² The *Qur'anic* phrase: “Then (had been) cut off *da'bero* (rear-most, last of) the people”= “قطع دابر القوم” is yet another of the lofty Arabic tongue expressions, meaning uprooted the peoples' rear-most, i.e. the last person = دابر of such people.

⁹³ The tribe of *Thamood* is an ancient Arabian tribe destroyed for their impiety, as this and the following *Ayat* show.

⁹⁴ *Salih* (*Methsaleb*) appears in the Bible (Gen 5:27) as the longest-lived of the ancient pre-Flood patriarchs, having attained the age of 969 years of age, see *The Dictionary of Bible and Religion*, by W.H. Gentz.

⁹⁵ The “ف” in “فياخذكم” is “ف السببية”, see إعراب القرآن لـ محمود صافي; hence “lest.”

74. And let-remember you^z *edh* (since/when) [He] made you^z vicegerents from after Aad's people and *banwa* ([He] deservedly ensconced) you^b in the land^w *tattakbetho*⁹⁶ (you^z take and make) of its^w plains palaces and you^z carve the mountains houses; so let-remember you^z Allah's *alaa* (various boons)⁹⁷ and let-not *ta'athan*⁹⁸ (you^z mischief-hardest) in the land^w (as) corruptors.

وَأَذْكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِنْ بَعْدِ عَادٍ وَبَوَّأَكُمْ فِي الْأَرْضِ تَتَخَذُونَ مِنْ سُهُولِهَا قُصُورًا وَتَنْحِتُونَ الْجِبَالَ بُيُوتًا فَاذْكُرُوا آلَاءَ اللَّهِ وَلَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ ﴿٧٤﴾

75. Said the chiefs who^r *istakbaro*⁹⁹ (they^z affirmed theirⁿ prideful haughtiness) (of) his people for whom^r *istodh'efo*¹⁰⁰ (were deemed weaklings they^z) for whom^p [he] believed of them: do you^z know that *Sa'liban* (Methsaleh) (is) a *mursalan* (sent-messenger) from his Lord; said they^z verily we (are) by what he (had been) sent by [it^x] believers.

قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِنْ قَوْمِهِ لِلَّذِينَ اسْتُضْعِفُوا لِمَنْ آمَنَ مِنْهُمْ أَتَعْلَمُونَ أَتَكُنَّ صَاحِبًا مَرْسَلٍ مِنْ رَبِّهِ قَالُوا إِنَّا بِمَا أُرْسِلَ بِهِ مُؤْمِنُونَ ﴿٧٥﴾

76. Said who^r *istakbaro*¹⁰¹ (they^z affirmed theirⁿ prideful haughtiness): verily we (are) by which^x you^c believed by [it^x] unbelievers.

قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا بِالَّذِي آمَنْتُمْ بِهِ كَافِرُونَ ﴿٧٦﴾

77. Then hamstrung they^z the she-camel and they^z recalcitrated *a'n* (regarding) their Lord's command and said they^z: O, *Salibo* (Methsalah) *eetee* (let-[you^s] produce/bring to pass for) us by what [you^s] promise us, *en* (if) [you^s] were of the *mursaleena* (sent-messengers).

فَعَقَرُوا النَّاقَةَ وَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ وَقَالُوا يُصْلِحُ أَثْنَتَا بِمَا نَعِدُنَا إِنْ كُنْتُمْ مِنَ الْمُرْسَلِينَ ﴿٧٧﴾

78. So took^w them the *rajjato* (Shudder-she^v / Tremor-she^v) so they^z became in their home^w *jathemeena* (lifeless-kneelers).

فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جِثِيمِينَ ﴿٧٨﴾

79. Then [he] diverted *a'n* (off) them and said [he]: *laqad* (verily, already and affirmatively) I communicated (to) you^c my Lord's message^w and I (sincerely)-counseled¹⁰² for you;^b [and,] but you^b love not the (sincere)-counselors.¹⁰³

فَتَوَلَّى عَنْهُمْ وَقَالَ يَنْفَوِرُ لَقَدْ أَبْلَغْتُكُمْ رِسَالَةَ رَبِّي وَنَصَحْتُ لَكُمْ وَلَكِنْ لَا تُحِبُّونَ النَّاصِحِينَ ﴿٧٩﴾

80. And *Loottan* (Lott) *edh* (when) [he] said for his people: do *ta'ttona* (you^z commit/perpetrate) the profanity^{w104} not preceded you^b by it^w of an *abaddon*¹⁰⁵ (a lone/any-one) of the worlds.

وَلَوْطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَنَاجِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ ﴿٨٠﴾

⁹⁶ The word "اتخذ" from "الاتخاذ" which is "إفعال" for "الاتخاذ", as stated in لسان العرب; therefore, "اتخذ" is always taking and presuming some-thing about what was taken. Thus, it is not just the mere taking.

⁹⁷ See the Lexicon attached to this Translation for "ne'amah" ("boon").

⁹⁸ The word "تعتوا" from "العتو = اشد الفساد", means to mischief causing hardest of corruption. See لسان.

⁹⁹ See the Lexicon attached to this Translation for the effect of the letter س when added to a word.

¹⁰⁰ Ibid.

¹⁰¹ See the Lexicon attached to this Translation for the effect of the letter س when added to a word.

¹⁰² See Lexicon attached to this Translation.

¹⁰³ Ibid.

¹⁰⁴ See the Lexicon attached to this Translation for "فاحشة" = "profanity."

¹⁰⁵ See the Lexicon attached to this Translation regarding "أحد."

81. Verily you^b surely *ta'tona*¹⁰⁶ (you^z come onto/ have sexual intercourse with) the men a (voluptuous) desire^w of without/lesser than the women; rather you^z (are) people prodigals/exceeders.¹⁰⁷
82. And not was his people's answer except that said they:^z let-egress them you^z from yourⁿ village;^w verily they (are) people *yatattahrona* (they^z ever-purge from sins).
83. Then We delivered him and his family except his [woman] (i.e. wife), was^w of the *gha'bereena* (residuum-/remnants).¹⁰⁸
84. And We ill-rained¹⁰⁹ on them a rain; so let-look [you^s] how [was] the criminals' consequence.^w
85. And to *Madyan* (polity) their brother *Shuaiba*¹¹⁰ said [he]: O, my people let-worship you^z Allah, not for you^b of an *elaben* (a deity) other than Him, *qad* (already and affirmatively) came^w (to) you^b an evidence^w from yourⁿ Lord; so let-fulfill¹¹¹ you^z the measure and [the] balance, and let-not under-value¹¹² you^z the mankind's their things and let-not corrupt you^z in the Earth^w after its^w reform; *tha'lekum* (collective-afar-that)^x (is) *khayron* (choicer/ superior/ worthier) for you^b en (if) you^c were believers.
86. And let-not you^z sit by every *Sseratten* (road/way) you^z threaten¹¹³ and you^z repel a'n (off) Allah's path whom^p [he] believed by Him/it,^{x114} and *tabgho* (earnestly-quest) you^z it^w crookedly; and let-remember

¹⁰⁶ That is to have a sexual relation, i.e. intercourse..

¹⁰⁷ Such people are described as "exceeders," in the course of the abominable homosexuality, because apparently their total outlook is overwhelmingly given to extravagance and waste.

¹⁰⁸ The wife of Lott was among the "residuum/remnants," i.e. lagged behind, not rescued with Lott and family.

¹⁰⁹ In Arabic there is a distinction between "مطر" = rained, and "أمطر" = ill-rained, as "مطر" = في الخير and "أمطر" = في الشر, see الراغب. In this case "أمطر" is used. So for lack of "أمطر" in English, I chose ill-rained.

¹¹⁰ Prophet *Shuaib* is an Arab prophet in *Madyan*, in north western Arabia; most probably having nothing to do with *Jethro*, the father-in-law of *Mosa* (Moses).

¹¹¹ The word "أوفوا" from "الوفاء" = "التمام", meaning gathering the last component of any obligation to make it a whole. So, the expression "أوفوا" means you endeavor and gather the last part of an obligation and fulfill it.

¹¹² The word "تبخسوا" in "تبخسوا" carries two distinct but supportive or almost synonymous meanings: (1) under-value, (2) diminish the value.

¹¹³ The word "توعدون" versus "وعد بالخير" so "توعدون" is threatening.

¹¹⁴ In the expression "من آمن به" the "به" in the "به" is in reference to what? Is it to "Allah"? Or is it to "Allah's way"? According to the noted Arabic linguist, it clearly refers to "Allah's way." Many other Qur'an commentators are not clear as to which this "هـ" refers to? So Assuming that الزمخشري is correct then, the translation should be as stated as "it," not "He." However, according to the general principle that the pronoun normally refers to the nearest of the named references. So, in this case "He" seems to be better. To incorporate the two arguments I chose: "He/it x."

you^z *edh* (when/since) you^z were a few then [He] multiplied you;^b and let-look you:^z how [was] the corruptors' consequence.^w

عَوَجًا وَأَذْكُرُوا إِذْ كُنْتُمْ قَلِيلًا فَكَثَرَكُمْ وَأَنْظُرُوا كَيْفَ كَانَتْ عَاقِبَةُ الْمُفْسِدِينَ ﴿٨٧﴾

87. And *en* (if) [was]^x a *ta'efa'tan*^w (group/faction/party)^w of you^b they^z believed by (that) which^x I was sent by it^x and a *ta'efa'tan*^w not believed they,^z so *essbero* (let-hold on patiently you^z) until Allah rules between us and He (is) *khayro* (choicer/superior/worthier) (of) the Rulers.

وَأِنْ كَانَ طَائِفَةٌ مِنْكُمْ ءَامَنُوا بِالَّذِي أُرْسِلْتُ بِهِ وَطَائِفَةٌ لَمْ يُؤْمِنُوا فَاصْبِرُوا حَتَّى يَحْكُمَ اللَّهُ بَيْنَنَا وَهُوَ خَيْرُ الْحَاكِمِينَ ﴿٨٨﴾

88. Said the chiefs who^r *istakbaro*¹¹⁵ (they^z affirmed theirⁿ prideful haughtiness) of his people: verily we (shall) assuredly¹¹⁶ exit you^g O *Shuaibo* and whom^r they^z believed with you^g from our village^w or indeed assuredly you^z, return¹¹⁷ in our sect^w/faith;^w said [he]: do [and] albeit we were dislikers.

قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِنْ قَوْمِهِ لَنُخْرِجَنَّكَ يَشْعِبُ وَالَّذِينَ ءَامَنُوا مَعَكَ مِنْ قَرْيِنًا أَوْ لَتَعُودُنَّ فِي مِلَّتِنَا قَالَ أَوَلَوْ كُنَّا كَارِهِينَ ﴿٨٩﴾

89. *Qad* (already and affirmatively) *iftarayna* (we crafted a lie for fraudulent end) on Allah a lie, *en* (if) we returned in yourⁿ sect^w/faith,^w after *edh* (when/since) recurrently delivered us Allah from it;^w and not be for us that [we] return in it^w except that wills Allah, our Lord. [He] Expanded¹¹⁸ our Lord every-thing omnisciently; on Allah we (had) trusted; O, our Lord: let-open¹¹⁹ [You^s] between us and our people, by the right, and You^s (are) *khayro* (choicer/superior/worthier) (of) The Openers.^{x120}

قَدْ أَفْرَيْنَا عَلَى اللَّهِ كَذِبًا إِنْ عُدْنَا فِي مِلَّتِكُمْ بَعْدَ إِذْ بَخَّعْنَا اللَّهُ مِنْهَا وَمَا يَكُونُ لَنَا أَنْ نَعُودَ فِيهَا إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّنَا وَسِعَ رَبُّنَا كُلَّ شَيْءٍ عِلْمًا عَلَى اللَّهِ تَوَكَّلْنَا رَبَّنَا افْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ وَأَنْتَ خَيْرُ الْفَاتِحِينَ ﴿٩٠﴾

90. And said the chiefs, who^r unbelieved they^z of his people: indeed *en* (if) *ettaba'a* (closely-followed) you^b *Shuaiban*, verily you^b (are) then surely losers.

وَقَالَ لِلَّذِينَ كَفَرُوا مِنْ قَوْمِهِ لَئِنْ أَتَيْتُمْ شُعَبًا إِنَّكُمْ إِذَا لَخَسِرُونَ ﴿٩١﴾

91. Then took^w them the *rajfato* (*Shudder-she^y / Tremor-she^y*) so they^z became in their home^w *jathemeena* (*lifeless-kneelers*).

فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جِثْمِينَ ﴿٩٢﴾

92. Who^r they^z denied *Shuaiban* as if not flourished they^z in it,^w who^r they^z denied *Shuaiban* were they the losers.

الَّذِينَ كَذَّبُوا شُعَبًا كَانُوا لَمْ يَغْنَوْا فِيهَا الَّذِينَ كَذَّبُوا شُعَبًا كَانُوا هُمُ الْخَاسِرِينَ ﴿٩٣﴾

¹¹⁵ See the *Lexicon* attached to this *Translation* for the effect of the letter **س** when added to a word.

¹¹⁶ The "ل" in "لَنُخْرِجَنَّكَ" and in "لَتَعُودُنَّ" are juratory "ل" = "ال القسم" amounting to = "التأكيد", i.e. affirmation, in both cases expressed by "assuredly".

¹¹⁷ The word "تَعُودُنَّ" is here intensified by faithfully return.

¹¹⁸ The word "وَسِعَ" = "Expanded" means *is already broadened* to contain/include/comprehend.

¹¹⁹ The word "افْتَحْ" in *this context* and Allah knows best, means "decide" or "rule" between us and the unbelievers, or give us "victory" over them. See **الراغب**.

¹²⁰ The word "Opener" here means the "Ruler," the "Decider," the "Determiner."

93. Then [he] diverted a'n (off) them and said [he]: O, my people *laqad* (verily, already and affirmatively) I communicated (to) you^z my Lord's messages^w and I (sincerely)-counseled¹²¹ for you,^b so how can [I] grieve on a people, unbelievers. فَنَوَىٰ عَنْهُمْ وَقَالَ يَٰقَوْمِ لَقَدْ أَبْلَغْتُكُمْ رِسَالَتِي رَّبِّي وَنَصَحْتُ لَكُمْ فَكَيْفَ ءَاسَىٰ عَلَىٰ قَوْمٍ كَافِرِينَ ﴿١٣﴾
94. And not We sent in a village^w of a prophet except We took its^w people by the *ba'asa'e*^{w122} (penury-tension)^w and the *dharra'e*^w (distress due to adversity) *la'allā* (craving currently unavailable deed that/perhaps) them *yatadharra'-aona* (iteratively supplicate they^x). وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّن نَّبِيٍّ إِلَّا أَخَذْنَا أَهْلَهَا بِالْبَأْسَاءِ وَالضَّرَّاءِ لَعَلَّهُمْ يَضُرَّعُونَ ﴿١٤﴾
95. Afterwards We substituted the *sayyea'te's*^w (demeritorious-deed)^s place (by) the *hasanata*^w (meritorious-deed)^w until they^z waxed,¹²³ and said they:^z *qad* (already and affirmatively) touched/betided our fathers the adversity^w and felicity;^w so We took them suddenly while they perceive not. ثُمَّ بَدَّلْنَا مَكَانَ السَّيِّئَةِ الْحَسَنَةَ حَتَّىٰ عَفَوْا وَقَالُوا قَدْ مَسَّ ءَابَاءَنَا الضَّرَّاءُ وَالسَّرَّاءُ فَأَخَذْنَاهُمْ بَغْنَةً وَهُمْ لَا يُشْعُرُونَ ﴿١٥﴾
96. And had surely the villages^w folks believed they^z and *ettaqaw* (they had reverentially guarded not to displease Allah) surely We (would have) opened on them blessings^{w124} from the Heaven^w and the Earth;^w [and,] but they^z denied, so We took them by what they^z were earning. وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ ءَامَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ وَلَٰكِن كَذَّبُوا فَأَخَذْنَاهُم بِمَا كَانُوا يَكْسِبُونَ ﴿١٦﴾
97. Have then ensured the villages^w folks to come (to) them Our *ba'aso* (intense torment) *bayatan* (suddenly by night) while they (are) sleepers/asleep. أَفَأَمِنَ أَهْلُ الْقُرَىٰ أَن يَأْتِيَهُمْ بَأْسُنَا بَيِّنًا وَهُمْ نَائِمُونَ ﴿١٧﴾
98. Or [and] had ensured the villages^w folks to *ya'ateya* (betides/comes to) them Our *Ba'aso* (intense Torment/Might) by a forenoon while they (are) playing. أَوَأَمِنَ أَهْلُ الْقُرَىٰ أَن يَأْتِيَهُمْ بَأْسُنَا ضُحًى وَهُمْ يَلْعَبُونَ ﴿١٨﴾
99. Have then they^z secured Allah's machination; so not secure Allah's machination except the people, the losers. أَفَأَمِنُوا مَكْرَ اللَّهِ فَلَا يَأْمَنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ ﴿١٩﴾
100. Has [and] not (it^x)¹²⁵ *yahdey* (to be divinely-guided) for whom^r they^z inherit the Earth^w from after its^w folks that if¹²⁶ [We] will, betided them We by أَوَلَمْ يَهْدِ لِلَّذِينَ يَرِثُونَ الْأَرْضَ مِن بَعْدِ أَهْلِهَا أَن لَّوْ نَشَاءُ

¹²¹ See *Lexicon* attached to this Translation.

¹²² The Arabic word "*ba'asa*" has several meanings: (1) tension due to penury (extreme need); (2) hardship; (3); hunger; (5) misery; (6) or may be the combination of all stated meanings, (1) through (6). See the *Lexicon* attached to this Translation for more elaboration on this.

¹²³ That is in number and wealth.

¹²⁴ The word "*بركة*," the plural of which is "*بركات*" meaning: "multitudinous goodness and worthiness."

¹²⁵ The Arabic interrogative-castigatory particle "*أولم*" (implying negation) is made up of three parts (أ), (و), (لم) "*أولم*," meaning: does it, referring to the fact, or sound logic of the evidence or clear situation. The (و) = (and) component is (و) of coupling which normally commences the sentence. However, because there is an interrogative particle which takes precedence for beginning a sentence. See the *Lexicon* attached to this Translation for more elaboration.

¹²⁶ The particle "*لو*" since it is a future-connected verb, probable to occur and not sure it's a present occurrence, such a "*لو*" amounts to "if" or "when." See *معنى اللبيب*, ابن هشام.

their offenses and [We] stamp¹²⁷ on their hearts, so they hear not.

أَصْبَنَهُمْ بِذُنُوبِهِمْ وَنَطَعُ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَسْمَعُونَ ﴿١٠١﴾

101. *Telka^w (she-that-afar-it^w/those^w) (are) the villages^w [We] narrate on you^g of their^w anba'e¹²⁸ (significant-and-availing-news); and laqad (verily/already and affirmatively) came^w (to) them their messengers^x by the evidences^w then they^z were not to believe they^z by what they^z denied of before; like tha'leka (afar-that-it/that),^x stamps¹²⁹ Allah on the unbelievers' hearts.*

تِلْكَ الْقَرْىُ نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِهَا وَلَقَدْ جَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَمَا كَانُوا لِيُؤْمِنُوا بِمَا كَذَّبُوا مِنْ قَبْلُ كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى قُلُوبِ الْكَافِرِينَ ﴿١٠١﴾

102. And not We found for most (of) them of a covenant, and en (surely) We found most (of) them, surely fa'seeqeena¹³⁰ (rebels-vis-à-vis Allah's command).

وَمَا وَجَدْنَا لِأَكْثَرِهِمْ مِنْ عَهْدٍ وَإِنْ وَجَدْنَا أَكْثَرَهُمْ لَفَاسِقِينَ ﴿١٠٢﴾

103. Afterwards We missioned¹³¹ from after them Mosa (Moses) by Our Aya'te^w (miracles/signs/proofs) to Pharaoh and his chiefs, then da'bera¹³² (rear-most) by it;^w so let-look [you^s]: how [was] the corruptors' consequence.^w

ثُمَّ بَعَثْنَا مِنْ بَعْدِهِمْ مُوسَى بِآيَاتِنَا إِلَى فِرْعَوْنَ وَمَلَئِهِ فَظَلَمُوا بِهَا فَانْظُرْ كَيْفَ كَانَتْ عَاقِبَةُ الْمُفْسِدِينَ ﴿١٠٣﴾

104. And said Mosa (Moses): O, Pharaoh verily I am a messenger from the worlds' Lord.

وَقَالَ مُوسَى يَفِرْعَوْنُ إِنِّي رَسُولٌ مِنْ رَبِّ الْعَالَمِينَ ﴿١٠٤﴾

105. Befitting on me that not [I] say on Allah except the right; qad (already and affirmatively) I came (to) you^z by an evidence^w from yourⁿ Lord; so let-send [you^s] with me Israel's sons.

حَقِيقٌ عَلَى أَنْ لَا أَقُولُ عَلَى اللَّهِ إِلَّا الْحَقُّ قَدْ جِئْتُكُمْ بِبَيِّنَةٍ مِنْ رَبِّكُمْ فَأَرْسِلْ مَعِيَ بَنِي إِسْرَءِيلَ ﴿١٠٥﴾

106. Said [he]: en (if) you^g were come by an Aya'ten^w (miracle/sign/proof) then eete (let-[you^s] produce/come) by it^w en you^g were of the ssadeqeena (always-truth-enforcers).

قَالَ إِنْ كُنْتَ جِئْتَ بِآيَةٍ فَأْتِ بِهَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿١٠٦﴾

107. So [he] threw his staff; then edha (suddenly-/whereas) it^w (was) a he-serpent manifester.

فَأَلْقَى عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُبِينٌ ﴿١٠٧﴾

108. And [he] wrested his hand;^w then edha (suddenly-/whereas) it^w (was) white for the beholders.

وَنَزَعَ يَدَهُ فَإِذَا هِيَ بَيْضَاءُ لِلنَّاظِرِينَ ﴿١٠٨﴾

109. Said the chiefs of Pharaoh's people: verily this (is) surely a magician omniscient.

قَالَ الْمَلَأُ مِنْ قَوْمِ فِرْعَوْنَ إِنَّ هَذَا لَسَاحِرٌ عَلِيمٌ ﴿١٠٩﴾

¹²⁷ The expression: "stamp on their hearts" is an Arabic *tongue* expression meaning that if their heart were to be stamped, so their hearts would be sealed so that they understand *not* and *nor* comes out of them anything meritorious.

¹²⁸ See the *Lexicon* attached to this Translation for "naba'a."

¹²⁹ Ibid, only regarding "stamp."

¹³⁰ See the *Lexicon* attached to this Translation for this important word *faseqoon* and its grammatical inflections.

¹³¹ The word "بعث" in "بعثنا" carries several meanings, among them: sent, missioned, resurrected, awaken, and prompted.

¹³² The *Qur'anic* phrase: "Then (bad) been cut off last (of) the people" = "قطع دابر القوم" is yet another of the lofty Arabic *tongue* expressions, meaning uprooted the peoples' rear-most, i.e. the last person = دابر of such people.

110. [He] wants to exit you^b from yourⁿ land,^w so what (is) that you^z command. تُرِيدُ أَنْ يُخْرِجَكَ مِنْ أَرْضِكَ فَمَاذَا تَأْمُرُونَ ﴿١١٠﴾
111. Said they:^z let-defer him [you^s] and his brother and let-send [you^s] in the cities *hashereena*¹³³ (crowd-gathering summoners). قَالُوا أَرْجِهْ وَأَخَاهُ وَأَرْسِلْ فِي الْمَدَائِنِ حَاشِرِينَ ﴿١١١﴾
112. Yaáteya (come) they^z (to) you^g by every omniscient magician. يَأْتُوكَ بِكُلِّ سِحْرِ عَلِيمٍ ﴿١١٢﴾
113. And came, the magicians (to) Pharaoh; said they:^z verily for us surely remuneration, *en (if)* we were we the prevailers. وَجَاءَ السَّحَرَةُ فِرْعَوْنَ قَالُوا إِنَّ لَنَا لَأَجْرًا إِن كُنَّا نَحْنُ الْغَالِبِينَ ﴿١١٣﴾
114. Said [he]: yes, and verily you^b (are) indeed of the *mugarabeena* (ones brought nigh to me). قَالَ نَعَمْ وَإِنَّكُمْ لَمِنَ الْمُقَرَّبِينَ ﴿١١٤﴾
115. Said they:^z O, Mosa (Moses) either that you^s throw or that we be the throwers/throwing. قَالُوا يَكْمُوسِي إِمَّا أَنْ تُلْقَى وَإِمَّا أَنْ نَكُونَ نَحْنُ الْمُلْقِينَ ﴿١١٥﴾
116. Said [he]: let-throw you;^z then *lamma* (when-/whence) they^z threw, they^z bewitched the mankind's eyes¹³⁴ and *istarhabo*¹³⁵ (they^z affirmably terrified) them and came/fetched they^z by a great magic. قَالَ أَلْقُوا فَلَمَّا أَلْقَوْا سَحَرُوا أَعْيُنَ النَّاسِ وَاسْتَرْهَبُوهُمْ وَجَاءُوا بِسِحْرِ عَظِيمٍ ﴿١١٦﴾
117. And We revealed¹³⁶ to Mosa (Moses) that let-throw [you^s] your^t staff, so *edha* (suddenly/whereas) she engulfs what *ya'fekoona* (they^z speciously-concoct). ﴿١١٧﴾ وَأَوْحَيْنَا إِلَى مُوسَى أَنْ أَلْقِ عَصَاكَ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ ﴿١١٧﴾
118. Then befell¹³⁷ the right^x and *battala*¹³⁸ (became invalid/ceased to hold) what they^z were working. فَوَقَعَ الْحَقُّ وَبَطَلَ مَا كَانُوا يَعْمَلُونَ ﴿١١٨﴾
119. So they^z were worsted far-there,¹³⁹ and they^z transposed¹⁴⁰ cringers. فَعُتِلُوا هُنَالِكَ وَأَتَقَلَّبُوا صَغِيرِينَ ﴿١١٩﴾

¹³³ The word “حاشرين” is plural, masculine, subjective noun, rooted in the word “حشر” meaning: gathered crowdedly. So, “حاشرين” summoners that gather the crowds. No English equivalent for “حاشرين”.

¹³⁴ What is to be noted here is the Qur’anic precise description of the fact that the magician did bewitch the eyes of the people, i.e. the facts of the physical reality remained unchanged but it appeared to the eyes of the beholders the great effect of the “make belief” of the magicians.

¹³⁵ See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word.

¹³⁶ The word “وحي” denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded). And “الوحي” is fire or king. See *اللسان*.

¹³⁷ The Arabic text literally says “وقع” that is, fell from above descended down on every one and nullified the untruth.

¹³⁸ The Arabic word “batala”=“بطل” is intransitive past tense, for which there is no English equivalent, meaning it became invalid. [Like the word “fell,” in the preceding footnote, is intransitive].

¹³⁹ In Arabic the demonstrative noun: “هنا” “هناك” and “هنا لك” are used respectively for “here” (near), “there” (middle) and “far there (for the furthest).” For the “بعيد”= “far,” i.e. neither the immediate and nor the middle but the far. In English there are only two aspects of demonstrative nouns: here and there.

¹⁴⁰ The word “اتقلبوا”= “they transposed,” means they betook themselves becoming.

120. And (*had been*) thrown the magicians *sa'jedeena* (*kowtowing they*¹⁴¹). وَالْقَى السَّحَرَةُ سَجْدِينَ ﴿١٢٠﴾
121. Said they:^z we believed by the worlds' Lord. قَالُوا ءَامَنَّا بِرَبِّ الْعَالَمِينَ ﴿١٢١﴾
122. Lord (*of*) *Mosa* (*Moses*) and *Haroona* (*Aaron*). رَبِّ مُوسَى وَهَارُونَ ﴿١٢٢﴾
123. Said Pharaoh: believed you^c by Him/him before that [I] proclaim/permit for you;^z verily this (*is*) indeed a machination^x you^c machinated it^x in the city,^w to you^z egress of it^w its^w folks; so will know you.^z قَالَ فِرْعَوْنُ ءَامَنْتُمْ بِهِ قَبْلَ أَنْ ءَادَنْ لَكُمْ إِنَّ هَذَا لَمَكْرٌ مَكْرْتُمُوهُ فِي الْمَدِينَةِ لِتُخْرِجُوا مِنْهَا أَهْلَهَا فَسَوْفَ تَعْلَمُونَ ﴿١٢٣﴾
124. Assuredly *ogatte'a*¹⁴¹ ([I] shall indeed recurrently cut) off yourⁿ hands^w and feet^w from *kebelafen*¹⁴² (*opposite-sides*); afterwards surely *ossallebannakom* ([I] shall recurrently crucify you^b) wholes. لَأَقْطِعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِنْ خَلْفٍ ثُمَّ لَأَضِلَّيَنَّكُمْ أَجْمَعِينَ ﴿١٢٤﴾
125. Said they:^z verily we (*are*) to our Lord (*are*) transposing.¹⁴³ قَالُوا إِنَّا إِلَى رَبِّنَا مُنْقَلِبُونَ ﴿١٢٥﴾
126. And not [*you*^s] avenge¹⁴⁴ from us except that we believed by our Lord's *Aya'te*^w (*miracles/signs/proofs*) *lamma* (*when/whence*) it^w came^w (*to*) us; O, our Lord: *afregh* (*let-[You*^s] *descend/pour*) on us patience and *tawaffana* (*let-[You*^s] *receive us while dying*) (*as*) Muslims. وَمَا نَنْقِمُ مِنْآ إِلَّا أَنْتَ ءَامَنَّا بِآيَاتِ رَبِّنَا لَمَّا جَاءَتْنَا رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَتَوَفَّنَا مُسْلِمِينَ ﴿١٢٦﴾
127. And said the chiefs from Pharaoh's people: do [*you*^s] leave *Mosa* (*Moses*) and his people to corrupt they^z in the land^w and [*he*] leaves you^g and your^t deities; said [*he*]: [*we*] shall *noqattelo* ([*we*] *iteratively kill*) their sons and affirmably let live¹⁴⁵ their women, and verily we (*are*) above them conquerors. وَقَالَ الْمَلَأُ مِنْ قَوْمِ فِرْعَوْنَ أَنْتَرُ مُوسَى وَقَوْمَهُ لِيُفْسِدُوا فِي الْأَرْضِ وَيَذَرُكَ وَءَالِهَتَكَ قَالَ سَنُقْبِلُ أَبْنَاءَهُمْ وَنَسْتَحْيِي نِسَاءَهُمْ وَإِنَّا فَوْقَهُمْ قَاهِرُونَ ﴿١٢٧﴾
128. Said *Mosa* (*Moses*) for his people: *ista'eno* (*let-you*^z *seek assistance*) by Allah and *issber* (*let-you*^z *hold on patiently*); verily the Earth^w (*is*) for Allah bequeaths it^w [*He*] (*for*) whom^p [*He*] wills of His *eba'de* (*worshippers/submitters/slaves*) and the *aa'qebato* (*consequence*)^w (*is*) for the *muttaqeena* (*reverential guarders against Allah's displeasure*). قَالَ مُوسَى لِقَوْمِهِ اسْتَغِيثُوا بِاللهِ وَأَصْبِرُوا إِنَّا الْأَرْضُ لِلَّهِ يُورِثُهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ وَالْعَاقِبَةُ لِلْمُتَّقِينَ ﴿١٢٨﴾
129. Said they:^z we (*had been*) annoyed from before that *ta'ateyna* ([*you*^s]: *come to/appear among us*) and قَالُوا أُوذِينَا مِنْ قَبْلِ أَنْ تَأْتِيَنَا

¹⁴¹ The Arabic word is in the *intensive* form ("أَقْطِعَنَّ") so *recurrent* is here used to give this *intensity*.

¹⁴² From "*opposite sides*" for example: the *right hand and the left foot* or the *left hand and the right foot*.

¹⁴³ The word "نَقْلِبُهُمْ" = "*their transpose*," means their *betaking* themselves *uninhibitedly moving*.

¹⁴⁴ The word "نَقِمُوا" in "نَقِمُوا" could mean: (1) *resented*, or (2) *avenged*, or (3) *disapproved* or *denied*.

اللسان والراغب.

¹⁴⁵ See the *Lexicon* attached to this *Translation* for the *effect* of the letter س when *added* to a word, as استحيوا.

from after what you^g came (to) us; said [he]: *asa* (craving a deed beyond one's means that, may) yourⁿ Lord perishes yourⁿ enemy and *yestakhlefakum* ([He] makes you^b vicegerents) in the land;^w so [He] looks how you^z work.

وَمِنْ بَعْدِ مَا جِئْتَنَا قَالَ عَسَى رَبُّكُمْ أَنْ يُهْلِكَ عَدُوَّكُمْ وَيَسْتَخْلَفَكُمْ فِي الْأَرْضِ فَيَنْظُرَ كَيْفَ تَعْمَلُونَ ﴿١١٩﴾

130. And *laqad* (verily, already and affirmatively) We took the Pharaoh's *aala* (family, house, kin, chiefs, followers) by the *seneena* (famine and drought) and a decrease of the *thamara'te*^w (trees/plants/crops/fruits)^w *la'allā* (craving currently unavailable deed that, perhaps) they *yadhdhakkaronā* (repetitively-remind).

وَلَقَدْ أَخَذْنَا آلَ فِرْعَوْنَ بِالسِّنِينَ وَنَقْصِ مِنَ الثَّمَرَاتِ لَعَلَّهُمْ يَذْكُرُونَ ﴿١٢٠﴾

131. Then if came^w (to) them the *hasanato*^w (meritorious-deed)^w said they:^z for us this;^w and *en* (when/if) betided them a *sayyeaton*^w (demeritorious-deed)^w forebode they^z by *Mosa* (Moses) and whom^p (were) with him. Indeed, verily only their omen (is) *enda* (by Rule of) Allah [and,] but most of them know not.

فَإِذَا جَاءَتْهُمْ الْحَسَنَةُ قَالُوا لَنَا هَذِهِ وَإِنْ تُصِبْهُمْ سَيِّئَةٌ يَطَّيَّرُوا بِمُوسَى وَمَنْ مَعَهُ أَلَا إِنَّمَا طَّيَّرَهُمْ عِنْدَ اللَّهِ وَلَكِنْ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿١٢١﴾

132. And said they:^z surely whatever¹⁴⁶ *ta'ateena*^x ([you^s] produce/come to us) by it^x of an *Aya'ten*^w (miracle/sign/proof) to bewitch us by it^w then not we (are) for you^g surely believers.

وَقَالُوا مَهْمَا تَأْتِنَا بِهِ مِنْ آيَةٍ لِنَسْحَرَنَّ بِهَا فَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ ﴿١٢٢﴾

133. So We sent on them the flood^x and the locusts^x and the lice^x and the frogs^w and the blood^x *Aya'ten*^w (miracles/signs/proofs) (which had been made) expounders;^w then *istakbaro*¹⁴⁷ (they^z affirmed theirⁿ prideful haughtiness) and they^z were people criminals.

فَأَرْسَلْنَا عَلَيْهِمُ الطُّوفَانَ وَالْجَرَادَ وَالْقُمَّلَ وَالضَّفَادِعَ وَالْدَّمَ ءَايَاتٍ مُفَصَّلَاتٍ فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا مُجْرِمِينَ ﴿١٢٣﴾

134. And *lamma* (when/whence) befell on them the *rejzo*¹⁴⁸ (successive: convulsive and perturbing torment) said they:^z O, *Mosa* (Moses) let-invoke [you^s] for us your^t Lord by what covenanted [He] *endaka* (with you^g/by you^g); indeed *en* (if) doffed you^g a'n (off) us the *rejza* (= *rejzo*), surely assuredly¹⁴⁹ we believe for you^g and surely assuredly we send with you^g Israel's sons.

وَلَمَّا وَقَعَ عَلَيْهِمُ الرِّجْزُ قَالُوا يَمُوسَى أَدْعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِنْدَكَ لَئِنْ كَشَفْتَ عَنَّا الرِّجْزَ لَنُؤْمِنَنَّ لَكَ وَلَنُرْسِلَنَّ مَعَكَ بَنِي إِسْرَءِيلَ ﴿١٢٤﴾

¹⁴⁶ There was a raging controversy around word "مهما." Some were saying it is made up of (a) "مه ما" where the "مه" for silencing, and "ما" the article of surety. And others say that "مهما" is really made up of (b) "ما ما." The case was finally settled in favor of (b), as led by سيبويه and other linguists, who maintained that the article "مهما" is conditional article, made up of "ما ما." The first "ما" is for punishment and the second for surety. But to prevent the meeting of two similar letters the "ي" in the first "ما" was changed to a "ه," leaving the second "ما" of surety intact.

¹⁴⁷ See the Lexicon attached to this Translation for the effect of the letter س when added to a word.

¹⁴⁸ The word "رجز" has several meaning, successive: convulsive and perturbing torment. Also it includes Satan's whisper, sin, offense, and idol or worship of idols. See اللسان.

¹⁴⁹ The "ل" in "لنؤمنن" and "لنرسلن" are juratory "ل القسم" amounting to= "التأكيد", i.e. affirmation, expressed in both case by "assuredly"

135. Then when We doffed *a'n* (off) them the *rejza*¹⁵⁰ (successive: convulsive and perturbing torment) to *ajalen*¹⁵¹ (term-limit)^x they (are) *ba'legbo* (ones reaching) it^x *edha* (suddenly/ whereas) they *yankothona* (they^z infract/ infringe).

فَلَمَّا كَشَفْنَا عَنْهُمْ الرِّجْزَ إِلَى أَجَلٍ هُمْ بِلُغُوهِ إِذَا هُمْ يَنْكُتُونَ ﴿١٣٥﴾

136. So We revenged from them, so We drowned them in the *yamme* (deep and extended body of salty or sweet water) because surely they^z denied by Our *Aya'te*^w (miracles/signs/proofs) and they^z were *a'n* (regarding) it^w neglectors.

فَأَنْقَمْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ فِي الْيَمِّ بِأَنَّهُمْ كَذَّبُوا بِآيَاتِنَا وَكَانُوا عَنْهَا غَافِلِينَ ﴿١٣٦﴾

137. And We bequeathed the people whom^f they^z were *youstadha'fona*¹⁵² (being deemed weaklings they^z), the land's^w *mashareqa*^x (sunrise's loci)^x and its^w *maghreba*^x (sunset's loci)^x which^u We blessed in it;^w and concluded^w your^t Lord's word^w the *husna*^w (all around most beautiful/excellent-result)^{w153} on Israel's sons by what *ssabara* (had held on patiently) they^z and We destroyed what was *yassna'o* (carefully crafting) Pharaoh and his people and what they^z were trellising.

وَأَوْرَثْنَا الْقَوْمَ الَّذِينَ كَانُوا يُسْتَضْعَفُونَ مَشْرِقَ الْأَرْضِ وَمَغْرِبَهَا الَّتِي بَرَكْنَا فِيهَا وَتَمَّتْ كَلِمَتُ رَبِّكَ الْحُسْنَىٰ عَلَىٰ بَنِي إِسْرَءِيلَ بِمَا صَبَرُوا وَدَمَرْنَا مَا كَانُوا يَصْنَعُونَ فِرْعَوْنَ وَقَوْمَهُ وَمَا كَانُوا يَعْرِشُونَ ﴿١٣٧﴾

138. And We (caused to) pass-over by Israel's sons the sea, then *ata* (*hap*) they^z on a people *ya'akefoona* (devoting/dedicating themselves as anchorites they^z) on idols for them; they^z said: O, *Mosa* (Moses) let-make [you^s] for us an *elahan* (a deity) just-as for them *alebaton* (deities); said [he]: verily you^b (are) people *tajhaloona*¹⁵⁴ (you^z act ignorantly/incorrectly).

وَجَوْرَنَا بِبَنِي إِسْرَءِيلَ الْبَحْرَ فَأَتَوْا عَلَىٰ قَوْمٍ يَعْكُفُونَ عَلَىٰ أَصْنَامٍ لَهُمْ قَالُوا يَمُوسَىٰ اجْعَلْ لَنَا إِلَهًا كَمَا لَهُمْ آلِهَةٌ قَالِ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ ﴿١٣٨﴾

139. Verily these *mutabbaron* (is ruinate/damaging) what they (are) in [it^x] and a falsehood^x (is) what they^z were working.

إِنَّ هَؤُلَاءِ مُتَبَّرٌ مَّا هُمْ فِيهِ وَبَطِلٌ مَّا كَانُوا يَعْمَلُونَ ﴿١٣٩﴾

140. Said [he]: do other than Allah *abghey* ([I] earnestly-quest) you^b *elahan* (deity); while He favored/preferred you^b over the worlds.¹⁵⁵

قَالَ أَغَيْرَ اللَّهِ أَبْغِيكُمْ إِلَهًا وَهُوَ فَضَّلَكُمْ عَلَى الْعَالَمِينَ ﴿١٤٠﴾

141. And *edh* (when/since) We delivered you^b from Pharaoh's *aal'e* (family/ house/ kin/ chiefs/ followers),

وَإِذْ أَبْحَيْنَاكُمْ مِنْ آلِ فِرْعَوْنَ وَمَا كَانَ بَيْنَكُمُ الْوَحْيُ ﴿١٤١﴾

¹⁵⁰ Ibid.

¹⁵¹ The word "الأجل" means term-limit, see اللسان.

¹⁵² See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word.

¹⁵³ The word "الحسنى" by itself, i.e. not in the sense of "prefix or postfix annexation" (مضاف أو مضاف إليه), in The Qur'an almost always means "Paradise," except in a few cases where it could mean: (1) excellent-attribute, (2) excellent-result, all around most beautiful. Perhaps in this great *Ayah*, "excellent-result" is one of those cases. As Israel's sons had inherited all that Pharaoh and his people possessed after the Pharaoh and his people were drowned.

¹⁵⁴ The word "جاهلون" = "tajhaloon" is rooted in "جهل" meaning: (1) was ignorant of, (2) believed in some thing contrary to reality, (3) did something not correct.

¹⁵⁵ Qur'an commentators say that is of their time; i.e. this preference is with respect to people of their time.

they^z afflict you^z the ill torment, *youqattelona* (iteratively slaughtering they^x) yourⁿ sons and *yastab'youna*¹⁵⁶ (they^x affirmably-let-live) yourⁿ women, and in *tha'lekum* (collective-afar-that)^x (is) a great essay from yourⁿ Lord.

فَرَعَوْتَ يَسْمُونُكُمْ سُوءَ الْعَذَابِ
يُقْتُلُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ
وَفِي ذَٰلِكُمْ بَلَاءٌ مِّن رَّبِّكُمْ
عَظِيمٌ ﴿١٤١﴾

142. And We promised *Mosa* (*Moses*) thirty nights^w and concluded it^w by ten, so concluded his Lord's appointment forty nights,^w and said *Mosa* (*Moses*) for his brother *Haroon* (*Aaron*): let-succeed me [*you*^s] in my people and let-reconcile [*you*^s] and let-not *tattabe'a* (closely-followed [*you*^s]) the corrupters' path.

وَوَعَدْنَا مُوسَى ثَلَاثِينَ لَيْلَةً
وَأَتَمَمْنَاهَا بِعَشْرِ فَتَمَّ مِيقَتُ رَبِّيَّ
أَرْبَعِينَ لَيْلَةً وَقَالَ مُوسَى لِأَخِيهِ
هَارُونَ أَخْلِفْنِي فِي قَوْمِي وَأَصْلِحْ وَلَا
تَتَّبِعْ سَبِيلَ الْمُفْسِدِينَ ﴿١٤٢﴾

143. And *lamma* (when/whence) came *Mosa* (*Moses*) for Our appointment and spoken to him his Lord, said [*he*]: my Lord, let-show me [*You*^s], I look to You^g Said [*He*]: never [*you*^s] see Me; [and,] but let-look [*you*^s] at the mountain^x so *en* (if) [*it*^x] stayed-put in its^x place, then [*you*^s] will see Me; so *lamma* manifested his Lord for the mountain^x [*He*] made it^x *dakkan* (razed-smooth-even); and tumbled *Mosa* (*Moses*) faintly; then *lamma* [*he*] regained consciousness said [*he*]: *subhana*¹⁵⁷ (hallowedly and marvelously we deem You^g transcending all defects and we solemnly stand in awe and utmost consecration of) You^g I repented to You^g and I am first, (of) the believers.

وَلَمَّا جَاءَ مُوسَى لِمِيقَاتِنَا وَكَلَّمَهُ
رَبُّهُ قَالَ رَبِّ أَرِنِي إِلَيْكَ
قَالَ لَنْ تَرَنِي وَلَكِنْ أَنْظُرْ إِلَى
الْجَبَلِ فَإِنِ اسْتَقَرَّ مَكَانَهُ
فَسَوْفَ تَرَنِي فَلَمَّا بَلَغَ لِمَّةً
لِلْجَبَلِ جَعَلَهُ دَكًّا وَخَرَّ مُوسَى
صَعْقًا فَلَمَّا أَفَاقَ قَالَ سُبْحَانَكَ
بُتُّ إِلَيْكَ وَأَنَا أَوَّلُ الْمُؤْمِنِينَ ﴿١٤٣﴾

144. Said [*He*]: O, *Mosa* (*Moses*) verily I *isstafayto*¹⁵⁸ (I superlatively and exclusively selected) you^g over the man-kind by My messages^w and by My speech^x So let-take [*you*^s] what *atayto* (I accorded) you^g and let-*[you*^s] be^x of the thankers.

قَالَ يَمُوسَى إِنِّي أَصْطَفَيْتُكَ عَلَى
النَّاسِ بِرِسَالَتِي وَبِكَلِمِي فَخُذْ مَا
آتَيْتُكَ وَكُن مِّنَ الشَّاكِرِينَ ﴿١٤٤﴾

145. And We wrote for him in the tablets of every-thing an exhortation^w and an expounding^x for every-thing;^x so let-take [*you*^s] it^w by a strength;^w

وَكَتَبْنَا لَهُ فِي الْأَلْوَاحِ مِن
كُلِّ شَيْءٍ مَّوعِظَةً وَتَفْصِيلًا

¹⁵⁶ See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word.

¹⁵⁷ The word “*subhanaka*”= “سبحانك” has no English equivalent. Wherever this word, or its grammatical inflections (such as “سبحان” or “سبحانه”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Him, deserving the utmost solemn consecration of His divine stupendous uniqueness. So, we can render “*subhanaka*”= “سبحانك” concept by saying: hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Allah.

¹⁵⁸ See the *Lexicon* to this *Translation* for elaboration and some specific examples. The word “اصطفى” means: selected the best from among other similars. The word is a transitive verb by (a) itself or (b) with the prepositional letter “على.” In the case of (a) it could include more than a single element. In the case of (a) “الاصطفاء” is for superlative selection (i.e. taken the best of the bests) for: a mission, preference, or bestowment of a privilege over the entity subject of “الإصطفاء.” In the case of (b) the subject of “إصطفاء” is exclusive, either because of the make-up or one or more characteristics for such exclusivity.

and let-command [you^s] your^t people (to) take they^z by its^w *absa'ne*¹⁵⁹ (*perfecter and beautifuler*); [I] shall show you^b home^w (of) the *faseeqeena*¹⁶⁰ (*rebels-vis-à-vis Allah's command*).

لِكُلِّ شَيْءٍ فَخَذَهَا يَفْوَةً وَامْرُ
قَوْمَكَ يَأْخُذُوا بِأَحْسَنَهَا سَأُورِيكُمْ
دَارَ الْفَاسِقِينَ ﴿١٥٩﴾

146. [I] shall avert a'n (off) My *Aya'te*^w (*messages/signs/proofs*) who^r *yatakabbaroona*¹⁶¹ (*they^z who practice pridefulness*) in the Earth^w by other than the right; and en (if) they^z see every *Aya'ten*^w (*singular of Aya'e*^w), they^z believe not by it;^w and en they^z see path^x (of) the *rosh'de*¹⁶² (*mature-discernment/rational guidance to the right*) not *yattakbetho* (*they take-and-make*) it^x (for) a path;^x and en they^z see path^x (of) the *ghayye*¹⁶³ (*misguidance/straying*) because of fallacious belief resulting in disappointment) *yattaskbetho* it^x (for) a path;^x *tha'leka* (*afar-that-it/that*)^x, (is) because that they^z denied by Our *Aya'te*^w and they were off it^w neglectors.

سَاصْرِفْ عَنْ عَائِنِي الَّذِينَ
يَتَكَبَّرُونَ فِي الْأَرْضِ بِغَيْرِ
الْحَقِّ وَإِنْ يَرَوْا كَلًّا عَائِي
لَا يُؤْمِنُوا بِهَا وَإِنْ يَرَوْا سَبِيلَ
الرُّشْدِ لَا يَتَّخِذُوهُ سَبِيلًا وَإِنْ
يَرَوْا سَبِيلَ الْغَيِّ يَتَّخِذُوهُ
سَبِيلًا ذَلِكَ بِأَنَّهُمْ كَذَّبُوا
بِعَائِنَتِنَا وَكَانُوا عَنْهَا غَافِلِينَ ﴿١٦٠﴾

147. And who:^r they^z denied by Our *Aya'te*^w (*messages, signs, proofs*) and the Hereafter's^w *lega'a* (*meeting with*) miscarried^w their works. Are they^z (to be) requited except (for) what they^z were working.

وَالَّذِينَ كَذَّبُوا بِعَائِنَتِنَا وَلِقَاءِ
الْآخِرَةِ حِطَّتْ أَعْمَالُهُمْ هَلْ
يُجْزَوْنَ إِلَّا مَا كَانُوا يَعْمَلُونَ ﴿١٦١﴾

148. And *ittakbatha*¹⁶⁴ (*took and presumed*) Mosa's (Moses') people from after him of their ornaments a calf, *jasadan*^{x165} (*tinged-physique*) for it^x a low; have they^z not seen that it^x neither speaks (to) them, nor [it^x] divinely-guides them a path; *ittakbatho* (*they took-and-presumed*) it^x (a deity) and they^z were *dha'lemeena*¹⁶⁶ (*injustice-doers*).

وَاتَّخَذَ قَوْمُ مُوسَى مِنْ بَعْدِهِ مِنْ
حُلِيِّهِمْ عِجْلًا جَسَدًا لَّهُ خَوَارٌ
أَلَمْ يَرَوْا أَنَّهُ لَا يُكَلِّمُهُمْ وَلَا يَهْدِيهِمْ
سَبِيلًا اتَّخَذُوهُ وَكَانُوا
ظَالِمِينَ ﴿١٦٢﴾

149. And *lamma* (*when/whence*) (*had been*) fallen in their hands^{w167} and saw they^z that *qad* (*already and affirmatively*) strayed they^z said they^z indeed en (if)

وَلَمَّا سَقَطَ فِي أَيْدِيهِمْ وَرَأَوْا
أَنَّهُمْ قَدْ ضَلُّوا قَالُوا لَئِنْ لَمْ

¹⁵⁹ There is no English word for أحسن = *absane*. Both words *perfecter* and *beautifuler* are in their adjective sense.

¹⁶⁰ See the *Lexicon* attached to this *Translation* for this important word *faseqoon* and its grammatical inflections.

¹⁶¹ The word "yatakabbaroon" = "يَتَكَبَّرُونَ" does not have an exact English equivalent *per se*. It is a *present/future* tense addressing addressees: they^z stand haughtily above submission. Hence, we transliterate and parenthetically explain.

¹⁶² See the *Lexicon* attached to this *Translation* for explanation and elaboration on this word, under "rushdo."

¹⁶³ The word "الغى" = "الضلال المبني على اعتقاد فاسد نتج عنه خيبة"، that is the *misguidance/straying* because of a fallacious belief resulting in a disappointment. See *الراغب* and *النساز*.

¹⁶⁴ The word "اتخذ" from "الإتخاذ" which is "إفتعال" for "الاتخاذ"، as stated in *لسان العرب*; therefore, "اتخذ" is always taking and making and presuming some-thing about what was taken. Thus, it is not just the mere taking.

¹⁶⁵ The word "جسدا" = a *tinged-physique* versus "body" be it *tinged* (colored) or not. See *الراغب*.

¹⁶⁶ The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice." See footnote 148 below.

¹⁶⁷ The Qur'anic phrase: "And when (*had been*) fallen in their hands" is an Arabic *tongue* expression meaning they were filled with sorrow and regret for some failure(s). That is because when a person feels very sorry, he drops his head into his hand or hands and may even bite the hand in regret. So, the expression came to pass.

not *yarham* (mercy-gives) us our Lord and [He] forgives [for] us, surely we assuredly¹⁶⁸ be of the losers.

رَبِّحْنَا رُبَّنَا وَيَغْفِرْ لَنَا
لَنَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿١٤٩﴾

150. And *lamma* (when/whence) returned *Mosa* (Moses) to his people angrily, sorrowfully, said [he]: wretched what succeeded me you^z from after me; have you^c hastened yourⁿ Lord's command; and [he] threw the tablets and [he] took by head^x of his brother pulling it^x to him. Said [he]: my mother's son, verily the people *istadh'afoney*¹⁶⁹ (they^z deemed me a weakling) and *kado* (they^z nighed/verged/almost) kill me^z; so *la'tush'met* (let-not [you^s] have-schadenfreude i.e. glee over others' misfortune)¹⁷⁰ by me the foes and let-[you^s] not make me with the people, the *dha'lemeena*¹⁷¹ (injustice-doers).

وَلَمَّا رَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ غَضْبَنَ
أَسْفًا قَالَ بَرْسَمَا خَلَفْتُمُونِي مِنْ بَعْدِي
أَعْجَلْتُمُ أَمْرَ رَبِّكُمْ وَأَلْقَى
الْأَلْوَاخَ وَأَخَذَ بِرَأْسِ أَخِيهِ يَجُرُّهُ
إِلَيْهِ قَالَ ابْنَ أُمِّ إِنْ أَقْوَمَ
اسْتَضَعُّونِي وَكَادُوا يَقْتُلُونَنِي فَلَا
تَشْمِتْ فِي الْأَعْدَاءِ وَلَا تَجْعَلْنِي
مَعَ الْقَوْمِ الظَّالِمِينَ ﴿١٥٠﴾

151. Said [he]: my Lord, let-forgive [You^s] for me and for my brother and let-admit us [You^s] in Your^t mercy^w and You^s (are) *arhamo* (most merciful) of the *raheemeena* (mercy-givers).

قَالَ رَبِّ اغْفِرْ لِي وَلِإِخِي
وَادْخُلْنَا فِي رَحْمَتِكَ وَأَنْتَ
أَرْحَمُ الرَّاحِمِينَ ﴿١٥١﴾

152. Verily who^r *ettakhatho*¹⁷² (they took and made) the calf (deity), shall attain them a wrath^x from their Lord and ignominy^w in the life^w (of) the world^w and like *tha'leka* (afar-that-it/that),^x [We] requite the *mufta'reena* (crafters of lies for fraudulent end).

إِنَّ الَّذِينَ اتَّخَذُوا الْعِجْلَ سَيَنَالُهُمْ
غَضَبٌ مِّنْ رَبِّهِمْ وَذِلَّةٌ فِي الْحَيَاةِ
الدُّنْيَا وَكَذَلِكَ نَجْزِي الْمُفْتَرِينَ ﴿١٥٢﴾

153. And who^r they^z worked the *sayye'aa'te*^w (demeritorious -deeds)^w after-wards repented they^z from after it^w and they^z believed, verily your^t Lord from after it^w (is) surely *Ghafooron* (iterative Forgiver), *Raheemon* (iterative mercy Giver).

وَالَّذِينَ عَمِلُوا السَّيِّئَاتِ ثُمَّ تَابُوا
مِنْ بَعْدِهَا وَءَامَنُوا إِنَّ رَبَّكَ مِنْ
بَدِّهَا لَغَفُورٌ رَّحِيمٌ ﴿١٥٣﴾

154. And *lamma* (when/whence) stilled¹⁷³ a'n (off) *Mosa* (Moses) the wrath^x [he] took the tablets^w and in its^w inscription^w a *hudan* (divine-guidance)^x and a mercy^w for whom^r they (are) for their Lord dread they.^z

وَلَمَّا سَكَتَ عَنْ مُوسَى الْغَضَبُ
أَخَذَ الْأَلْوَاخَ فِي نُسَخَتِهَا هُدًى
وَرَحْمَةً لِلَّذِينَ هُمْ لِأَبَائِهِمْ يَرْهَبُونَ ﴿١٥٤﴾

155. And chose *Mosa* (Moses) (of) his people seventy men for Our appointment; then *lamma* (when-

وَأَخْتَارَ مُوسَىٰ قَوْمَهُ سَبْعِينَ رَجُلًا

¹⁶⁸ The "ل" in "لَنَكُونَنَّ" is a juratory "ل= القسم" amounting to= "التأكيد", i.e. affirmation, expressed by "assuredly."

¹⁶⁹ See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word.

¹⁷⁰ The Arabic verb "تَشْمِتُ" is present tense of "شَمِتَ", meaning to gloat/derive joy out of others' misfortune. But in English there is no verb for the Germanic rooted word *schadenfreude*. Hence, we resorted to this kind of round about way of making a verb-construction of the word by preceding it with "have."

¹⁷¹ The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice." See footnote 148 below.

¹⁷² The word "اتَّخَذَ" from "الِاتِّخَاذَ" which is "اِفْتَعَالٌ" for "الِاتِّخَاذَ", as stated in *لسان العرب*; therefore, "اتَّخَذَ" is always taking and presuming some-thing about what was taken. Thus, it is not just the mere taking.

¹⁷³ It is remarkable to note here that the Qur'anic term "سَكَتَ" = "stilled," (in the intransitive mode) as if the "wrath" came to a silence. In other words, rather than to say when Moses subdued his wrath.

/whence) took^w them the *rajjato* (*Shudder-she^y / Tremor-she^y*), said [he]: my Lord had You^g willed You^g (*could have*) perished them from before and *eyyaya*¹⁷⁴ (*indeed including me*); do [You^s] perish us by what did the mooncalves of us; *en* (*not*) it^w except Your^t essay^w [You^s] mislead by it^w whom^p [You^s] will and divinely-guide whom^p [You^s] will; You^s (*are*) our *Wa'leyo* (*Guardian/Ally*), so let-forgive [You^s] for us and *erham* (*let-[You^s]mercy-give*) us, and You^s (*are*) *khayro* (*choicer/ worthier*) (*of*) the *Ghafereena* (*forgiveness Giver*s).

لَمِيقِنَاتٍ فَلَمَّا أَخَذَتْهُمُ الرَّجْفَةُ
قَالَ رَبِّ لَوْ شِئْتَ أَهْلَكْتَهُم مِّن
قَبْلُ وَإِنِّي أَتْلُو أَسْفَهَاءَ
مِنَّا إِن هِيَ إِلَّا فِتْنَتُكَ تُضِلُّ بِهَا مَن
تَشَاءُ وَتَهْدِي مَن تَشَاءُ أَنتَ وَلِيُّنَا
فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ
الْغَافِرِينَ ﴿١٥٥﴾

156. And let-write [You^s] for us in this^w world^w a *basanatan^w* (*meritorious-deed^w*) and in the Hereafter^w; verily we *budna*¹⁷⁵ (*we had adopted the Jewish "law"- /customs/repented*) to You;^g said [He]: My torment^x [I] betide by it^x whom^p [I] will and My mercy^w expanded-she^{y176} (*to include*) every-thing, [I] shall write it^w for whom^r *yatta-qoona* (*they reverentially guard not to displease Allah*) and *youtatona* (*they^z accord and fulfill the obligations of*) the *Zakata^{w177}* (*prescribed percentage of personal possessions*)^w and who^r they by Our *Aya'te^w* (*messages/signs/proofs*) they^z believe.

وَكَتَبْنَا لَنَا فِي هَذِهِ الدُّنْيَا
حَسَنَةً وَفِي الْآخِرَةِ إِنَّا هُنَا
إِلَيْكَ قَالَ عَذَابِي أُصِيبُ بِهِ مَن
أَشَاءُ وَرَحْمَتِي وَسِعَتْ كُلَّ
شَيْءٍ فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ
وَيُؤْتُونَ الزَّكَاةَ وَالَّذِينَ هُمْ
بِآيَاتِنَا يُؤْمِنُونَ ﴿١٥٦﴾

157. Who^r *yatta'beo* (*closely-follow*) they^z the messenger, the prophet the *ommey*¹⁷⁸ (*he who is unlettered*) whom^x they^z find him written *enda* (*with, in books with*) them in the Torah^w and the *Enjeel^x* (*Euangelion-/Gospel*);^x [He] commands them by the *ma'aroofen* (*popularly acceptable and not Sharey'ab disapproved maxim*) and [he] restrains them *a'n* (*regarding*) the *munka're* (*rationaly/Sharey'ab unacceptable deed/say*) and [he] legitimizes for them the goodies^{w179} and [he] illegitimizes on them the *khaba'etha*¹⁸⁰ (*wicked/bad-/ill-natured*) and *yadha'o* (*he relieves/spares*) *a'n* (*off*) them their *isra*¹⁸¹ (*severe, personal, and most burdensome*)

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ اتَّبَى
الْأُتْمَى الَّذِي يَجِدُونَهُ مَكْنُوبًا
عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ
يَأْمُرُهُم بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ
الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ
وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ
عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ

¹⁷⁴ The word “إِيَّاي” = “أداة توكيد لضمير منصوب” = an article of *intensity* for an *objective pronoun*.

¹⁷⁵ The word “*budna*” has *three distinct* Arabic meanings: (1) returned to the truth; (2) returned and *repented*; (3) entered into the “*lam*” (religion) of the Jews and adopted the Jewish customs. It is interesting that the Hebrew language does *not* have a word for “*religion*” *per se*, that is why they say: “*lam*,” that is they say the *Mosaic Law*, instead of *Mosaic religion*.

¹⁷⁶ The word “*وسعت*” = “*Expanded*” means *is already broadened* to contain/include.

¹⁷⁷ See the *Lexicon* attached to this *Translation* for what exactly the *Zakah* is and its *implications*.

¹⁷⁸ The word “*أُمِّي*” = “*unlettered*.” In English “*unlettered*” is an *adjective*, so *no plural* for it. So, I resort to *transliteration* and *parenthetical explanation*.

¹⁷⁹ The word “*طيبات*” = “*goodies*” = “*goodies, w*” = a *feminine gender* means anything *delectable and legitimate*.

¹⁸⁰ The *wicked, bad and ill-natured*.

¹⁸¹ See the *Lexicon* attached to this *Translation* for this is very important word.

obligation) and the shackles which^u were-she^y on them; so who^r they^z believed by him and deferentially-supported¹⁸² him and they^z succored him and they^z closely followed the illumination^x which^x (*had been*) descended with him, those they (*are*) the thrivers.

عَلَيْهِمْ فَأَلْزَمَ الْفِرْيَافَ أَمْنًا بِهِ وَعَزَّرُوهُ
وَصَصَّرُوهُ وَأَتَّبَعُوا النُّورَ الَّذِي أُنْزِلَ
مَعَهُ أُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿١٥٧﴾

158. Let-say [*you*^s]: O, you the mankind; verily I am Allah's messenger to you^b together; Who for Him (*is*) the Heavens^w and the Earth's^w proprietorship, no an *elaha* (*a deity*) except Him; [*He*] quickens and [*He*] deadens;¹⁸³ so let-believe you^z by Allah and His messenger,^x the prophet^x the *ommy*¹⁸⁴ (*he who is unlettered*), who^x believes [*he*] by Allah and His words^w and *ettabe'o* (*let-closely follow*) him you^z *la'allā* (*craving currently unavailable deed that/perhaps*) you^b *tahtadona* (*you^r find and accept the divine-guidance*).

قُلْ يَتَّيْنَهَا النَّاسُ إِلَيَّ رَسُولُ
اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ
مُلْكُ السَّمَوَاتِ وَالْأَرْضِ لَا إِلَهَ
إِلَّا هُوَ يُحْيِي وَيُمِيتُ فَتَأْمِنُوا بِاللَّهِ
وَرَسُولِهِ الَّذِي الْأُمِّيُّ الَّذِي
يُؤْمِنُ بِاللَّهِ وَكَلِمَاتِهِ
وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٥٨﴾

159. And of Mosa's (Moses) people an *ummaton*^w (*community*)^w *yahdona* (*they^z divinely-guide*) by the right^x and by it^x *yaa'deloona* (*they^r equalize/ render-justice*).

وَمِنْ قَوْمِ مُوسَى أُمَّةٌ يَهْدُونَ
بِالْحَقِّ وَيَبْغِلُونَ ﴿١٥٩﴾

160. And *qatta'a* (*recurrently cut*) them We twelve *asbattan* (*Jewish tribes*)¹⁸⁵ *Umaman*^w (*communities*)^w and We revealed¹⁸⁶ to Mosa (Moses) *edh* (*when/since*) his people *istasghabo*¹⁸⁷ (*sought him water availability*), that let-strike [*you*^s] with your^t staff the stone^x then *enba'jasat* (*gushed through narrow vent*) from it^x twelve wells,^w *qad* (*already and affirmatively*) knew each people their *mashraba*^x (*drinking-place*)^x and We over-shadowed the clouds over them and We descended on them the *Manna*¹⁸⁸ and the quails; let-eat you^z from goodies^{w189} (*of*) what We provided youⁱ and they^z wronged¹⁹⁰ Us not, [and,] but they^z were wronging (*to*) themselves.

وَقَطَعْنَاهُمْ اثْنَتَيْ عَشْرَةَ أَسْبَاطًا أُمَمًا
وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ إِذْ اسْتَسْقَاهُ
قَوْمُهُ آبَ الْغَمْرِ أَنِ اضْرِبْ بِعَصَاكَ
الْحَجَرُ فَانْجَسَتْ مِنْهُ اثْنَتَا
عَشْرَةَ عَيْنًا قَدْ عَلِمَ كُلُّ أُنَاسٍ
مَّشْرَبَهُمْ وَظَلَّلْنَا عَلَيْهِمُ الْغَمَمَ
وَأَنزَلْنَا عَلَيْهِمُ الْمَنَّاءَ وَالسَّلَوىَّ
كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ
وَمَا ظَلَمُونَا وَلَكِنْ كَانُوا
أَنفُسَهُمْ يَظْلِمُونَ ﴿١٦٠﴾

161. And *edh* (*when*) (*had been*) said for them: let-dwell

وَإِذْ قِيلَ لَهُمْ اسْكُنُوا هَذِهِ

¹⁸² The word "عَزَّرَ" in "عَزَّرُوهُ" = النصرة مع التعظيم, i.e. deferential support. See الراغب.

¹⁸³ The word "يُمِيتُ" in "يُمِيتُ" is the transitive verb to deprive of life. See Merriam Webster's Unabridged Dictionary.

¹⁸⁴ See footnote 1790 above regarding *ummay*.

¹⁸⁵ The word "أسباط" in the Hebrew language is exactly like "tribes" = "قبائل" in the Arabic language.

¹⁸⁶ See footnote 1750 above regarding *revealed*.

¹⁸⁷ The word "استسقى" = "طلب السقي أو الإسقاء" See الراغب. So "استسقى" on "استسقاء" meaning: (1) sought him what to drink (i.e. water); (2) sought him to avail what to drink (i.e. water); (3) however, in the case of Mosa (Moses) (*pbuoh*), Allah's munificence provided him with twelve different sources through the "stone" which he was commanded to just smite and thereof gushed water, in a controllable manner for each tribe.

¹⁸⁸ See the Lexicon attached to this Translation for this word, *manna*

¹⁸⁹ See footnote 1791 above regarding *goodies*.

¹⁹⁰ See the Lexicon attached to this Translation for "ظالم" = "فاعل الظلم" = "injustice-doer" and "ظلم" = "wronger."

you^z this^w the village^w and let-eat you^z from it^w whence you^z willed, and let-say you^z bittaton^{w191} (*may Allah remove our sins from our shoulders*)^w and let-enter you^z the door (*in*) kowtowing (*manner*)¹⁹² [We] forgive for you^b yourⁿ offenses^w/inequities^{w193} and [We] shall augment the benefactors.

الْفَرْيَكَةَ وَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ وَقُولُوا حِطَّةٌ وَادْخُلُوا الْبَابَ سُجَّدًا نَعْفِرْ لَكُمْ خَطِيئَتَكُمْ سَرِيزٌ الْمُحْسِنِينَ ﴿١٦١﴾

162. Then substituted who^r dhalamo¹⁹⁴ (*they^r wronged to*) them a say other than which^x (*had been*) said for them, so We sent on them rejzan¹⁹⁵ (*successive: convulsive and perturbing torment*) from the sky^w by what they^z were yadh'leemoona (*were wronging they^r*).

فَذَلَّ الَّذِينَ ظَلَمُوا مِنْهُمْ قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَرْسَلْنَا عَلَيْهِمْ رِجْزًا مِنْ السَّمَاءِ بِمَا كَانُوا يَظْلِمُونَ ﴿١٦٢﴾

163. And let-ask them [*you^s*] a'n (*regarding*) the village^w which^u was^w a vicinage^{w196} (*of*) the sea, edh (*when-/whence*) they^z transgress (*i.e. village's inhabitants*) in the Sabbath, edh ta'atee (*approach/come to*) them their (*big*) fishes shurra'an (*openly raising their heads above the water*) day of their Sabbath; and day not sabbatize they^z not ta'atee them; like tha'leka (*afar-that-it/*),^x [We] essay them by what they^z were yafsoqoona¹⁹⁷ (*rebelling they^r vis-à-vis Allah's command*).

وَسَأَلْتَهُمْ عَنِ الْفَرْيَكَةِ الَّتِي كَانَتْ حَاضِرَةَ الْبَحْرِ إِذْ يَعْدُونَ فِي السَّبْتِ إِذْ تَأْتِيهِمْ حِيتَانُهُمْ يَوْمَ سَبْتِهِمْ شُرَعًا وَيَوْمَ لَا يَسْبِتُونَ لَا تَأْتِيهِمْ كَذَلِكَ نَبْلُوهُمْ بِمَا كَانُوا يَفْسُقُونَ ﴿١٦٣﴾

164. And edh (*when*) said^w an Ummaton^w (*community*)^w of them: wherefore you^z exhort¹⁹⁸ a people Allah (*is*) muhleko (*perishing*) them or tormenting them, a severe torment; said they^z: apology to yourⁿ Lord, and la'alla (*craving currently unavailable deed that, perhaps*) they yattaqoona (*they reverentially guard not to displease Allah*).

وَإِذْ قَالَتْ أُمَّةٌ مِنْهُمْ لِمَ تَعِظُونَ قَوْمًا اللَّهُ مُهْلِكُهُمْ أَوْ مُعَذِّبُهُمْ عَذَابًا شَدِيدًا قَالُوا مَعذَرَةٌ إِلَىٰ رَبِّكُمْ وَلَعَلَّهُمْ يَتَّقُونَ ﴿١٦٤﴾

165. Then lamma (*when/whence*) they^z forgot¹⁹⁹ (*ceased*

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ أَنْجَيْنَا

¹⁹¹ See the *Lexicon* attached to this Translation for this word, "bettattan."

¹⁹² The word "سُجَّدًا" is an *adverbial construct*, as if to say: "kountowingly," but there is *no* such word in English. So, I chose to say instead "in a kowtowing manner."

¹⁹³ There is "خطء" and "خطيئة" both are "inequities" committed *intentionally* and therefore are *sins*. So, "خطيئة" in "خطيئاتكم" is *feminine and singular*, and "خطء" is *masculine and singular*.

¹⁹⁴ See the *Lexicon* attached to this Translation for "ظالم" = "فاعل الظلم" = "injustice-doer" and "ظلم" = "wronged."

¹⁹⁵ The word "رجز" has *several* meaning, successive: *convulsive and perturbing torment*. Also it includes Satan's whisper, sin, offense, and idol or worship of idols. See اللسان.

¹⁹⁶ The Arabic word "حاضرة" translated as *vicinage*, i.e. "overlooking," but we hasten to point out that "حاضرة" means a *great community or metropolis around water sources*. And "village" *per se* in The Qur'an is *metropolis*, as so stated where applicable.

¹⁹⁷ See the *Lexicon* attached to this Translation for fasoqoon for an elaboration on this rather important word.

¹⁹⁸ The word "تعظون" rooted in "وعظ" = "exhorted" or "admonished," and "موعظة" could mean: *exhortation or admonition*.

¹⁹⁹ The word "نسي" has dual meanings: (1) "forgot" or (2) dismissed or dispelled, in the sense of *cast off* or *ceased to pay attention to*. The second meaning especially applies where Allah says: "We forgot you," (S32:14), as Allah does *not* forget, but He chooses to *ceases paying attention to something*. See اللسان.

paying attention to) what they^z (had been) reminded of it^x We delivered whom^r they^z restrain a'n (regarding) the ill and We took whom^r dhalamo²⁰⁰ (they^z wronged) by a torment arduous by what they^z were yafsoqoona²⁰¹ (rebelling they^z vis-à-vis Allah's command).

الَّذِينَ يَنْهَوْنَ عَنِ الْأُسْوَءِ وَآخَذْنَا
الَّذِينَ ظَلَمُوا بِعَذَابٍ بَئِيسٍ يَمَّا
كَانُوا يَفْسُقُونَ ﴿١٦٥﴾

166. Then lamma (when/whence) they^z recalcitrated a'n (regarding) what they^z (had been) restrained a'n (off) it^x We said for them: let-be you^z apes kha'seyeena²⁰² (cringers/ they who caused self contemptibility and had been driven away with a spurn).

فَلَمَّا عَتَوْا عَنْ مَا نُهُوا عَنْهُ قُلْنَا لَهُمْ
كُونُوا قِرَدَةً خَاسِئِينَ ﴿١٦٦﴾

167. And edh (when/ since) ta'atbthand²⁰³ (iteratively proclaimed) your^t Lord: that assuredly²⁰⁴ [He] missions²⁰⁵ on them to The Qeyamatey's^w (Judgment's) Day^x whom^p [he] afflicts them, the ill torment; verily your^t Lord surely (is) swift (in) the punishment and verily He (is) surely Ghafooron (iterative Forgiver), Rabeemon (iterative mercy Giver).

وَإِذْ تَأَذَّنَ رَبُّكَ لِيُبْعَثَنَّ عَلَيْهِمْ إِلَى
يَوْمِ الْقِيَامَةِ مَنْ يَسُومُهُمْ سُوءَ
الْعَذَابِ إِنَّ رَبَّكَ لَسَرِيعُ
الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَحِيمٌ ﴿١٦٧﴾

168. And We qatta'a (iteratively cut) them in the Earth^w umaman^w (communities);^{w206} of them the ssa'leboona (righteous-people) and of them lesser than tha'leka (afar-that-it/),^{x207} and We essayed them by the basana'te^w (meritorious-deeds)^w and the sayye'aa'te (demeritorious-deeds^w) la'allā (craving currently unavailable deed that/ perhaps) they return.

وَقَطَعْنَاهُمْ فِي الْأَرْضِ أُمَمًا
مِّنْهُمْ أَصْلَحَاحُونَ وَمِنْهُمْ دُونَ
ذَلِكَ وَبَلَّوْنَهُمْ بِالْحَسَنَاتِ
وَالسَّيِّئَاتِ لَعَلَّهُمْ يَرْجِعُونَ ﴿١٦٨﴾

169. Then succeeded from after them successors inherited they^z the book, they^z take transient^{x208} this the adna (baser/ lower) and they^z say: sayoughfaro (affirmably to be forgiven) for us; and en (if) ya'atee (happens/ comes to) them a transient^x its^x similar they^z take it;^x had not (been) taken on them meethaga^x (ratified-covenant)^x (of) the book that not they^z say on Allah except the right; and they^z studied what (is) in it;^x and the Hereafter's^w home^w (is) khayron (choicer/ superior/ worthier) for whom^r yattaqoona (they reverentially guard against Allah's displeasure); do not you^z reason.

فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ وَرِثُوا
الْكِتَابَ يَأْخُذُونَ عَرَضَ هَذَا الْأَدْنَى
وَيَقُولُونَ سَيُعَذِّبُنَا وَإِن يَأْتِيهِمْ عَرَضٌ
مِّثْلَهُ يَأْخُذُوهُ أَلَمْ يُؤْخَذْ عَلَيْهِمْ مِّيثَاقُ
الْكِتَابِ أَن لَّا يَقُولُوا عَلَى اللَّهِ إِلَّا
الْحَقَّ وَدَرَسُوا مَا فِيهِ وَاللَّذَّارِ الْآخِرَةُ
خَيْرٌ لِلَّذِينَ يَنْقُوتُونَ أَفَلَا تَعْقِلُونَ ﴿١٦٩﴾

²⁰⁰ See the Lexicon attached to this Translation for "ظالم" = "فاعل الظلم" = "injustice-doer" and "ظلم" = "wronged."

²⁰¹ See the Lexicon attached to this Translation regarding faseqoon.

²⁰² The word "kha'seyeen" = "خاسئين" is plural, masculine, subjective noun meaning: be you^r (of) those who caused self contemptibility and had been driven away with a spurn. There is no English equivalent for the word kha'seyeen.

²⁰³ The word "تأذن" = "أكثر الإعلام، قاله سيبويه" i.e. iteratively proclaimed. See التاج.

²⁰⁴ The "ل" in "ليبعثن" is a juratory "ل" = "القسم" amounting to = "التأكيد" i.e. affirmation, expressed here by "assuredly".

²⁰⁵ The word "بعث" in "ليبعثن" carries several meanings, among them: sent, missioned, resurrected, awoken, and prompted.

²⁰⁶ That is separated or set apart as racially different group from other main population in any part of the globe.

²⁰⁷ Qur'an Commentators are unanimous in saying that the here "Of them the righteous," during Moses' time or those who followed Jesus or Mohammad, peace be upon the three, i.e. Moses, Jesus and Mohammad.

²⁰⁸ That is worldly allurements and commodities.

170. And who^r youmassekona²⁰⁹ (*assiduously-hold they^z*) by The Book^x and aqamo²¹⁰ (*they^z upped-to-fulfill the prescribed obligations of*) the Prayer^w Verily We waste not the reformers' remuneration. وَالَّذِينَ يُمَسِّكُونَ بِالْكِتَابِ وَأَقَامُوا الصَّلَاةَ إِنَّا لَا نَضِيعُ أَجْرَ الْمُصْلِحِينَ ﴿١٧٠﴾
171. And edh (*when*) nataga²¹¹ (*uprooted and raised*) We the mount^x above them, as if it^x (*were*) a canopy; and they^z presumed that it^x (*is*) a plunker by them; let-take you^z what We accorded you^z by a strength; and let-remember you^z what (*is*) in it;^x la'allā (*craving currently unavailable deed that, perhaps*) you^b tattaqoona (*you^r reverentially guard not to displease Allah*). وَإِذْ نَفَعْنَا الْجَبَلَ فَوْقَهُمْ كَأَنَّهُ ظِلَّةٌ وَظَنُوا أَنَّهُ وَاقِعٌ بِهِمْ خُذُوا مَا آتَيْنَكُمْ بِقُوَّةٍ وَاذْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٧١﴾
172. And edh (*when/since*) took your^r Lord from Adam's sons of their backs (*loins*) their progenies^w and ash'ha-dahum²¹² ([He] attested them/called upon them to attest) on their selves:^w Am I not yourⁿ Lord; said they:^z bala²¹³ (*certainly-not*); we witnessed-/attested that you^z say The Qeyamatey's^w (*Judgment's*) Day^x verily we were a'n (*regarding*) this, neglectors. وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى شَهِدْنَا أَنْ تَقُولُوا يَوْمَ الْقِيَمَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ ﴿١٧٢﴾
173. Or you^z say: verily only partnered (*deities with Allah*) our fathers of before, and we were a progeny²¹⁴, of after them; do then You^g perish us by what did the falsifiers. أَوْ تَقُولُوا إِنَّمَا أَشْرَكَ آبَاؤُنَا مِنْ قَبْلُ وَكُنَّا ذُرِّيَّةً مِنْ بَعْدِهِمْ أَفَتُهْلِكُنَا بِمَا فَعَلَ الْمُبْطِلُونَ ﴿١٧٣﴾
174. And like tha'leka (*afar-that-it/that*)^x [We] expound the Aya'te^w (*messages*) and la'allā (*craving currently unavailable deed that, perhaps*) they return. وَكَذَلِكَ نُفَصِّلُ الْآيَاتِ لَعَلَّهُمْ يَرْجِعُونَ ﴿١٧٤﴾
175. And let-recite [you^s] on them naba'a²¹⁵ (*piece-of-* وَأَتْلُ عَلَيْهِمْ نَبَأَ الَّذِي آتَيْنَهُ

²⁰⁹ The word “يُمَسِّكُونَ” is “على وزن فَعَّلَ” so it denotes *assiduousness* of the action of *holding* in this case.

²¹⁰ The word “أَقَامُوا” from أَقامَ=قام “[he] stood/upheld/sustained/maintained.” Linguistically means:

“أقام، بمعنى أبقي أو استمر على دوام والدوام هو الحضور في زمان ومكان معين، معروف لدى الحاضر مسبقاً”

So, “أَقَامُوا” means they: (1) *upheld*, in the sense of *continuedness* and *keep up of all the prescribed obligations*, as in this *Ayah* (S2: 3). Also “أَقَامَ” has another “*sharey'ah*” prescribed meaning of: (2) *called or upped to perform the Prayer itself*, as in the *Ayah*: “And when you^g were in them, then you^g upped for them (*the second call for*) the Prayer,” (S4: 102). Note: *Prayer and how to be done* was established and revealed by Allah. Hence people do not establish Prayer they only maintain and perform it.

²¹¹ The Arabic word “نَتَقَ” means: *uprooted and raised*.

²¹² The Arabic word “أَشْهَدَ” has no English equivalent *per se*, but the closest is: *called/asked one to bear-witness/attest*.

²¹³ The word “bala”= “indeed-not” is absolutely not synonymous to “yes”=“نعم.” In fact to say “نعم” for “بلى”=“bala” would give the exact opposite meaning. English does not have a single word for “bala” hence transliteration. See the *Lexicon* attached to this Translation for rather informative elaboration.

²¹⁴ The word “ذُرِّيَّةٌ” linguistically has double meaning: (1) *ancestry* or (2) *progeny*. See اللسان. Clearly in this context *progeny* is what applies. Also the word *progeny* is both *plural* and *singular* or *progenies*; clearly here it is the *descendents* which are in reference.

²¹⁵ For the Arabic word “naba'a”=“نَبَأٌ” there is no English equivalent. As it is (1) a *singular* noun; and (2) it means: “*significant-and-availing-news*,” not just any news. Its avail is *its useful knowledge*. And (3) to denote such a singularity as well as the *significance* and *avail*, and for lack of a better word, I chose to transliterate and explain by saying: “*piece-of-significant-and-availing-news*,” as the word “news” *per se* is a *plural* noun and is very inadequate to convey the نَبَأ. Clearly the word “*tidings*”=“خبر” is unfit, as it primarily denotes simple “*information*,” and “نَبَأ” denotes and connotes more momentous information. See الرغاب.

significant-and-availing-news) whom^x We accorded him Our *Aya'te*^w (messages^w) then [he] sloughed off it;^w then followed him the Satan, so [he] [was] of the *ghaweena*²¹⁶ (strayers because of fallacious belief resulting in disappointment).

ءَايَاتِنَا فَاسْلَخَ مِنْهَا فَاتَّبَعَهُ
الشَّيْطَانُ فَكَانَ مِنَ الْغَاوِينَ

(١٧٥)

176. And had We willed, surely (*We would have*) uplifted him by it;^w [and,] but he *akhlada*²¹⁷ ([he] clung/immortalized) to the Earth^w and *ettaba'a* ([he] closely-followed) his *hawa* (tendentious liking), so his parable^x/example^x (is) like the dog's parable^x-/example^x en (if) [you^s] assault on it^x *yalbath*²¹⁸ (it^x pants drooping its tongue out), and if [you^s] leave [it^x] *yalbath* [it^x]; *tha'leka* (afar-that-it/that)^x (is) the people's parable^x/example^x who^r they^z denied by Our *Aya'te*^w (messages/signs/proofs); so let-narrate [you^s] the narratives, *la'alla* (craving currently unavailable deed that, perhaps) they rethink.

وَلَوْ شِئْنَا لَرَفَعْنَاهُ بِهَا وَلَكِنَّهُ
أَخْلَدَ إِلَى الْأَرْضِ وَاتَّبَعَ هَوَاهُ
فَمَثَلُهُ كَمَثَلِ الْكَلْبِ إِنْ
تَحْمِلَ عَلَيْهِ يَلْهَثَ أَوْ
تَتَرَكَهُ يَلْهَثَ ذَلِكَ مَثَلُ
الْقَوْمِ الَّذِينَ كَذَبُوا بَيَاتِنَا
فَاقْصُصِ الْقَصَصَ لَعَلَّهُمْ
يَتَفَكَّرُونَ

(١٧٦)

177. Fouled the people's parable^x/example^x who^r they^z denied by Our *Aya'te*^w (messages/signs/proofs) and (to) themselves they^z were wronging.

سَاءَ مَثَلًا الْقَوْمُ الَّذِينَ كَذَبُوا
بَيَاتِنَا وَأَنْفُسَهُمْ كَانُوا يَظْلِمُونَ

(١٧٧)

178. Whomever Allah *yahdey* (divinely-guides), so he (is) the *muhtadey* (he who found and accepted the divine-guidance), and whomever [He] misleads then those, they (are) the losers.

مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدَىٰ وَمَنْ
يَضِلَّ فَلَا إِلَهَ إِلَّا هُوَ يُضِلُّ
مَنْ يَشَاءُ ۚ وَالْخَاسِرُونَ

(١٧٨)

179. And *laqad* (verily, already and affirmatively) *dhara'ana* (*We created/propagated/manifested*) for Hell^w many of the Jinn and the humankind; for them hearts not understand they^z by it^w and for them eyes not sight they^z by it^w and for them ears not hear they^z by it^w; those, (are) like the *an'aa'me*^{w219} (cattle/sheep/goats-/camels),^w rather they (are) *adhallo*²²⁰ (harder/more: astray); those, they (are) the *ghafeloona* (neglectors/heedless).

وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ
الْجِنِّ وَالْإِنسِ لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ
بِهَا وَلَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا وَلَهُمْ
أُذُنٌ لَا يَسْمَعُونَ بِهَا أُولَٰئِكَ كَالْأَنْعَامِ
بَلْ هُمْ أَضَلُّ أُولَٰئِكَ هُمُ الْغَافِلُونَ

(١٧٩)

180. And for Allah (are) the names^x [the] *husna*^w (most all around beautiful);^w so let-invoke Him you^z by it^w and let-forsake you^z whom^r they^z gainsay/deviate in His names;^x shall (be) requited they^z (for) what they^z were working.

وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا
وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي
أَسْمَائِهِ سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ

(١٨٠)

²¹⁶ The word “الغواين” strayers because of fallacious belief resulting in disappointment for them. See اللسان والراغب.

²¹⁷ The word “أخْلَدَ” = immortalized (himself), i.e. clung to something permanently.

²¹⁸ I could not find an English word for “لهث الكلب”=“dog’s lobath,” which includes panting and drooping its tongue out.

²¹⁹ The word “the an’am”=“الأنعام” or “neam” “نعم” means those animals that have cloven hoof (foot) and an udder, such as the camel, the cow, the sheep, the goat, etc. In Arabic: “كل ذي خلف و ظلف”= cattle, sheep, goats, and camels.

²²⁰ The word “أضل”=“adhal” is a superlative adjective for “strayer” for which there is no English equivalent.

181. And of whom^P We created an *ummaton*^w (a community)^w *yahdona* (they^z divinely-guide) by the right^x and by it^x *yaa'deloona* (they^z equalize/ render-justice). وَمِمَّنْ خَلَقْنَا أُمَّةً يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ ﴿١٨١﴾
182. And who^r they^z denied by Our *Aya'te*,^w (messages/ signs/ proofs) [We] shall allure²²¹ them from whence not know they.^z وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا سَنَسْتَدْرِجُهُمْ مِّنْ حَيْثُ لَا يَعْلَمُونَ ﴿١٨٢﴾
183. And [I] protract for them, verily My scheme (is) *ma'teenon*²²² (enormously strong and indefatigable). وَأُمْلِي لَهُمْ إِنِّي كِيدِي مَتِينٌ ﴿١٨٣﴾
184. Have [and] not²²³ they^z rethought, not by their companion of *jennaten* (insanity/ stroke of Jinn); *en* (not) he (is) except *natheeron* (iterative warner) manifesterer. أَوَلَمْ يَتَفَكَّرُوا مَا بِصَاحِبِهِمْ مِّنْ حِنَّةٍ إِنَّهُ هُوَ إِلَّا نَذِيرٌ مُّبِينٌ ﴿١٨٤﴾
185. Have [and] not²²⁴ they^z looked in the Heavens^w and the Earth's^w *malakoo'te*²²⁵ (enormous-permanent-ownership) and what created Allah of a thing; and that *asa* (craving a deed beyond one's means that, may) that be *qad* (already and affirmatively) *eqtaraba*²²⁶ (festinately-approached) their *ajalo*²²⁷ (term-limit); so by what discourse^x after it^x they^z believe. أَوَلَمْ يَنْظُرُوا فِي مَلَكُوتِ السَّمَوَاتِ وَالْأَرْضِ وَمَا خَلَقَ اللَّهُ مِنْ شَيْءٍ وَأَنْ عَسَى أَنْ يَكُونَ قَدِ اقْتَرَبَ أَجْلُهُمْ فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ ﴿١٨٥﴾
186. And whomever Allah misleads, so no a *hadey* (divine-guider) for him; and [He] leaves them in their excessiveness addling they.^z مَنْ يُضِلِلِ اللَّهُ فَكَأَ هَادِي لَهُ، وَيَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١٨٦﴾
187. And they^z ask you^g *a'n* (regarding) The Hour^w *ayyana*²²⁸ (which momentous period/when) (is) its anchorage;^w let-say [you]: verily only its^w knowledge (is) *enda* (springing from/ by Rule of) my Lord; not manifest it^w [He], for²²⁹ its^w time, except Him; *thagolat* ([it^w] became heavy-she^y) in the Heavens^w and the Earth;^w not *ta'ateekom*^w ([it^w] haps^w/ comes^w to you^b) except surprisingly;^w they^z ask you^g as that you^g (are) *hafey-yon*²³⁰ (profoundly familiar) *a'n* it;^w let-say [you^g]: يَسْتَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ رَبِّي لَا يُجِيبُنَا لَوْفِيهَا إِلَّا هُوَ ثَقُلَتْ فِي السَّمَوَاتِ وَالْأَرْضِ لَا تَأْتِيكُمُ إِلَّا بَغْنَةً يَسْتَلُونَكَ كَأَنَّكَ خَفِيٌّ عَنْهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ وَلَكِنَّ

²²¹ The word “سنستدرجهم” is made up of four parts: (a) the letter “س” for “shall,” (b) double component word, the active subject pronoun, as represented by the “ن” and the present participle verb “نستدرج” meaning: allure some one to some thing almost always not favorable to him, (c) the pronoun “هم,” for them.

²²² The word “متين” means enormously strong and indefatigable.

²²³ See footnote 125 above regarding “أولم.”

²²⁴ Ibid.

²²⁵ The word “ملكوت” = “الملك مع العظمة والديمومة” i.e. the enormous and permanent ownership.

²²⁶ The word “اقترب” is more particular than “قرب” as “اقترب” = “المبالغة في القرب,” i.e. indicative of a superlative of the approach. See التاج. So for such a superlative of the approach/ nighing. So, “festinately” is used to qualify the approach in order to intensify it.

²²⁷ The word “الأجل” means term-limit, see اللسان.

²²⁸ The word “ayyana” = “أَيَّانَ” really is “أَيَّ أَوَانٍ أَوْ أَيَّ حِينٍ” but with reverence and magnanimity for whatever “أَيَّانَ” was used for. See معجم النحو which period, a specific and important (momentous) occurrence happen.

²²⁹ The letter “ل” in “لوقتها” means “for,” as the “ل” has twenty different meanings, see معني اللبیب.

²³⁰ The word “خفي” has at least three distinct meanings: (1) he who is very bounteous in hospitality towards another, (2) he who inquires deeply to be very profoundly familiar about some one, and (3) he who shows his great pleasure and approval towards some one. See اللسان.

verily only its^w knowledge (is) enda (springing from-/by Rule of) Allah, [and,] but most [the] mankind not know they.^z

أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿١٨٧﴾

188. Let-say [you^s]: neither [I] possess for myself^w a benefit and nor a harm, except whatever²³¹ Allah willed; and had I were [knowing] the invisible surely *istakhthra* (would have sought much) I of the *khayre* (betterment/desirables/goodness) and *en* (not) touched/betided me the ill; not I save *natheeron* (iterative warner) and a *basheeron*²³² (iterative teller of pleasant tiding) for a believing people.

قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا
إِلَّا مَا شَاءَ اللَّهُ وَلَوْ كُنْتُ أَعْلَمُ
الْغَيْبِ لَاسْتَكْرَزْتُ مِنَ الْخَيْرِ
وَمَا مَسَّنِيَ السُّوءُ إِنْ أَنَا إِلَّا نَذِيرٌ
وَبَشِيرٌ لِّقَوْمٍ يُؤْمِنُونَ ﴿١٨٨﴾

189. He Who created you^b of a single self^w and [He] made of it^w/her, its^w/her *zanja* (spouse/wife/pair) to quiet [he] to it^w/her; then *lamma* (when/whence) [he] overlaid²³³ her, bore-she^y a *hamlan* (internal-burden^x) light²³⁴; then *marrat*²³⁵ (she^z went by and later had a grief/felt bitter) by it;^x then when *ithgalat* (became heavy-she^y) both invoked/prayed Allah, their Lord both: verily *en* (if) *aa'taytana* (You^g accorded/gave us) a righteous, surely assuredly²³⁶ [we] be of the thankers.

هُوَ الَّذِي خَلَقَكُمْ مِّن نَّفْسٍ
وَاحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا
لِيَسْكُنَ إِلَيْهَا فَلَمَّا تَغَشَّاهَا
حَمَلَتْ حَمْلًا خَفِيًّا فَمَرَّتْ بِهِ
فَلَمَّا أَفْلَتْ دَعَا اللَّهَ رَبَّهُمَا لَئِنْ
ءَاتَيْنَا صَاحِبًا لَّنَكُونَنَّ مِنَ
الشَّاكِرِينَ ﴿١٨٩﴾

190. Then *lamma* (when/whence) [He] accorded them both a righteous both made for Him partners in what [He] accorded them both; so *ta'aala* (ever elevated [He]) Allah *amma* (regarding) what they^z partner (deities besides Him).

فَلَمَّا ءَاتَيْنَاهُمَا صَاحِبًا جَعَلَا لَهُ
شُرَكَاءَ فِيمَا ءَاتَيْنَاهُمَا فَتَعَالَى اللَّهُ
عَمَّا يُشْرِكُونَ ﴿١٩٠﴾

191. Do they^z partner (deity besides Allah) what [he] creates not a thing while they (are being) created.

أَيُشْرِكُونَ مَا لَا يَخْلُقُ شَيْئًا وَهُمْ
يُخْلَقُونَ ﴿١٩١﴾

192. And neither can they^z (effect) for them a succor and nor themselves they^z succor.

وَلَا يَسْتَطِيعُونَ لَهُمْ نَصْرًا وَلَا
أَنْفُسَهُمْ يَنْصُرُونَ ﴿١٩٢﴾

193. And *en* (if) invite them you^z to the *huda* (divine-guidance) not *yattabe'ao* (they^z closely follow) you^b; equal on you^b whether you^c invited them or you^f (are) *ssa'metoona* (ones that are silent, while dutifully may not be correct for such silence).

وَإِنْ تَدْعُوهُمْ إِلَى الْهُدَىٰ لَا يَتَّبِعُوكُمْ
سَوَاءٌ عَلَيْكُمْ أَدَعَوْتُمُوهُمْ أَمْ أَنْتُمْ
صَامِتُونَ ﴿١٩٣﴾

²³¹ The particle "ما" is "إسم أو أداة شرط" = conditional noun/particle; or "ما" = "إسم موصول" = connective noun meaning that which. See أحمد الحلب and إعراب القرآن، لمحمود صافي.

²³² The word "basheer" is masculine, singular, subjective noun, meaning proclaimer of good tiding, with no English equivalent.

²³³ The word "تغشاهَا" = "overlaid her," or "came on top of her," this is figuratively (allegorically) speaking for "coming unto her" meaning having had sexual intercourse with her.

²³⁴ She bore the "seed" of Adam in her womb, which is obviously at the beginning is rather light. Also the word "حملا" not "جملا," as is internal-burden (as pregnancy) whereas "جملا" is external burn on any part of the body.

²³⁵ The word "مر" means: (1) passed by and (2) betided with grief (difficulty) or sadness. Thus, once again, there is no exact single English word to convey this double meaning word.

²³⁶ The "ل" in "لنكونن" is a juratory "ل" = "القسم" amounting to = "التأكيد," i.e. affirmation, expressed by "assuredly."

194. Verily whom^r you^z invoke of lesser than Allah (are) *eba'don* (worshippers/submitters/slaves) like you,^b so let-invoke you^z them, then let *yestajeebo*²³⁷ (compliantly-answer) they^z for you^b *en* (if) you^z were *ssadeqeena* (always-truth-enforcers).

إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ عِبَادٌ أَمْثَلُكُمْ فَادْعُوهُمْ فَلْيَسْتَجِيبُوا لَكُمْ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٩٤﴾

195. Are for them feet^w they^z walk by it;^w or for them hands^w they^z seize by it;^w or for them eyes^w they^z sight by it;^w or for them ears^w they^z hear by it;^w let-say [you^s]: let-invoke you^z yourⁿ partners (*deities besides Allah*), afterwards let-scheme you^z [against me] then let-not you^z reprieve [me].²³⁸

أَلَهُمْ أَرْجُلٌ يَمْشُونَ بِهَا أَمْ لَهُمْ أَيْدٍ يَبْطِشُونَ بِهَا أَمْ لَهُمْ أَعْيُنٌ يُبْصِرُونَ بِهَا أَمْ لَهُمْ آذَانٌ يَسْمَعُونَ بِهَا قُلْ ادْعُوا شُرَكَاءَكُمْ ثُمَّ كِيدُوا فَلَا تُنْظَرُونَ ﴿١٩٥﴾

196. Verily my *Wa'leya* (*Guardian/Ally*), (is) Allah Who repeatedly descended The Book and He guards-/protects the *ssaleheena* (*righteous-people*).

إِنَّ وَلِيََّ اللَّهِ الَّذِي نَزَّلَ الْكِتَابَ وَهُوَ يَتَوَلَّى الصَّالِحِينَ ﴿١٩٦﴾

197. And whom^r you^z invoke of lesser than/without Him they^z neither can (*effect*) yourⁿ succor and nor their selves^w they^z succor.

وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ لَا يَسْتَطِيعُونَ نَصْرَكُمْ وَلَا أَنْفُسَهُمْ يَبْصِرُونَ ﴿١٩٧﴾

198. And *en* (if) [you^s] invite them to the *buda* (*divine-guidance*) not hear they;^z and [you^s] see them looking to you^g while they perceive not.

وَإِنْ تَدْعُوهُمْ إِلَى الْهُدَى لَا يَسْمَعُوا وَتَرَاهُمْ يَنْظُرُونَ إِلَيْكَ وَهُمْ لَا يُبْصِرُونَ ﴿١٩٨﴾

199. Let-take [you^s] the surplus and let-command [you^s] by the *urfey* (*the norm and not disapproved by Sharey'ah maxims*) and let-shun [you^s] *a'n* (*regarding the jahileena*²³⁹ (*they who act ignorantly or incorrectly*)).

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ ﴿١٩٩﴾

200. And if incites you^g from the Satan an incitement, then *ista'edh* (*let-affirmably refuge*) [you^s] by Allah, verily He (is) *Sameeon* (*Acute-Hearer, Enabler of others to hear, favorable Answerer to prayer*), Omniscient.

وَمَا يَزَعْنَاكَ مِنَ الشَّيْطَانِ نَزْعٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٠٠﴾

201. Verily who^r *ettaqaw* (*they had reverentially guarded*

إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ

²³⁷ The word “يستجيب” is rooted in “استجاب,” meaning: *favorably/compliantly answered, not just answered*. See الهادي.

²³⁸ The letter “ن” in “تنظرون,” by Arabic (*linguistic*) Rule, is called “نون الوقاية او العماد، حيث لا يستغنى عنها” which precedes the speaker's pronoun “ي.” The speaker's pronoun “ي” in “تنظرون” is omitted, for “التخفيف” = “alleviation, lightening.” See إعراب القرآن، لمحمود صافي

²³⁹ The word “جاهلين” = “*jabeleena*” is rooted in “جهل” meaning: (1) was ignorant of, (2) believed in some thing contrary to reality, (3) did something not correct. So the “*jahiloona*” are *they who act ignorantly or incorrectly*.

not to displease Allah) if massa (touched/betided) them a spell of the Satan they^z reminisced^{x240} then edha (suddenly/whereas) they (are) discerners.^x

طَئِفٌ مِّنَ الشَّيْطَانِ تَذَكَّرُوا
فَإِذَا هُمْ مُبْصِرُونَ ﴿٢٠١﴾

202. And their brothers supply/preen them in the ghayye²⁴¹ (misguidance/straying because of fallacious belief resulting in disappointment), afterwards not shorten they.^z

وَإِخْوَانُهُمْ يَمُدُّوهُمْ فِي الْغَيِّ ثُمَّ
لَا يُقْصِرُونَ ﴿٢٠٢﴾

203. And if not ta'atee ([you^s] produce/came to) them by an Aya'ten,^w (miracle/signs.proofs) said they:^z had not ejtabyta (contrived/concocted) it^w you;^g let-say [you^s]: verily only ([I closely-follow]) what (is being) revealed to me attabe'o ([I closely-follow]) from my Lord. [This], (are) persuaders-evidences^w from yourⁿ Lord and a hudan (divine-guidance)^x and a mercy^w for a believing people.

وَإِذَا لَمْ تَأْتِهِم بِآيَةٍ قَالُوا لَوْلَا
أَجَبْتَنَاهَا قُلْ إِنَّمَا أُنْتَبِئُ مَا يُوحَىٰ
إِلَيَّ مِنْ رَبِّي هَذَا بَصَائِرٌ مِّنْ
رَّبِّكُمْ وَهُدًى وَرَحْمَةً لِّقَوْمٍ
يُؤْمِنُونَ ﴿٢٠٣﴾

204. And if (had been) read The Qur'an^x then ista'me'a (let-see listening) you^z for it^x and let hearken you^z la'allā (craving currently unavailable deed that, perhaps) you^b torah-moona (you^z be mercy-given).

وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا
لَهُ، وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ ﴿٢٠٤﴾

205. And let-remember [you^s] your^t Lord in your^t self^w supplicantly and kbeyfabtan^{w242} (in circumstantial state-of-fear)^w and without/lesser than [the] loudning of the say, by the ghodonwe (before dawn-until-sunrise) and the aasa'le (late afternoon/before sun set); and let-not be [you^s] of the neglectors.

وَاذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا
وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ
بِالْعَدُوِّ وَالْأَصْحَالِ وَلَا تَكُن مِّنَ
الْغَافِلِينَ ﴿٢٠٥﴾

206. Verily who^{r243} (are) enda (by Presence of) your^t Lord not yestakberoon²⁴⁴ (they^z affirm their prideful haughtiness) a'n (regarding) His eba'da'te (worship/servility) and yousabbeho²⁴⁵ (they^z say: subhana Allah) (to) Him and for Him they^z kowtow.

إِنَّ الَّذِينَ عِندَ رَبِّكَ لَا
يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَيُسَبِّحُونَهُ،
وَلَهُ يَسْجُدُونَ ﴿٢٠٦﴾

²⁴⁰ The word "تَذَكَّرُوا" = they^z supplicated Allah or they^z reminisced regarding Allah or recalled what Allah allows and disallows.

²⁴¹ The word "الغِي" = "الضلال المبني على اعتقاد فاسد نتج عنه خيب"، that is the misguidance/straying because of a fallacious belief resulting in a disappointment. See اللسان والراغب. That is they support/increase their straying.

²⁴² The word "kbeyfab" = "خيفة" is a noun etymologically it is "خوفة" as if it is a once. Hence, it is a circumstantial "state-of-fear" for a given situation. See تاج العروس. And (S20:67) provides strong support for "خيفة" as so stated, as the Ayah says: "So, [he] perceived in himself a kbeyfatan (a circumstantial state-of-fear) Mosa (Moses)." Moses' kbeyfatan was during the initial stage of the show-down between Pharos magicians and Moses.

²⁴³ That is to say, the angels who are with your Lord seek no arrogance with respect to His worship and that they exalt Him and they prostrate to Him. So you, the human believers, follow their example and do likewise.

²⁴⁴ See the Lexicon attached to this Translation for the effect of the letter س when added to a word.

²⁴⁵ By saying "subhana Allah," that is saying: I single Allah as excelling in all good qualities, that He transcends above all shortcomings, and that He is unique all around. +

سورة الأنفال
Surato Al'Anfa'le
(The Spoils of War)

الترتيب 8
The Order

آياتها 75
Ayah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me (The iterative Mercy Giver)*

1. Ask they^z you^g a'n (regarding) the anfa'le¹ (bonuses-/war-spoils); let-say [you^s]: the anfal^o (=anfa'le) (are) for Allah and the messenger; so ettaqo (let reverentially guard you^z not to displease) Allah and let-reconcile you^z thata (the state of affairs) among you;^b and let-obey you^z Allah and His messenger [too], en (if) you^c were believers.

يَسْأَلُونَكَ عَنِ الْأَنْفَالِ قُلِ الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ فَأَتَقُوا اللَّهَ وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١﴾
2. Verily only the believers (are) who^r if Allah (had been) mentioned shuddered-she^{v2} their hearts^x (in-awe) and if (had been) recited-she^y on them His Aya'te^w (statements/messages/signs) augmented^w them belief; and on their Lord they^z trust.

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٢﴾
3. Who^r youqeymona³ (they^z up-to-fulfill the prescribed obligations of) the Prayer^w and of what We provided them they^z expend.

الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٣﴾
4. Those they (are) the believers, (absolute)-right⁴; for them (are) ranks^w enda (by munificence of/by Rule of) their Lord and a forgiveness^w and a rez'qon^x (provision/victuals for sustenance)^x kareemon⁵ (bounteous, ennobling and of multiple uses/effects).

أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ دَرَجَاتٌ عِنْدَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٤﴾
5. Just-as exited you^g your^t Lord from your^t house by the right and verily a team of the believers surely (are) dislikers.

كَمَا أَخْرَجَكَ رَبُّكَ مِنْ بَيْتِكَ بِالْحَقِّ وَإِنَّ فَرِيقًا مِنَ الْمُؤْمِنِينَ لَكَرِهُونَ

¹ The word "anfal" is plural of "nafaylah," linguistically speaking, a feminine gender noun, meaning "bonus" or "extra." However, the word came to be understood and referred to by many Qur'an commentators as "غانم" = "booties." But, some insist that the "anfal" are the bonuses given above and beyond the normal or what is expected, hence the name. Some say such "anfal" were not legitimate for other people but Allah legitimized them for the Muslims, hence they are "bonuses."

² The word "وجل" means shuddered and awed the heart, see البصائر.

³ The word "أقام" is rooted in "أقام" = upheld. linguistically "أقام" means:

"أدام، بمعنى أبقي أو استمر على دوام. والدوام هو الحضور في زمان ومكان معين، معروف لدى الحاضر مسبقاً."

So, "أقام" means they: (1) Uphold the prescribed obligations the Prayer. (2) Called or upped to perform the Prayer itself. Note: Prayer and how (it^w) to be done was established and revealed by Allah. Hence people do not establish Prayer they only uphold and follow, i.e. perform, and maintain it^w.

⁴ The Arabic text says: "حقاً" not "حقى," i.e. the word "حقاً" = absolute objective noun, used for strengthening; indicating that such a right, and Allah knows best, is an emphatic right. See إعراب القرآن، لمحمود صافي.

⁵ The word "kareem" = "كريم" is a subjective, singular, masculine noun. It has no exact English equivalent, as explained at length in footnote 28 of the Introduction. Summarily it means bounteous and of multiple uses/effects.

6. They^z dispute you^g in the right^x after what (*it*^x) manifested, as if only they^z (*are being*) driven to the death while they look. يُجَادِلُونَكَ فِي الْحَقِّ بَعْدَ مَا بَيَّنَّ كَانَمَا يَسْأَفُونَ إِلَى الْمَوْتِ وَهُمْ يَنْظُرُونَ ﴿٦﴾
7. And *edb* (*when/since*) promises you^b Allah *ehda*^w (*lone/any-one*)^w (*of*) the *ta'efa'tay'ne*^w (*band/group-/party*)^{w6} surely [*it*^w] (*is*) for you;^b and you^z long⁷ to other than the thorn-possessor⁸ (*to*) be for you;^b and Allah wants to right the right by His words^w and [*He*] cuts off *da'bera*⁹ (*rear-most/last*) (*of*) the unbelievers. وَأَذِ يَعِدُكُمُ اللَّهُ إِحْدَى الطَّائِفَتَيْنِ أَنَّهَا لَكُمْ وَتَوَدُّونَ أَنَّ غَيْرَ ذَاتِ الشَّوْكَةِ تَكُونُ لَكُمْ وَيُرِيدُ اللَّهُ أَنْ يُحَيِّىَ الْحَقَّ بِكَلِمَاتِهِ وَيَقْطَعَ دَابِرَ الْكَافِرِينَ ﴿٧﴾
8. To right the right^x and invalidate the falsehood^x and albeit disliked (*it*) the criminals. لِيُحَيِّىَ الْحَقَّ وَيَبْطِلَ الْبَاطِلَ وَلَوْ كَرِهَ الْمُجْرِمُونَ ﴿٨﴾
9. *Edb* (*when/since*) *tastaghetbo* (*you*^x *seek-help/rain of*) yourⁿ Lord so [*He*] *estajaba*¹⁰ (*favorably-answered*) for you;^b surely I am supplying you^b by a thousand of the angels, successors. إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُم بِأَلْفٍ مِنَ الْمَلَائِكَةِ مُرَوِّفِينَ ﴿٩﴾
10. And not made it^x Allah except a *bushra*^w (*a pleasing-tiding*)^{w11} [and] to tranquilize by it^x yourⁿ hearts; and not the triumph^x except from *ende* (*by munificence of/by Rule of*) Allah; verily Allah (*is*) Mighty, Hakeemon¹² (*infinite bekma*¹³ Possessor). وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ وَلِتَطْمَئِنَّ بِهِ قُلُوبُكُمْ وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿١٠﴾
11. *Edb* (*when/since*) [*He*] overlays you^b the drowsiness^x a security^w from Him; and [*He*] repetitively descends on you^b from the sky^w water^x to purge¹⁴ you^b by it^x and (*to*) undo [*He*] *a'n* (*off*) you^b the Satan's *rejza*¹⁵ (*successive: convulsive and perturbing torment*), and to bind [*He*] on yourⁿ hearts¹⁶ and firms [*He*] by it^x the feet.^w إِذْ يُغَشِّيكُمُ اللَّعَاسُ أَمْنَةً مِنْهُ وَيُنْزِلُ عَلَيْكُم مِّنَ السَّمَاءِ مَاءً لِّيَطَهِّرَكُم بِهِ وَيُذْهِبَ عَنْكُم رَجَزَ الشَّيْطَانِ وَلِيَرْبِطَ عَلَى قُلُوبِكُمْ وَيُثَبِّتَ بِهِ الْأَقْدَامَ ﴿١١﴾

⁶ The word “طائفة” has many meanings, such as: *piece, group* (one to a thousand), *portion, she-circumambulator*. However, here “الطائفين” means “العير” or “النفير,” the caravan or the Quraysh people who mobilized to rescue or help Abu Sufyan against the Muslims. He headed a caravan enroute to Mekkah with all Quraysh's merchandises.

⁷ The word “تودون” translated as “long you” means an earnest, heartfelt desire, especially for something beyond reach. That is to say: what many long for is not going to happen.

⁸ This “thorn-possessor” is yet another Arabic-tongue expression, meaning “the armed/fighting power” ones.

⁹ The Qur'anic phrase: “Then (*had been*) cut off *da'bera* (*rear-most/last of*) the people” = “قطع دابر القوم” is yet another of the lofty Arabic tongue expressions, meaning *uprooted the peoples' rear-most, i.e. the last person* = دابر of such people.

¹⁰ The word “استجاب,” is answered plus made available what was requested, i.e. “favorably answered.”

¹¹ Here again there is no single word in English for the noun “بشرى” so we resort to transliteration and parenthetical explanation. So, *bushra* (*a pleasing-tiding*). And “بشرى” unlike its verbal conjugates, throughout The Qur'an always uses it for the “*khayre*” (*desirables, goodnesses, worthinesses*).

¹² See the Lexicon attached to this Translation for an exposition on the words “الحكيم” and “حكيم.”

¹³ See the Lexicon attached to this Translation for “*bekma*.”

¹⁴ That is to “purge” you from “*janabah*” “جنابة” or the “*great incidence*,” as opposed to the “*lesser incidence*” when one breaks his “*wodho'a*” = *cleansing for Prayer performance*. See attached Lexicon for this Translation.

¹⁵ The word “رجز” has several meaning: *successive: convulsive and perturbing torment*. Also it includes Satan's whisper, sin, offense, and idol or worship of idols. See اللسان.

¹⁶ The expression “to bind [*He*] on your hearts,” is figurative Arabic tongue expression meaning: *gave patience and strengthened the resolve*.

12. *Edb (when/since)* reveals¹⁷ your^r Lord to the angels: surely I am with you^b so let-firm you^z whom^r they^z believed; [I] will cast in the hearts (*of*) whom^r they^z unbelieved the dread, so let-strike you^z over the necks^w and let-strike you^z of them every fingertip.¹⁸
13. *Tha'leka (afar-that-it/)*,^x (*is*) because verily they, mutually they^z contended Allah and His messenger; and who-ever [*he*] mutually contends Allah and His messenger, so surely Allah (*is*) severe (*in*) the punishment.
14. *Tha'lekum (collective-afar-that)*^x so let-taste it^x you^z; and verily for the unbelievers (*is*) The Fire's^w torment.
15. O you who^r they^z believed: if met/encountered you^c whom^r unbelieved they^z marching then let-not turn/diverge you^z to them the *adba'ra* (*rears*).
16. And whoever [*he*] turns/diverges (*to*) them then-day his *dobora* (*rear*), except (*as*) a shifter/maneuverer for a fight or a swerver/incliner to a *fe'aten*^w (*band-/party/group*),^w then *qad* (*already and affirmatively*) *ba'a* [*he*] deservedly incurred by a wrath from Allah and his abode/lodging (*is*) Hell^w and wretched (*is*) the destiny.
17. So not killed them you^z [and,] but Allah killed them; and not threw you^g *edb (when/since)* you^g threw, [and,] but Allah threw; and to essay the believers from Him an essay *hasanan* (*ultimate meritorious deed*); verily Allah (*is*) Sameeon (*Acute-Hearer, Enabler of others to hear/favorable Answerer to prayer*), Omniscient.
18. *Tha'lekum (collective-afar-that)*^x and surely Allah (*is*) enervator (*of*) the unbelievers' scheme.
19. *En (if) tastaftabo'*¹⁹ (*you^z seek: opening/overwhelming*

¹⁷ The word "يُوحِي" is rooted in "وَحَىٰ أَوْ أَوْحَىٰ" which denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded). And "الْوَحَىٰ" is fire or king. See اللسان.

¹⁸ The word "بَنَانٍ" means the fingertip or the finger on the basis of calling the whole by its part, i.e. to strike every part of their bodies. Also "بَنَانٍ" could mean place of abode, so it could mean strike them in every abode.

¹⁹ The word "تَسْتَفْتِحُوا" means you seek the opening i.e. overwhelming victory.

victory) so *qad* (already and affirmatively) came (to) you^b the *fathom*²⁰ (opening); and *en* desist you,^z then it^x (is) *khayron* (choicer/worthier) for you;^b and *en* you^z revert [*We*] revert;²¹ and never enriches/suffices²² a'n (off) you^b yourⁿ *fe'ato*^w (band/party/group)^{w23} a thing, and albeit swelled^w [*it*^w] and verily Allah (is) with the believers.

أَلْفَتْحٌ وَإِنْ تَنْهَوْا فَهُوَ خَيْرٌ لَّكُمْ وَإِنْ تَعُودُوا نَعُدْ وَلَنْ تُغْنِيَ عَنْكُمْ فِتْنَتُكُمْ شَيْئًا وَلَوْ كَثُرَتْ وَأَنَّ اللَّهَ مَعَ الْمُؤْمِنِينَ ﴿١٩﴾

20. O you who^r they^z believed let-obey you^z Allah and His messenger and let-not divert you^z a'n (off) him while you^f hear.²⁴

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَوَلَّوْا عَنْهُ وَأَنْتُمْ تَسْمَعُونَ ﴿٢٠﴾

21. And let-not be you^z like who^r said they:^z we heard while they hear not.

وَلَا تَكُونُوا كَالَّذِينَ قَالُوا سَمِعْنَا وَهُمْ لَا يَسْمَعُونَ ﴿٢١﴾

22. Verily the evilest of the *dawabbe* (she-moving-creatures) *enda* (by Rule of) Allah (is) the *sommo* (deaf people), the *bokmo*²⁵ (born dumb-mute people), who^r not reason they.^z

إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الضُّمُ الْبُكْمُ الَّذِينَ لَا يَعْقِلُونَ ﴿٢٢﴾

23. And had Allah knew in them *khayran* (worthiness-/goodness/desirables) surely [He] (would have made) them hear, and if [He] (had made) them hear, surely (would have) diverted they^z while they (are) shunners.

وَلَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْرًا لَأَسْمَعَهُمْ وَلَوْ أَسْمَعَهُمْ لَتَوَلَّوْا وَهُمْ مُّعْرِضُونَ ﴿٢٣﴾

24. O you who^r they^z believed: *estajebo*²⁶ (let-compliantly-answer you^r) for Allah and for the messenger if [he] summoned you^b for what vivifies you^b and let-know you^z that Allah interposes between the *mar'ee*²⁷ (mature/perfect manliness possessor) and his heart and verily to Him you^z (shall be) thronged.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ وَاعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ وَأَنَّهُ إِلَيْهِ تُحْشَرُونَ ﴿٢٤﴾

²⁰ By way of sarcasm the *mushrekeen* (polytheists) were seeking victory by saying: "(O, Allah): if was this, it^x (is) the right^x from *endaka* (springing from You, by Your Rule), then [You] rain down on us stones from the sky^w or come [You] (to) us by a painful torment," as stated in *Ayah* 32 of this *Surah*, so Allah answered them by saying: "came to you^r the opening (overwhelming victory)." So word "الفتح" = "overwhelming victory, i.e. victory, besting and rule" see *الراغب*.

²¹ That is if they revert to fight the Muslims Allah will then revert to help the Muslims to defeat them again.

²² The word "تغني" has double meanings: (1) enriches, (2) suffices. But "enriches" includes suffice and not vice versa. As "enriches" makes rich or richer, makes fuller, more meaningful, or more rewarding whereas "suffices" meets the present needs of a specific task. Hence "enriches" is superior.

²³ That is the party of the unbelievers (the polytheists).

²⁴ That is you "hear" The Qur'an, the messenger speaking, or his exhortations.

²⁵ The words "بكم، صم" are plural nouns while their closest English corresponding equivalents are adjectives and so no plural for either except to associate the respective word with a plural noun people. Hence, my transliteration.

²⁶ The word "يستجيبوا" is rooted in "استجاب" meaning: favorably/compliantly answered, not just answered. See *الهادي*.

²⁷ See the *Lexicon* attached to this Translation for the differences between: the man = *الرجل* و the human = *الإنسان* person = *الشخص* *mar'o* = *المرء*, being the mature/perfect manliness possessor. Although in English the word "one" seems to be an acceptable approximation for "المرء," the *Lexicon* explains why we cannot use this seemingly acceptable way.

25. And *ettaqo* (let reverentially guard you^z) an essay not assuredly betides whom^r *dhalamo*²⁸ (they^z wronged) of you^b particularly; and let-know you^z that Allah (is) severe (in) the punishment. وَاتَّقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢٥﴾
26. And let-remember you^z *edh* (when/since) you^f (were) a few *musta'dh'afoon*²⁹ (you^z being deemed weaklings) in the land^w you^z fear that abduct/snatch you^b the man-kind, then [He]: lodged/retreated you^b and [He] supported³⁰ you^b by His succor and *razaga* ([He] provided) you^b of the goodies^{w31} *la'alla* (craving currently unavailable deed that/perhaps) you^b thank you.^z وَاذْكُرُوا إِذْ أَنْتُمْ قَلِيلٌ مُسْتَضْعَفُونَ فِي الْأَرْضِ تَخَافُونَ أَنْ يَنْخَظِفَكُمْ النَّاسُ فَتَأْوِنَكُمْ وَإِيْدَكُمْ بِضُرِّهِمْ وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ لَعَلَّكُمْ تَشْكُرُونَ ﴿٢٦﴾
27. O you who^r they^z believed let-not betray you:^z Allah and the messenger and³² betray you^z yourⁿ *amana'te*^{w33} (entrustment/duties/obligations)^w while you^z know. يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا أَمَانَاتِكُمْ وَأَنْتُمْ تَعْلَمُونَ ﴿٢٧﴾
28. And let know you:^z that only yourⁿ possessions and children (are) an essay,^{w34} and verily Allah has a great remuneration. وَاعْلَمُوا أَنَّكُمْ أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَأَنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ ﴿٢٨﴾
29. O you who^r they^z believed: *en* (if) *tattaqo* (you^z reverentially guard not to displease) Allah, [He] makes for you^b a criterion and [He] expiates *a'n* (off) you^b yourⁿ *sayye'aa'te*^w (demeritorious-deeds)^w and [He] forgives for you,^b and Allah (is) possessor (of) the munificence the great. يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ تَتَّقُوا اللَّهَ يَجْعَلْ لَكُمْ فُرْقَانًا وَيُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَيَغْفِرْ لَكُمْ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٢٩﴾
30. And *edh* (when/since) machinate by you^g who^r they^z unbelieved to restrain³⁵ you^g they^z or [to] kill you^g they^z or [to] exit you^g they;^z and they^z machinate and Allah machinates, and Allah (is) *khayro* (choicer-/superior/worthier) (of) the machinators. وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ وَاللَّهُ خَيْرُ الْمَكْرِينَ ﴿٣٠﴾
31. And if (to be) recited on them Our *Aya'te*^w (Qur'anic statements) said they:^z *qad* (already and affirmatively) we heard; if³⁶ we will surely (we could وَإِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا قَالُوا قَدْ سَمِعْنَا لَوْ نَشَاءُ لَقُلْنَا مِثْلَ هَذَا

²⁸ See the *Lexicon* attached to this Translation for “ظالم”=“فاعل الظلم”= “injustice-doer” and “ظلم”= “wronged.”

²⁹ See the *Lexicon* attached to this Translation for the effect of the letter *س* when added to a word.

³⁰ The word “إِيْدَكُمْ” comes from the “إِيْدُ” which is that “(divine) Might,” as in the *Ayah*: “And the Heaven We built it by (divine) Might” (S51: 47), a kind of “Might” which Allah alone possesses.

³¹ The word “طَيِّبَات”= “goodies”= “goodies.”= a feminine gender means any-thing delectable and legitimate.

³² The reader should note that the Arabic is “أَمَانَاتِكُمْ” with a “kasrah” not a “faḥal” on the “ت”= “في أماناتكم” indicating that there is an omitted مضاف= أصحاب= “owners of.” Also the “و” is “والمعية أو المصاحبة”= the simultaneity or concomitance, meaning you betray not Allah and the messenger and your amanat.

³³ See the *Lexicon* for this Translation for this very important and hefty word, however in this context and Allah knows best, it is the religious duties and obligations.

³⁴ See the *Lexicon* for this Translation for a fuller definition of this very multifaceted meaning.

³⁵ That is to imprison you.

³⁶ The particle “لو” since it is a future-connected verb, probable to occur and not sure it's a present occurrence, such a “لو” amounts to “if” or “when.” See مغنى اللبيب، ابن هشام

have) said like this; *en* (not) this^x except fables (of) the [firsts] (ancients). ﴿٣١﴾

32. And *edb* (when/since) said they:^z *Allhumma*³⁷ (O, Allah): *en* (if) was this, it^x (is) the right^x from *endaka* (springing from/by Rule) (of) You,^g then let-[You^s] ill-rain^{*} on us stones from the sky^w or *ea'teena* (let-[You^s] betide/come to us) by a painful torment. ﴿٣٢﴾

33. And not [was] Allah to torment them while you^s (are) in them; and not [was] Allah tormenting them while they *yastaghferona*³⁸ (they^r seek-forgiveness) [from Allah]. ﴿٣٣﴾

34. And what (is) for them that not Allah torments them while they^z repel *a'n* (off) The Mosque^x The Sacred, and they^z were *en* (not) its^x *aw'leya*³⁹ (guardians-/allies); not its^x *aw'leyao* (= *aw'leya*) except the *muttaqoona* (the reverential guarders against Allah's displeasure), [and,] but most (of) them know not. ﴿٣٤﴾

35. And not [was^x] their prayer^w *enda* (at/by) The House^x except a whistling^x and a clapping,^w so let-taste you^z the torment by what you^c were unbelieving you.^z ﴿٣٥﴾

36. Verily who^r unbelieved they,^z they^z expend their possessions to repel *a'n* (off) Allah's path, so they^z shall expend it;^w afterwards it^w is/be on them *hasratan*⁴⁰ (ardent contrition),^w afterwards they^z (shall be) worsted; and who^r unbelieved they^z to Hell^w (they shall be) thronged. ﴿٣٦﴾

37. To distinguish Allah the *khabeetha*^x (wicked/bad/ill-natured)^x from the good^x and makes [He] the *khabeetha* some of it^x on some, then [He] heaps them together, then [He] makes/emplaces it^{x41} in Hell;^w those, they (are) the losers. ﴿٣٧﴾

³⁷ The expression “يا الله”= “اللهم” means a call of *invoking/supplicating/beseeching* Allah.

* The word “مطر” is always for the ill or evil consequences, whereas “مطر” for the good result. See *الراغب*.

³⁸ The word “يستغفرون” = “يطلبون الغفران” = “they seek forgiveness.” In English there is *no seemly way* to say: “يستغفرون” *per se*. So I settled for saying: “they seek forgiveness.”

³⁹ The word “أولياء” could also mean: friends, protectors.

⁴⁰ The word “حسرة” is “أشد الندم” see *التاج*. Thus we *qualify* the word “contrition” by *ardent* to indicate such *strength* of contrition.

⁴¹ Once the wicked is *heaped* (“some of it on some”), then the *whole heap* is set to Hell.

38. Let-say [you^s] for whom^r unbelieved they:^z *en (if)* they^z cease, (*it shall be*) forgiven for them what *qad* (*already and affirmatively*) antedated, and *en* they^z return then *qad* (*already and affirmatively*) proceeded^w the dispensation^{w42} (*of*) the [firsts] (*ancients*).

قُلْ لِلَّذِينَ كَفَرُوا إِنْ يَنْتَهُوا
يُغْفَرَ لَهُمْ مَا قَدْ سَلَفَ وَإِنْ يَعُودُوا
فَقَدْ مَضَتْ سُنَّتُ الْأَوَّلِينَ

٣٨

39. And let-mutually fight them you^z so-that not (*there*) be^w a *fetnaton*^w (*unbelief/tumult*)^w and the religion^x all (*of*) it^x be^x for Allah; so *en (if)* they^z desisted then verily Allah by what they^z work (*is*) *Basseeron* (*keenly: Seer/Omnoscient*).

وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ
فِتْنَةً وَيَكُونَ الدِّينُ كُلُّهُ
لِلَّهِ فَإِنِ أَنْتَهُوا فَاِنِ اللَّهُ بِمَا
يَعْمَلُونَ بَصِيرٌ

٣٩

40. And *en (if)* they^z diverted, then let know you^z that only Allah (*is*) yourⁿ Guardian, *ne'ama* (*most excellent*) (*is*) the Guardian and *ne'ama* the *Na'sseero* (*iterative-Succorer*).

وَإِنْ تَوَلَّوْا فَأَعْلَمُوا أَنَّ اللَّهَ
مَوْلَانَكُمْ يَغْمُ أَلْمُونَى وَيَغْمُ النَّصِيرُ

٤٠

41. And let-know you^z that only (*what*) you^c booty-netted of a thing^x so surely for Allah (*is*) its^x fifth and for the messenger and for the kin possessors and the orphans and the *masakee'ne*⁴³ (*not having sufficient material possessions*) and son (*of*) the path (*the wayfarer*), *en (if)* believed you^c were by Allah and what We descended on Our *abde*⁴⁴ (*a slave*) the Criterion's Day, day met the *ja'm'aa'ne* (*the twain opponent: hosts/multitudes*), and Allah over everything (*is*) Omnipotent.

وَأَعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ
فَإِنَّ لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ وَلِذِي
الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ
وَأَبْنِ السَّبِيلِ إِنْ كُنْتُمْ آمَنْتُمْ
بِاللَّهِ وَمَا أُنْزِلْنَا عَلَىٰ عَبْدِنَا يَوْمَ
الْفُرْقَانِ يَوْمَ التَّفْيِ الْجَمْعَانِ وَاللَّهُ
عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

٤١

42. *Edb* (*when/since*) you^f (*were*) by the valley's [the] hither bank and they (*were*) by the valley's the uttermost bank; and *ar-rak'bo* (*the envoy/caravan*) (*is*) lower than you,^b and had you^c mutually promised (*each other*) surely (*would have*) differed you^c in the appointment; [and,] but to finish Allah a matter [was] *mafoolan*⁴⁵ (*that which is inevitably done/fulfilled*), to perish who^p [*he*] perished because⁴⁶ (*of*) an evidence^w and lives who^p [*he*] lived because (*of*) an evidence;^w and verily Allah surely (*is*) *Sa'meeon* (*Acute-Hearer/Enabler of others to hear/favorable Answerer to prayer*), Omniscient.

إِذْ أَنْتُمْ بِالْعُدْوَةِ الدُّنْيَا وَهُمْ
بِالْعُدْوَةِ الْقُصْوَىٰ وَالرَّكْبُ
أَسْفَلَ مِنْكُمْ وَلَوْ تَوَاعَدْتُمْ
لَاخْتَلَفْتُمْ فِي الْمِيعَادِ وَلَكِنْ
لَيَقْضِ اللَّهُ أَمْرًا كَانَ
مَفْعُولًا لِيَهْلِكَ مَنْ هَلَكَ عَنْ
بَيْنَةٍ وَيَحْيَىٰ مَنْ حَيَّ عَنْ بَيْنَةٍ
وَإِنَّ اللَّهَ لَسَمِيعٌ عَلِيمٌ

٤٢

⁴² The word "dispensations"="سنن", plural for "سنة", also it means the "laws" or "ordinances."

⁴³ For the words "مساكين" versus "فقراء", see the *Lexicon* attached to this *Translation* for the distinction. *Meskeen*=مسكين, i.e. having *some* material possessions but *not* sufficient; whereas *فقير* lacks any material possessions.

⁴⁴ The word "abde" = "slave," the denotation of this word is *vastly paradoxical* with respect to *Allah* vis-à-vis the *humans*. See the *Lexicon* attached to this *Translation* for an elaboration.

⁴⁵ The word "mafoolan"="مفعولا" is an *objective, singular masculine noun*, no English equivalent for it *per se*.

⁴⁶ See the *Lexicon* attached to this *Translation* regarding the various meanings of the preposition *عن*.

43. *Edb (when/since)* Allah shows you^g them in your^t *mana'me (sleep-vision/sleep)* a few, and had [He] evinced you^g them many surely (*would have*) faltered you^c and mutually altercated⁴⁷ you^c in the matter; [and,] but Allah saved; verily He, (*is*) Omniscient by (*what*) the chests possess. إِذْ يُرِيكُمُ اللَّهُ فِي مَنَاامِكُمْ قَلِيلًا وَلَوْ أَرَّسَكُمْ كَثِيرًا لَفَاشَلْتُمْ وَلَتَنْزَعْتُمْ فِي الْأُمَرِ وَلَٰكِنَّ اللَّهَ سَلَّمَ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٤٣﴾
44. And *edb (when/since)* [He] shows you^b them *edb'e eltaqaytom (met/encountered you^c)* in yourⁿ eyes^w a few and [He] lessens you^b in their eyes^w so that Allah finishes a matter [was] *mafoolan*⁴⁸ (*that which is inevitably done/fulfilled*), and to Allah (*is to be*) returned the matters. وَإِذْ يُرِيكُمُوهُمْ إِذِ اتَّفَقْتُمْ فِي آمْنِكُمْ قَلِيلًا وَيَقْلِلْكُمْ فِي أَعْيُنِهِمْ لِيَقْضَىٰ اللَّهُ أَمْرًا كَانَ مَفْعُولًا وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٤٤﴾
45. O you who^r they^z believed if met/encountered you^c a *fe'atan*^w (*military: band/party/group*)^w then let-firm you^z and let remember you^z Allah multitudinously, *la'alla (craving currently unavailable deed that/perhaps)* you^b prosper you.^z يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا لَقِيتُمْ فِئَةً فَاثْبُتُوا وَاذْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ ﴿٤٥﴾
46. And let obey you^z Allah and His messenger and let not mutually altercate you^z then you^z falter and yourⁿ wind^w goes^w/departs;^{w49} and *issber (let-hold on patiently)* you;^z verily Allah (*is*) with the *ssabereena (they who have patience)*. وَاطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ وَاصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿٤٦﴾
47. And let-not be you^z like whom^r they^z exited from their homes^w insolently and in ostentation (*to*) the mankind and they^z repel *a'n (off)* Allah's path and Allah by what they^z work (*is*) Surrounders. وَلَا تَكُونُوا كَالَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ بَطَرًا وَرِئَاءَ النَّاسِ وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَاللَّهُ بِمَا يَعْمَلُونَ مُحِيطٌ ﴿٤٧﴾
48. And *edb (when/since)* adorned for them the Satan their works and [he] said: no overcomeer for you^b today of the mankind, and verily I am a neighbor for you;^b then *lamma (when/whence)* mutually saw^w the *fe'ata'ne*^w (*two military: bands/parties/groups*)^w recoiled [he] on his both heels⁵⁰ and said [he]: verily I (*am*) a disclaimant/absolver⁵¹ (*of myself*) from you,^z وَإِذْ زَيْنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ وَقَالَ لَا غَالِبَ لَكُمْ الْيَوْمَ مِنَ النَّاسِ وَإِنِّي جَارٌ لَّكُمْ فَلَمَّا تَرَآتِ الْفُتَاتِ نَكَصَ عَلَىٰ عَقِبَيْهِ وَقَالَ إِنِّي بَرِيءٌ مِّنْكُمْ

⁴⁷ The word "تنازعتم" of "المنازعة" = "الخصومة." See اللسان.

⁴⁸ See footnote 45 above, for "mafoolan."

⁴⁹ Literally "your wind goes/departs" = "تذهب ريحكم." This is Arabic tongue expression, as victory comes through the wind, which Allah sends to accomplish the victory. It is stated in the *Hadeeth* that the Messenger (SAWS) said: "I was given victory by 'as-Saba' (an Easterly wind) and Aad was destroyed by 'ad-daboor' (a westerly wind).

⁵⁰ The "recoiled he upon his heels" is an Arabic tongue expression, meaning *drew backward without turning*.

⁵¹ The word "مفعول به" or "بمعنى فاعل." "على وزن فاعل." "بريء" "بمعنى فاعل." In this case, "بمعنى فاعل," masculine, singular noun. Thus, "disclaimant" in the sense of *disclaiming what they do*. In other words, he disclaims/absolves himself from such associations.

verily I see what not you⁵² see and that I fear/know⁵² **وَاللَّهُ شَدِيدُ الْعِقَابِ**^{١٨}
Allah and Allah (is) severe (in) the punishment.

49. *Edb (when/since)* say the hypocrites, and who^r in their hearts an illness⁵³ deluded these, their religion; and whoever [he] trust on Allah, then verily Allah (is) Mighty Hakeemon⁵⁴ (infinite bekmal⁵⁵ Possessor). **عَزِيزٌ حَكِيمٌ**^{١٩}

50. And if⁵⁶ [you^s] see *edh (when) yatawaffa (meet and receive while before dying)* whom^r unbelieved they^z the angels, they^z strike their faces and [their] rears and (say they): let-taste you^z the burning's torment. **وَلَوْ تَرَى إِذْ يَتَوَفَّى الَّذِينَ كَفَرُوا الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ وَذُوقُوا عَذَابَ الْحَرِيقِ**^{٢٠}

51. *Tha'leka (afar-that-it/that)*,^x (is) by what advanced^w yourⁿ hands^{w57} and verily Allah (is) not *dhallamen*⁵⁸ (injustice-doer) for the *abeede*⁵⁹ (worshippers/submitters/slaves). **وَاللَّهُ لَيْسَ بِظَلَمٍ لِّلْعَبِيدِ**^{٢١}

52. As Pharaoh's *aal'e (family/ house/ kin/ chiefs/ followers)* wont/praxis and who^r of before them unbelieved they^z by Allah's *Aya'te*^w (miracles/signs/proofs) so took them Allah by their offenses; verily Allah (is) strong, severe (in) the punishment. **كَذَّابٌ ءَالٍ فِرْعَوْنَ وَآلِئِهِمْ قَبْلِهِمْ كَفَرُوا بِآيَاتِ اللَّهِ فَآخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ إِنَّ اللَّهَ قَوِيٌّ شَدِيدُ الْعِقَابِ**^{٢٢}

53. *Tha'leka (afar-that-it/that)*^x because verily Allah was not a changer (of) a boon^{w60} *an'amaha*⁶¹ (graced it^w [He] bounteously and ennoblingly/the most desirable and delighting boons) on a people until they^z change what (is) by (i.e. within) their selves;^w and verily Allah (is) *Sa'meeon*⁶² (Acute-Hearer/Enabler of others to bear-/favorable Answerer to prayer), Omniscient. **وَاللَّهُ سَمِيعٌ عَلِيمٌ**^{٢٣}

⁵² Linguistically the word “خَفَت” carries dual meanings: (1) feared and (2) knew. Both meanings could apply.

⁵³ The word “illness” disease of body or mind. That is in his “heart” a defect or a swerving to the wrong, or suffering from deficiency of good religious commitment to adhere to the right or do the right thing.

⁵⁴ See the Lexicon attached to this Translation for an exposition on the words “الحكيم” and “حكيم.”

⁵⁵ See the Lexicon attached to this Translation for “bekma.”

⁵⁶ See footnote 36 above regarding “لو.”

⁵⁷ The expression: “what put forth their hands” means what they did, themselves.

⁵⁸ The word “ظالم” means multitudinous injustice-doer. The negation of multitudinous injustice-doing is conclusively implies that even a once injustice-doing will not avail or befit Allah. That is because the injustice-doing to a party benefits the injustice-doer. That is to say the injustice-doer does his injustice to someone in order to benefit him-self. Hence, the multitudinous injustice-doing benefits a lot more. Therefore, negating the bigger benefits automatically negates the smaller one. Clearly Allah is exalted and is beyond any need. So He does not wrong at all.

⁵⁹ The word “عبيد”=“slaves, worshippers, submitters” means all Allah's creatures of humans or Jinn. So, if they are His “عبيد,” then no one else “owns” them, hence they are all free from any human bondage.

⁶⁰ See the Lexicon attached to this Translation for the word “نعمة” the next best approximation in English for “نعمة” is “boon.” in fact there is no English equivalent per se for “نعمة” as “نعمة” means: (1) a gender noun denoting the few and the multitudes of its various meanings, (2) salvation; (3) good condition all around; and (4) the aright-guidance to Islam.

⁶¹ The word “انعم” in “انعمت” denotes five distinct ideas: (1) said: yes, (2) perfected the deed (being done), (3) did the most desirable and delighting deed, (4) was bounteous in giving, and (5) granted. There is no English word to express all the various ideas denoted by “انعم.” So, I think the best approximation is to say: granted perfectly and bounteously what is most desirable and delighting. The pronoun “ha” in “an'amaha” refers to the boon.

⁶² See the Lexicon attached to this Translation for this multi-meaning word = “السميع.”

54. As Pharaoh's *aal'e* (family/ house/ kin/ chiefs/ followers) wont/praxis and who^r (were) of before them they^z denied by their Lord's *Aya'te*^w (signs/proofs) then We perished them by their offenses and We drowned Pharaoh's *aala*, (*aal'e*), and all were *dba'lemeena*⁶³ (injustice-doers).

كَذَّابٍ ءَالٍ فِرْعَوْنَ وَالَّذِينَ
مِنْ قَبْلِهِمْ كَذَّبُوا بِآيَاتِ رَبِّهِمْ
فَأَهْلَكْنَاهُمْ بِذُنُوبِهِمْ وَأَعْرَفْنَاهُ
فِرْعَوْنَ وَكُلَّ كَاثِبٍ ظَالِمٍ ﴿٥٤﴾

55. Verily the evilest (of) the *dawabbe* (she-moving-creatures) *enda* (by Rule of) Allah, (are) who^r unbelieved they^z so they believe not.

إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الَّذِينَ
كَفَرُوا فَهُمْ لَا يُؤْمِنُونَ ﴿٥٥﴾

56. Who^r you^g covenanted of them afterwards they^z breach their covenant in each [once^w] (*time*^w) and they, not *yattaqoona* (they^z reverentially guard not to displease Allah).

الَّذِينَ عَاهَدْتَ مِنْهُمْ ثُمَّ يَنْقُضُونَ
عَهْدَهُمْ فِي كُلِّ مَرَّةٍ وَهُمْ لَا
يَنْقُضُونَ ﴿٥٦﴾

57. So if [you^s] assuredly grab⁶⁴ them in the war, then *sharred*⁶⁵ (let-you^s deterrently-disperse) by them whom^p (is) behind⁶⁶ them, *la'alla* (craving currently unavailable deed that/perhaps) they *yadbdhakkarona* (repetitively-reminisce).

فَإِذَا نَتَقَفْتَهُمْ فِي الْحَرْبِ فَشَرَدَ بِهِمْ
مَنْ خَلْفَهُمْ لَعَلَّهُمْ يَدْكُرُونَ ﴿٥٧﴾

58. And if [you^s] assuredly⁶⁷ fear of a people a treachery, so *anbeth* (let-forsake/abandon [you^s]) to them on a *sawa* (*mutual equality*); verily Allah loves not the traitors.

وَأِمَّا تَخَافَنَّ مِنْ قَوْمٍ خِيَانَةً فَانْبِذْ
إِلَيْهِمْ عَلَى سَوَاءٍ إِنْ اللَّهُ لَا يُحِبُّ
الْخَائِبِينَ ﴿٥٨﴾

59. And let-not assuredly reckon who^r unbelieved they^z surpassed⁶⁸ (Us) they^z verily they enfeeble⁶⁹ not.

وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا سَبَقُوا
إِنَّهُمْ لَا يَعْلَمُونَ ﴿٥٩﴾

60. And let-prepare you^z for them what you^z could of force^w and of the steeds^w *reba'te*⁷⁰ (mooring myriads of steeds), you^z terrify⁷¹ by it^x (i.e. the preparedness^x) Allah's foe⁷² and yourⁿ foe; and others of lesser than/excluding them not know them you^z, Allah knows them; and whatever you^z expend of a thing in Allah's path, (*it is to be*) fulfilled⁷³ to you^b while you^f (are) not *todh'lamoona*⁷⁴ (to be wronged you^z).

وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ
وَمِنْ رِبَاطِ الْخَيْلِ اتَّخِذُوا رُحُوبًا
يَوْمَ يَدْعُو اللَّهَ وَعَدُوَّكُمْ وَآخَرِينَ مِنْ
دُونِهِمْ لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ
وَمَا تُنْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفَّ
إِلَيْكُمْ وَأَنْتُمْ لَا تَظْلَمُونَ ﴿٦٠﴾

⁶³ The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice." See footnote 148 below.

⁶⁴ The word "نَتَقَفْتَهُمْ" rooted in "تَقَفَّ" which stands for several meanings: (1) met, (2) grabbed, (3) sighted due to sharp vision by the seer, that is "صادف" = "صادف به" = "ظفر به" = "ظفر به", respectively. See footnote 148 below. I chose "grab" as it obviously includes "meet" and "sight" as you cannot grab without "sighting" and "meeting."

⁶⁵ The word "شَرَدَ" means disperse in a manner to deter others, i.e. "deterrently-disperse."

⁶⁶ That is, those who are in the same disposition.

⁶⁷ This "assuredly" is to intensify the word "fear," as the Arabic is "تَخَافَنَّ" not "تَخَافُ."

⁶⁸ The word "surpassed" here means escaped Allah's penalty.

⁶⁹ Similarly, "enfeeble" here means: they are unable to weaken Allah's design to penalize them.

⁷⁰ The word "rebat" = "رباط" has many meanings, among them: posting for Jihad a group of five horses and above.

⁷¹ To "terrify" means to fill with intense fear or overwhelm with fear and thus win without a fight. Thus, such a measure is to prevent war from happening in the first place.

⁷² The word "عدو" in Arabic is used for: (1) singular and (2) plural as well as (3) "multitudinous foe," see footnote 148 below.

⁷³ The word "يُوَفَّى" from "الوفاء" = "التمام" meaning gathering the last component of any obligation to make it a whole. So, "يُوَفَّى" means to be endeavored and gathered the last part of an obligation and fully fulfilled it.

⁷⁴ The word "wronged" has myriads of meanings, among them: curtails or diminishes, as in this Ayah.

- ⁷⁵ That is they inclined to the *concept*''' *w/fact*'''/*idea*''' of (reconciliation, peace and submission).^x

⁷⁶ See the *Lexicon* attached to this *Translation* for this multi-meaning word = “المُسْمَع.”

⁷⁷ The word “مُحْسِبٌ لَكَ أَوْ كَافٌ لَكَ أَوْ كَافِيكَ مِنْ غَيْرِهِ، لِلوَاحِدِ وَالتَّثْنِيَةِ وَالْجَمْعِ لِأَنَّهُ مُصَدَّرٌ،” في *حسبك* “حَسْبُكَ” Thus, “المصدر” = the *infinitive noun* of the verb, making it standing for the strongest action of the verb.

⁷⁸ The word “اَيَّدَ” from “الْاَيَّدُ” which is *exclusively Allah’s Might*. Thus, anywhere in the Qur’an we meet “اَيَّدَ” it is always a “support” from Allah alone, and no other entity could match, hence it is “divine.” There is no English word to describe such “اَيَّدَ.” The word “support,” obviously is *not* sufficient to indicate the implication of “اَيَّدَ.”

⁷⁹ See the *Lexicon* attached to this *Translation* for an exposition on the words “الحكيم” and “حكيم.”

⁸⁰ See the *Lexicon* attached to this *Translation* for “*hekma*.”

67. Not [was] for a Prophet to be for him captives until youth**khena**⁸¹ ([he] overwhelms and exhaustively weaken the enemy) in the land;^w you^z want the world's^w transient and Allah wants the Hereafter's^{w*} and Allah (is) Mighty, Hakeemon⁸² (infinite *hekma*⁸³ Possessor).

مَا كَانَتْ لِيَنْبِيٍّ أَنْ يَكُونَ لَهُ أَسْرَى حَتَّى يُثْخِنَ فِي الْأَرْضِ تُرِيدُونَ عَرَصَ الدُّنْيَا وَاللَّهُ يُرِيدُ الْآخِرَةَ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿١٧﴾

68. Lawla (had it not been for) a book from Allah preceded surely *massa* (touched/ betided) you^z in what you^c took a great torment.

لَوْلَا كِتَابٌ مِنَ اللَّهِ سَبَقَ لَمَسَّكُمْ فِيمَا أَخَذْتُمْ عَذَابٌ عَظِيمٌ ﴿١٨﴾

69. So let-eat you^z of what *gha'nema* (booty-netted) you^c goodly legitimate and *ettaqo* (let-reverentially guard you^z not to displease) Allah, verily Allah (is) *Ghafooron* (iterative Forgiver), Raheemon (iterative mercy Giver).

فَكُلُوا مِمَّا غَنِمْتُمْ حَلَالًا طَيِّبًا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٩﴾

70. O, you the Prophet, let-say [you^s] for whomever (are) in yourⁿ hands^w of the captives: *en* (if) knows Allah in yourⁿ hearts *khayran* (worthiness/goodness-/desirables) you^{a'tey} ([He] accords/allots) you^b *khayran* choicer/superior/worthier) than of what (had been) taken from you^b and [He] forgives for you^b and Allah (is) *Ghafooron* (iterative Forgiver), Raheemon (iterative mercy Giver).

يَا أَيُّهَا النَّبِيُّ قُلْ لِمَنْ فِي أَيْدِيكُمْ مِنَ الْأَسْرَى إِنْ يَعْلَمِ اللَّهُ فِي قُلُوبِكُمْ خَيْرًا يُؤْتِكُمْ خَيْرًا مِمَّا أَخَذَ مِنْكُمْ وَيَغْفِرَ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٢٠﴾

71. And *en* (if) they^z want your^t betrayal⁸⁴, so *qad* (already and affirmatively) betrayed they^z Allah of before, then [He] enabled [you^f] of them,⁸⁵ and Allah (is) Omniscient, Hakeemon⁸⁶ (infinite *hekma*⁸⁷ Possessor).

وَلِنْ يُرِيدُوا خِيَانَتَكَ فَقَدْ خَانُوا اللَّهَ مِنْ قَبْلُ فَأَمْكَنَ مِنْهُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٢١﴾

72. Verily who:^r believed they^z and emigrated they^z and *jahado*⁸⁸ (they had earnestly exerted their utmost

إِنَّ الَّذِينَ ءَامَنُوا وَهَاجَرُوا

⁸¹ The word "أثخن" linguistically means overwhelmed and prevailed. And "أثخن" also means exaggerated in wounding the enemy. And "أثخنه" means weakened him. And "أثخن في الأرض" means got a hold of, prevailed over and became the master over the territory. And in Hadeeth Aa'isha: "لم أنشبهها حتى أثخن عليها أي بالغت في جوابها وأفحمتها." means I exaggerated in my response to her until I confounded her. Thus, literally means got a hold of it, prevailed and became the master over its territory. At-Tabary, a noted Imam in the Tafseer of the Qur'an says for "أثخن" means overwhelmed, prevailed over and gained mastery. Thus, this Ayah does not say "أثخنتموهم قتلاً" but says "أثخنتموهم". That is got a hold of, prevailed over and became the master over their territory. Therefore, and Allah knows best "أثخنتموهم" must be taken for its linguistic implication and not necessarily to mean "أثخنتموهم قتلاً". However, some Tafseer books say that "يثن" means exaggerate in the killing of the polytheists. In summary, based on the aforesaid, I think "أثخن" mean took hold of, prevail over and continue to have mastery over the territory.

* That is Allah wants for you (Muslims) the reward/recompense of the Hereafter. See تفسير البيضاوي.

⁸² See the Lexicon attached to this Translation for an exposition on the words "الحكيم" and "حكيم."

⁸³ See the Lexicon attached to this Translation for "bekma."

⁸⁴ The expression "إن يريدوا خيانتك" = "if they want your betrayal," is open to two interpretations: (a) they want to betray you, or (2) they want you to betray. The correct interpretation in this great Ayah is (a).

⁸⁵ That is He empowered you over them.

⁸⁶ See Lexicon attached to this Translation for regarding "الحكيم" and "حكيم."

⁸⁷ See the Lexicon attached to this Translation for "bekma."

⁸⁸ The word "Jahado" = "جاهدوا" = they earnestly exerted their utmost mental, physical, and possessional efforts fighting/striving in Allah's cause. However, the word "جاهد" is root word for "Jihad," which has several meanings: (1) stood fast to submit him/her self to Allah's criteria of prescription and proscriptions, =

mental, physical and possessional efforts fighting/striving in Allah's cause) by their possessions and their selves^w in Allah's path, and who^r lodged/retreated they^z and succored they^z those, some (of) them (are) *aw'leyao*⁸⁹ (guardians/allies) (of) some; and who^r believed they^z and not emigrated they^z not for you^b of their guardianship of a thing until they^z emigrate; and *en (if) istanssara*⁹⁰ (they^z sought succor of) you^b in the religion then (it is) on you^b the succor, except over/on a people between you^b and [between] them *meethaqon*^x (ratified-covenant);^x and Allah by what you^z work (is) *Basseeron* (keenly: Seer/Omniscient).

وَجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَالَّذِينَ ءَاوُوا وَنَصَرُوا أُولَئِكَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَالَّذِينَ ءَامَنُوا وَلَمْ يُهَاجِرُوا مَا لَكُمْ مِنْ وَلَدِهِمْ مِنْ شَيْءٍ حَتَّى يُهَاجِرُوا وَإِنْ اسْتَنْصَرُوكُمْ فِي الدِّينِ فَعَلَيْكُمْ الْغَنَاءُ إِلَّا عَلَى قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

٧٢

73. And who^r unbelieved they^z some (of) them (are) *aw'leyao*⁹¹ (guardians/allies) (of) some, *ella* (unless) you^z do it^{x92} *takon (it^w be) a fetna'ton* (unbelief/ tumult/ subterfuge) in the land and a big corruption.

وَالَّذِينَ كَفَرُوا بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ إِلَّا تَفْعَلُوهُ تَكُنْ فِتْنَةٌ فِي الْأَرْضِ وَفَسَادٌ كَبِيرٌ

٧٣

74. And who: believed they^z and emigrated they^z and *jabado* (they earnestly exerted their utmost mental, physical and possessional efforts fighting/striving) in Allah's path, and who^r lodged/retreated they^z and they^z succored, those, they (are) the believers (absolute)-right,⁹³ for them a forgiveness^w and a *rez'qon*^x (provision/victuals for sustenance)^x *kareemon*⁹⁴ (bounteous/ennobling and of multiple uses/effects).

وَالَّذِينَ ءَامَنُوا وَهَاجَرُوا وَجَاهِدُوا فِي سَبِيلِ اللَّهِ وَالَّذِينَ ءَاوُوا وَنَصَرُوا أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ

٧٤

75. And who^r believed they^z from after and emigrated they^z and *jabada* (they exerted their utmost mental-/physical and possessional efforts fighting in Allah's cause) with you^b so those (are) of you^b and the *arham*⁹⁵ (maternal/paternal kins) possessors some (of) them worthier by some in Allah's Book, verily Allah by every-thing (is) Omniscient.

وَالَّذِينَ ءَامَنُوا مِنْ بَعْدِ وَهَاجَرُوا وَجَاهِدُوا مَعَكُمْ فَأُولَئِكَ مِنْكُمْ وَأُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَى بِبَعْضٍ فِي كِتَابِ اللَّهِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ

٧٥

= i.e. according to the *Sharey'ah Law*; (2) fought in the cause of Allah; (3) fought to defend the personal honor, property, relatives, home, or fellow Muslim.

⁸⁹ The word "أولياء" could also mean, among them: *protector, friend*.

⁹⁰ The word "استنصروكم" = "طلبوا نصركم" = "[they] sought your succor." In English there is no *seemly way* to say: "استنصروكم" *per se*. So I settled for saying: "[they] sought your succor."

⁹¹ See footnote 39 above regarding "أولياء".

⁹² That is you, as believers, ally yourselves with other believers.

⁹³ The Arabic text says: "حقاً," not "حق," i.e. the word "حقاً" = *absolute objective noun*, used for *strengthening*; indicating that *such a right*, and Allah knows best, is an *emphatic right*. See إعراب القرآن، لمحمود صافي.

⁹⁴ The word "kareem" = "كريم" is a *subjective, singular, masculine noun*. It has no exact English equivalent, as explained in length in footnote 28 of the Introduction. In brief: *bounteous, ennobling and of multiple uses/effects*.

⁹⁵ The word "أرحامكم" rooted in "رحم," from "الرحمة" which is "forgiveness, sympathy, and mercy" and rooted in *all* that is the "رحم" = "womb." Thus, one's relatives from the mother's side are "أرحام," as they related through the same *womb*. See البصائر. However, stated in "اللسان" the "relatives" from the father's side "أقارب," are also "أرحام," I believe because *all* are rooted in "الرحمة," hence all *maternal/paternal kins* are "أرحام." +

ابياتها
129
Ayah
الترتيب
9
The Order
سورة التوبة
Surato At'Tawba'te
The Repentance

1. A disencumberment^w (*this is*) from Allah and His Messenger to whom^r you^c covenanted of the *mushbrekeena* (*he-they who partner deities with Allah/ he-polytheists*).
بَرَاءَةٌ مِّنَ اللَّهِ وَرَسُولِهِ إِلَى الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ ﴿١﴾
2. So let-tour you^z in the land^w/Earth^w four *ash'huren*^{x1} (*months*)^x and let know you^z verily you^b (*are*) other than enfeeblers² (*of*) Allah, and that Allah (*is*) the unbelievers' disgracer.
فَسِيحُوا فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ وَاعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ وَإِنَّ اللَّهَ يُخْزِي الْكَافِرِينَ ﴿٢﴾
3. And a call/proclamation from Allah and His Messenger to the mankind (*on*) Day (*of*) the *Hajje* (*Pilgrimage*) the Biggest, that Allah (*is*) disclaimant-/absolver³ (*of*) (*His self*) and His Messenger (*too*) of the *mushbrekeena* (*he-they who partner deities with Allah/ he-polytheists*); so *en* (*if*) you^c repented, then it^x (*is*) *kbayron* (*superior/ worthier*) for you;^b and *en* you^c diverted, then let know you^z verily you^b (*are*) other than enfeeblers (*of*) Allah; and *bashsher*⁴ (*let-tell pleasant tidings you^s to*) whom^r unbelieved they^z by a painful torment.
وَأَذِّنْ مِنَ اللَّهِ وَرَسُولِهِ إِلَى النَّاسِ يَوْمَ الْحَجِّ الْأَكْبَرِ أَنَّ اللَّهَ بَرِيءٌ مِنَ الْمُشْرِكِينَ وَرَسُولُهُ فَإِنْ بُنْتُمْ فَهُوَ خَيْرٌ لَّكُمْ وَإِنْ تَوَلَّيْتُمْ فَأَعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ وَبَشِّرِ الَّذِينَ كَفَرُوا بِعَذَابٍ أَلِيمٍ ﴿٣﴾
4. Except whom^r you^c covenanted of the *mushbrekeena* (*he-they who partner deities with Allah/ he-polytheists*), afterwards not they^z diminished you^b a thing and not mutually they^z backed on/over you^b an *abadan*⁵ (*lone/ any-one*) so let-conclude you^z to them their covenant to their term; verily Allah loves the *muttaqeena* (*reverential guarders against Allah's displeasure*).
إِلَّا الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ ثُمَّ لَمْ يَنْقُصُوكُمْ شَيْئًا وَلَمْ يُظَاهِرُوا عَلَيْكُمْ أَحَدًا فَأَتِمُوا إِلَيْهِمْ عَهْدَهُمْ إِلَىٰ مُدَّتِهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ ﴿٤﴾
5. Then if sloughed⁶ the *Ash'huro*^{x7} (*Months*) the Sacred⁸ then let-you^z kill the *mushbrekeena* (*he-they who partner deities with Allah/ he-polytheists*) whence you^c found them, and let-take them you^z and let-besiege them you^z and let-sit you^z for them every an ambush⁹;
فَإِذَا أَنْسَلَخَ الْأَشْهُرَ الْحُرُمَ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ وَخُذُوهُمْ وَاحْصُرُوهُمْ وَاقْعُدُوا لَهُمْ

¹ *ash'huro*=أشهر=plural of *paucity*, versus *sho'booron*=شهور= plural of *multiplicity*, implying *limited/ small number*.

² The word “معجزي” is the plural of “معجز.” So not “معجزي” means you *all* are *unable* to escape His punishment.

³ The word “بريء” means “مفعول به” or “فاعل.” In this case, “مفعول به,” masculine, singular noun.” Thus, “disclaimant” in the sense of *disclaiming what others ascribe*. In other words, Allah and His Messenger disclaim/absolve themselves from what the *mushbrekeen* do or ascribe to by way of *belief/ conduct*.

⁴ See the *Lexicon* attached to this Translation for *bashshara/youbashsharo/ mubasher*=بشرا يبشرون=بشرا يبشرون.

⁵ See the *Lexicon* attached to this Translation regarding “أحد.”

⁶ The word “أنسلخ” = “sloughed” is an Arabic *tongue* expression for *ended*.

⁷ See footnote 2002 above regarding *ash'huren*=أشهر.

⁸ That is the 1st, the 7th, the 11th and the 12th months of the *Hejra* (Islamic) calendar.

⁹ The word “ambush” includes the doer(s)/the doing/ the place.

then *en* (if) they^z repented and *aqamo*¹⁰ (they^z upped-to-fulfill prescribed obligations of) the Prayer^w and *aa'taw* (they^z accorded and fulfilled the obligations of) the Zakata^{w11} (prescribed percentage of personal possessions)^w then you^z vacate their path; verily Allah (is) is *Ghafooron* (iterative Forgive), *Rabeemon* (iterative mercy Giver).

كُلَّ مَرَّصِدٍ فَإِنْ تَابُوا وَأَقَامُوا
الصَّلَاةَ وَآتَوْا الزَّكَاةَ فَخَلُّوا
سَبِيلَهُمْ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٥﴾

6. And *en* (if) an *abadon*¹² (lone/any-one) of the *mushbrekeena* (he-they who partner deities with Allah/he-polytheists), *istajara* ([he] affirmably-havened) you^g then let-haven him [you^s] so-that [he] hears Allah's Speech; afterwards let-achieve [you^s] (for) him his (place/sense of) security; *tha'leka* (afar-that-it/that)^x (is) because verily they (are) people who^r know not.

وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ
اسْتَجَارَكَ فَآجِرُهُ حَتَّى يَسْمَعَ
كَلِمَ اللَّهِ ثُمَّ آتِلْغُهُ مَأْمَنَهُ ذَلِكَ
يَأْتِيهِمْ قَوْمٌ لَا يَعْلَمُونَ ﴿٦﴾

7. How can (there) be for the *mushbrekeena* (he-they who partner deities with Allah/he-polytheists) a covenant *enda* (by Rule of) Allah and *enda* His Messenger, except whom^r you^z covenanted at The Mosque The Sacred, so inasmuch-as *istaqamo* (they^z affirmably comported) for you^b so *ista'qemo* (let-affirmably comport you^z) for them; verily Allah loves the *muttaqeena* (reverential guards against Allah's displeasure).

كَيْفَ يَكُونُ لِلْمُشْرِكِينَ
عَهْدٌ عِنْدَ اللَّهِ وَعِنْدَ رَسُولِهِ
إِلَّا الَّذِينَ عَاهَدْتُمْ عِنْدَ
الْمَسْجِدِ الْحَرَامِ فَمَا اسْتَقْتُمُوا
لَكُمْ فَاسْتَقِيمُوا لَهُمْ إِنَّ اللَّهَ يُحِبُّ
الْمُتَّقِينَ ﴿٧﴾

8. How¹³ and *en* (if) they^z transcend over you^b they^z watch/observe in you^b neither an *ellan*^x (deity/covenant-/kin obligation)^x nor a *themmatan*^w (covenant/trust/or guarantee)^w; they^z please you^b by their mouths while *ta'aba*¹⁴ (categorically-refuse) their hearts, and most (of) them (are) *fa'seeqoon*¹⁵ (rebels vis-à-vis Allah's command).

كَيْفَ وَإِنْ يَظْهَرُوا عَلَيْكُمْ لَا
يَرْقُبُوا فِيكُمْ إِلَّا وَلَا ذِمَّةً يُرْضُونَكُمْ
بَأَفْوَاهِهِمْ وَتَأْبَى قُلُوبُهُمْ وَأَكْثَرُهُمْ
فَاسِقُونَ ﴿٨﴾

9. They^z purchased by Allah's *Aya'te*^w (Qur'anic statements) a little price; so they^z repelled *a'n* (off) His path; verily they fouled what they^z were working.

أَشْتَرُوا بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا
فَصَدَّوْا عَنْ سَبِيلِهِ إِنَّهُمْ سَاءَ مَا
كَانُوا يَعْمَلُونَ ﴿٩﴾

10. Neither watch/observe they^z in a believer an *ellan*^x إِلَّا وَلَا ذِمَّةً

¹⁰ The word "اقاموا" from قام= "stood/upheld/sustained/maintained." But linguistically means:

"أدام، بمعنى أبقي أو استمر على دوام والدوام هو الحضور في زمان ومكان معين، معروف لدى الحاضر مسبقاً"

So, "اقاموا" means they: (1) *sustained*, in the sense of *continuedness* and *keep up* of all the prescribed obligations, as in this *Ayah* (S2: 3). Also "اقام" has another "*sharay'ah*" prescribed meaning of: (2) *called or upped to perform* the Prayer itself, as in the *Ayah*: "And when you^g [was]/were in them, then you^g upped for them (the second call for) the Prayer," (S4: 102). Note: Prayer and how to be done was established and revealed by Allah. Hence people do not establish Prayer they only maintain and perform it.

¹¹ See the *Lexicon* attached to this Translation for what exactly is the *Zakah* and its implications.

¹² See the *Lexicon* attached to this Translation regarding "أحد."

¹³ An assertive *negation* of keeping a covenant by the polytheist.

¹⁴ The word *ta'ba*= "تابى" means *categorically (absolutely, without exception) refuse*, i.e. *not just simply refuse*.

¹⁵ See the *Lexicon* attached to this Translation for this important word *faseqoon* and its grammatical inflections.

(a deity/covenant/kin obligation)^x, nor themmatan^w (covenant trust/guarantee)^w and those, they (are) the transgressors.

وَأُولَٰئِكَ هُمُ الْمُعْتَدُونَ ﴿١٠﴾

11. So *en* (if) they^z repented and *aqamo*¹⁶ (they^z *upped-to-fulfill the prescribed obligations of*) the Prayer^w and *aa'taw* (they^z *fulfilled the obligations of*) the Zakata^{w17} (prescribed percentage of personal possessions)^w then (they are) yourⁿ brothers in religion; and [We] expound the Aya'te^w (Qur'anic statements) for a knowing people.

فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَإِخْوَانُكُمْ فِي الدِّينِ وَنُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿١١﴾

12. And *en* (if) they^z infringed their *ayma'ne* (oaths), from after their covenant and they^z discredited in youⁿ religion, then let-you^z mutually fight the unbelief's principals; verily they (have) no *aymana* (oaths) for them, *la'alla* (craving currently unavailable deed that/perhaps) they desist.

وَإِنْ نَكَثُوا أَيْمَانَهُمْ مِنْ بَعْدِ عَهْدِهِمْ وَطَعَنُوا فِي دِينِكُمْ فَقَاتِلُوا أَيمَةً الْكُفْرِ إِنَّهُمْ لَا أَيْمَانَ لَهُمْ لَعَلَّهُمْ يَنْتَهُونَ ﴿١٢﴾

13. Should not¹⁸ you^z mutually fight a people (who had) infringed they^z their *ayma'na* (oaths) and they^z purposed by exiting the Messenger; and they^z started you^b first [once^w] (time^w); do *takhsaw* (reverentially-fear) them you^z; so Allah (is) righter¹⁹ that *takhsaw* Him you^z *en* (if) you^c were believers.

أَلَا تَقَاتِلُونَ قَوْمًا نَكَثُوا أَيْمَانَهُمْ وَهَمُّوا بِإِخْرَاجِ الرَّسُولِ وَهُمْ بَدَءُوكُمْ أُولَٰئِكَ مَرَّةً كَرِهَتْ أُنْحُسُوهُمْ ۚ إِنَّهُ أَحَقُّ أَنْ تَخْشَوْهُ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١٣﴾

14. Let-you^z mutually fight them, torments them Allah by yourⁿ hands and disgraces them [He] and succors you^b [He] over them and heals [He] breasts²⁰ (of) a people believers.

فَقَاتِلُوهُمْ يُعَذِّبُهُمُ اللَّهُ بِأَيْدِيكُمْ وَيُخْزِيهِمْ وَيَضْرِبُكُمْ عَلَيْهِمْ وَيَكْشِفُ صُدُورَ قَوْمٍ مُؤْمِنِينَ ﴿١٤﴾

15. And [He] undoes their hearts' exasperation; and Allah relents on whom^r [He] wills and Allah (is) Omniscient Hakeemon²¹ (infinite bekma²² Possessor).

وَيَذْهَبُ غِيظُ قُلُوبِهِمْ وَيَتُوبُ اللَّهُ عَلَىٰ مَنْ يَشَاءُ ۚ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٥﴾

16. Or reckoned you^z that you^z (would be) left while *lamma* (not yet)²³ knew Allah who^r *jahado*²⁴ (they earnestly exerted

أَمْ حَسِبْتُمْ أَنْ تُتْرَكُوا وَلَمَّا

¹⁶ See footnote 10 above regarding *uphold*.

¹⁷ See the *Lexicon* attached to this *Translation* for what exactly is the *Zakah* and its *implications*.

¹⁸ Clearly this "أَلَا" is the "أَلَا," for *urging* and *promoting* the action of the following verb, here the *fighting*.

¹⁹ The word "righter" is a *comparative adjective* of "right," see *Merriam Webster's Dictionary*. And "أَحَقُّ" = "righter" as an *adjective comparative*.

²⁰ The expression "and heals breasts (of) a people..." means clears those chests (i.e. hearts) of any remnants of unbelief, doubt, suspicion, fury, distress, etc.

²¹ See the *Lexicon* attached to this *Translation* for an exposition on the words "الحكيم" and "حكيم."

²² Ibid.

²³ The particle "لَمَّا" has many functions, such as: it enters on the *present tense* and *makes it past tense*, and *negates* it. It also could mean a particle of exception, i.e.: "but." See *مغني اللبيب* and *القرطبي*.

²⁴ The word "*Jahado*" = "جاهدوا" = they earnestly exerted their utmost mental, physical, and possessional efforts fighting/striving in Allah's cause. However, the word "جاهد" is root word for "*Jehad*," which has several meanings: (1) stood fast to submit him/her self to Allah's criteria of prescription and proscriptions, =

their utmost mental, physical and possessional efforts fighting/striving in Allah's cause) of you^b and neither ittakhtho²⁵ (they took and made) of lesser than Allah and nor His Messenger and nor the believers, wa'leejatan (outsiders/non-family confidant) and Allah (is) Proficient by what you^z work.

يَعْلَمُ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَلَمْ يَتَّخِذُوا مِنْ دُونِ اللَّهِ وَلَا رَسُولِهِ وَلَا الْمُؤْمِنِينَ وَلِجَنَّةٍ وَاللَّهُ خَيْرٌ بِمَا تَعْمَلُونَ ﴿١٦﴾

17. Not [was] for the mushrekeena (he-they who partner deities with Allah/he-polytheists) to ya'amoro (they: congregate in/build/tend/visit) Allah's mosques; witnesses-/testifiers they^z (are) on their selves^w by the unbelief; those miscarried^w (were) their works and in the Hell^w they (are) immortals.

مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَعْمُرُوا مَسْجِدَ اللَّهِ شَاهِدِينَ عَلَى أَنْفُسِهِمْ بِالْكَفْرِ أُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي النَّارِ هُمْ خَالِدُونَ ﴿١٧﴾

18. Verily only ya'amoro ([he who]: congregates-in/builds-/tends/visits) Allah's mosques who^p [he] believed by Allah and The Day The Last and aqama²⁶ ([he] upped-to-fulfill the prescribed obligations of) the Prayer^w and aa'ta ([he] produced and fulfilled the obligations of) az-Zakata²⁷ (prescribed percentage of personal possessions)^w and not yakhsha (reverentially-feared [he]) except Allah; so asa (craving a deed beyond one's means that, may) those to be of the muhta-deena²⁸ (they who found and accepted the divine-guidance).

إِنَّمَا يَعْمُرُ مَسْجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهَ فَعَسَىٰ أُولَئِكَ أَنْ يَكُونُوا مِنَ الْمُهْتَدِينَ ﴿١٨﴾

19. Have made you^c the pilgrims' se'qayyata (water-avail)^w and emarata^w (tending/visiting)^w The Mosque The Sacred as who^p [he] believed by Allah and The Day The Last and jahada (he exerted his utmost mental/physical and possessional efforts fighting) in Allah's path; not level/even they^z enda (by Rule of) Allah; and Allah not yahdey (divinely-guides) the people the dha'lemeena²⁹ (injustice-doers).

أَجَعَلْتُمْ سَفَايَةَ الْحَاجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَجَاهَدَ فِي سَبِيلِ اللَّهِ لَا يَسْتَوُونَ عِنْدَ اللَّهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١٩﴾

20. Who^r believed they^z and emigrated they^z and ja'hado (they earnestly exerted their utmost mental/physical and possessional efforts fighting/striving in Allah's cause) in Allah's path by their possessions and their selves^w (those have) greater rank^w enda (by munificence of/by Rule of) Allah, and those, they (are) the winners.

الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ أَكْثَرُ دَرَجَةً عِنْدَ اللَّهِ وَأُولَئِكَ هُمُ الْفَائِزُونَ ﴿٢٠﴾

= i.e. according to the Sharey'ah Law; (2) fought in the cause of Allah; (3) fought to defend the personal honor, property, relatives, home, or fellow Muslim.

²⁵ The word "اِتَّخَذَ" from "الِاتَّخَاذَ" which is "اِفْتَعَالُ" for "الِاتَّخَاذَ", as stated in لسان العرب; therefore, "اِتَّخَذَ" is always taking and presuming some-thing about what was taken. Thus, it is not just the mere taking.

²⁶ That is upheld or sustained or "maintained".

²⁷ See the Lexicon attached to this Translation for what exactly is the Zakah and its implications.

²⁸ See the Lexicon attached to this Translation for "muhtadee" and its plural "muhtadeen"/"muhtadeen."

²⁹ The "ظَالِمِينَ" = "the injustice-doer," as "الظلم" = "injustice." See footnote 34 below.

21. *Youbashshero*³⁰ (tells pleasant tidings) them their Lord by a mercy^w from Him and a redhwanon^x (ultimate-delight/gratification) and gardens^w for them in it^w a sustainer *naeemon* (permanent mental and physical delights in the highest chambers of Paradise).
يُبَشِّرُهُمْ رَبُّهُمْ بِرَحْمَةٍ مِّنْهُ وَرِضْوَانٍ وَجَّتَ لَهُمْ فِيهَا نَعِيمٌ مُّقِيمٌ ﴿٢١﴾
22. Immortals they^z (are) in it^w forever; verily Allah has great remuneration.
خَالِدِينَ فِيهَا أَبَدًا إِنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ ﴿٢٢﴾
23. O you who^r they^z believed let not *tattakbetho*³¹ (you^r take and presume) yourⁿ fathers and yourⁿ brothers *aw'leyao*³² (guardians/allies) *en (if) istahabba*³³ (questingly liked/preferred) they^z the unbelief over the belief; and whoever *yatawalla* ([he]: takes for *aw'leyao*) them of you^b then those they (are) the *dha'lemona*³⁴ (injustice-doers).
يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا آبَاءَكُمْ وَإِخْوَانَكُمْ أَوْلِيَاءَ إِنِ اسْتَحَبُّوا الْكُفْرَ عَلَى الْإِيمَانِ وَمَنْ يَتَوَلَّهُمْ فَاُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٢٣﴾
24. Let-say [you^r]: *en (if) [was]* yourⁿ fathers and yourⁿ sons and yourⁿ brothers and yourⁿ spouses (*wives*) and yourⁿ clan and possessions^x *eqtarastomoba* (acquired-/appropriated it^w you^r) and a trade^w *takhsbawna* (reverently-fear you^r) its^w unsalability/slump and dwellings^x you^z delight it^w (are) lovelier to you^b than Allah and His Messenger and a *jebaden*³⁵ (exertion of one's utmost mental, physical and possessional efforts fighting/striving) in His path, then *tarabbasso* (let look-out/await you^r) until *ya'tey* (brings about/comes) Allah by His command; and Allah *yahdey* (divinely-guides) not the people, the *fa'see-qeena*³⁶ (rebels vis-à-vis Allah's command).
قُلْ إِن كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسْكَنٌ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٢٤﴾
25. *Laqad* (verily, already and affirmatively) succored you^b Allah in many abodes and *Hunayn's* Day, *edh* (when/since) marveled^w you^b yourⁿ multitude, then [it^w] not enriched/sufficed³⁷ a'n (regarding) you^b a
لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا وَضَافَتْ عَلَيْكُمْ

³⁰ See the *Lexicon* attached to this Translation for *bashashara/youbashsharo/mubasher*=بَشِّرًا يُبَشِّرُ مُبَشِّرًا.

³¹ The word “اتَّخَذَ” from “الِاتِّخَاذُ” which is “اِفْتَعَالُ” for “الِاتِّخَاذُ” as stated in *لسان العرب*; therefore, “اتَّخَذَ” is always taking and presuming something about what was taken. Thus, it is not just the mere taking.

³² The word “اولياء” could also mean, among them: protector, friend.

³³ See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word.

³⁴ The “ظالمون” = “the injustice-doer,” as “الظلم” = “injustice.” See footnote 148 below.

³⁵ The word “Jehad”= “جهاد”= earnest exertion of one's utmost mental, physical, and possessional efforts fighting/striving in Allah's cause. However, the word “جاهد” is root word for “Jehad,” which has several meanings, among them: (1) stood fast to submit him/her self to Allah's criteria of prescription and proscriptions, i.e. according to the *Sharey'ah Law*; (2) fought in the cause of Allah; (3) fought to defend the personal honor, property, relatives, home, or fellow Muslim. See the *Lexicon* attached to this Translation.

³⁶ See the *Lexicon* attached to this Translation for this important word *faseqoon* and its grammatical inflections.

³⁷ The word “تغني” has double meanings: (1) enriches, (2) suffices. But “enriches” includes suffice and not vice versa. As “enriches” makes rich or richer, makes fuller, more meaningful, or more rewarding whereas “suffices” meets the present needs of a specific task. Hence “enriches” is superior.

thing; and straitened^w on you^b the land^w by what (*il^w*) مُدِيرِينَ ﴿٥٥﴾ extended,^w after-wards you^c fled/diverged retreaters.

26. Afterward, Allah descended His tranquility^w on His Messenger and on the believers and [He] descended soldiers not you^z saw them and [He] tormented whom^r unbelieved they;^z and *tha'leka* (afar-that-it/that)^x (*is*) the unbelievers' requital. ثُمَّ أَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَنْزَلَ جُنُودًا لَمْ تَرَوْهَا وَعَذَّبَ الَّذِينَ كَفَرُوا وَذَلِكَ جَزَاءُ الْكَافِرِينَ ﴿٥٦﴾

27. Afterwards Allah relents from after *tha'leka* (afar-that-it/that)^x on whom^r [He] wills and Allah (*is*) Ghafooron (*iterative Forgiver*), Raheemon (*iterative mercy Giver*). ثُمَّ يَتُوبُ اللَّهُ مِنْ بَعْدِ ذَلِكَ عَلَى مَنْ يَشَاءُ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٥٧﴾

28. O you who^r they^z believed, verily only the *mushbrekoona* (be-they who partner deities with Allah/be-polytheists) (*are*) najason³⁸ (*unchaste/filthy*), so let-not they^z near The Mosque The Sacred after their *aame*^{w39} (*year*), this;^x and *en* (*if*) you^c feared/knew⁴⁰ a privation^{w41} so will enrich/suffice you^b Allah of His munificence, if willed [He]; verily Allah (*is*) Omniscient Hakeemon⁴²¹ (*infinite bekma*⁴³ Possessor). يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِتِمًا الْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هَذَا وَإِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيكُمْ اللَّهُ مِنْ فَضْلِهِ إِنْ شَاءَ إِنَّ اللَّهَ عَلِيمٌ حَكِيمٌ ﴿٥٨﴾

29. Let-you^z mutually fight whom^r believe they^z neither by Allah nor by The Day The Last and nor they^z forbid what forbad Allah and His messenger, and nor they^z religionize The Right's⁴⁴ religion; of whom^r *oto* (*they^z had been accorded/allotted*) the book, until they^z give the *jizya'ta*^{w45} (*symbolic special payment to the State*)^w a'n (*off*) hand,^{w46} while they (*are*) cringers. قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ وَلَا يَدِينُوا دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ حَتَّى يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ وَهُمْ صَاغِرُونَ ﴿٥٩﴾

³⁸ The word “نجس” as it applies to the *polytheists*^r this *Ayah*, Qur'an commentators are *not* unanimous as to its exact meaning: some say because the polytheists are “*junub*” = in the state of having had sexual intercourse and before the *ghusl* (the prescribed shower to rid oneself from being “*junub*”). Others, such as Ibn Abbas, say because they are polytheist. So the “نجس” may not be physical *filth* (uncleanness) but perhaps *unchasteness*, as it could include both.

³⁹ The Arabic text says “عام” but in English there is only one word to mean عام and سنة. In Arabic there is “عام”, “حول”, “حجة”, and “سنة” each with a difference. Here “عام” is in reference to a year with a specific significant event in it, beginning any day within the year; whereas “سنة” is a year with reference to a beginning of a specific month and an ending by a specific month every time all the time. As to “حول” = anniversary of any special event; and “حجة” = lunar-year. Although generally all are loosely used synonymously or interchangeably.

See الفرق اللغوية لـأبي هلال العسكري

⁴⁰ Linguistically the word “خاف” carries dual meanings: (1) feared and (2) knew. Both meanings could apply.

⁴¹ Privation, that is as a result of a decline in trade with the visiting polytheists.

⁴² See the *Lexicon* attached to this Translation for an exposition on the words “الحكيم” and “حكيم”.

⁴³ See the *Lexicon* attached to this Translation for “bekma”.

⁴⁴ One of Allah's 99 most beautiful attributive names is: “الحق” = The Right.

⁴⁵ The “*jizya*” is a very small, more of a symbolic nature, amount of money to be paid annually by every non-Muslim able body for Military service, in an Islamic State enjoying the protection of the State. Older men, slaves women, children and the poor are exempt from paying it. Muslims pay the *Zakat*, where as the non-Muslims pay this tiny sum annually as a kind of poll tax, if we may call it?

⁴⁶ The phrase “off-hand” is Arabic tongue expression meaning: having to give in complying and submissive manner.

30. And said^w the Jews Uzayron (Ezra) (is) Allah's son; and said^w the Nassara (Christians) the Messiah (is) Allah's son; *tha'leka (afar-that-it/that)*^x (is) their say by their mouths; *youdha'beona (mimic they^r)* say (of) whom^r unbelieved they^z of before; mutually fought⁴⁷ them Allah, wherefrom *yo'afakona*⁴⁸ (they^r are off-right dissuaded/ they^r are dissuaded speciously).
 وَقَالَتِ الْيَهُودُ عُزَيْرٌ ابْنُ اللَّهِ وَقَالَتِ النَّصَارَى الْمَسِيحُ ابْنُ اللَّهِ ذَلِكَ قَوْلُهُمْ بِأَفْوَاهِهِمْ يُضَاهَوْنَ قَوْلَ الَّذِينَ كَفَرُوا مِنْ قَبْلُ قَسَلْنَاهُمْ اللَّهُ أَنْ يُوَفَّقُوا
31. Ittakbatho⁴⁹ (they^r took and made) their abbara (erudite clerics) and monks (as) lords^x from lesser than Allah, and the Messiah, Mariama's (Mary's) son; and not (had been) commanded they^z except to worship One an elahan (a deity), no an elaha (a deity) except Him; *subhanabo*⁵⁰ (Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of Him) a'n (off/regarding) what they^z partner (deities with Him).
 اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا لَا إِلَهَ إِلَّا هُوَ سُبْحَانَهُ عَمَّا يُشْرِكُونَ
32. They^z want to extinguish Allah's illumination by their mouths and Allah *ya'aba*⁵¹ (categorically-refuses) except to conclude [He] His illumination, and albeit disliked (it) the unbelievers.
 يُرِيدُونَ أَنْ يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَيَأْبَى اللَّهُ إِلَّا أَنْ يُتِمَّ نُورَهُ وَلَوْ كَرِهَ الْكَافِرُونَ
33. He Who sent His messenger by the *buda* (divine-guidance) and The Right's^x religion,^x to *yudh'berabo* ([He] manifests it^x-and its^x preponderance)⁵² over the religion^x all
 هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ لِيُظْهِرَهُ

⁴⁷ The Arabic tongue expression "mutually fought him Allah" is an expression of wonderment, meaning how smart/crafty he is, by way of praising him. In other word such a person or group is/are so good in a particular trait that only Allah could overcome him/them. Thus, "mutually fought them Allah" could mean: how inventive and devious they are in fabricating lies against Allah. Therefore, here according to books of "التفسير" stated in them quoting Ibn abbas and Ali Ibn abei Talib, may Allah be pleased with both, it means cursed them Allah; for whomever Allah fights will surely perish.

⁴⁸ The word "يُؤَفَّقُونَ" = they are dissuaded to divert to an improper path away from the right, they get persuaded by specious concoction.

⁴⁹ The word "إِتَّخَذُوا" from "إِتَّخَذَ" which is "إِفْتَعَلَ" for "الْإِتَّخَاذُ", as stated in لسان العرب; therefore, "إِتَّخَذَ" is always taking and presuming some-thing about what was taken. Thus, it is not just the mere taking. As in this case they took and made of their monks and clerics as lords, i.e. accepting and executing their commands.

⁵⁰ The word "subhanabo" = "سُبْحَانَهُ" has no English equivalent. The word is made up of two parts: "subhana" and the pronoun "bo" = "Him." Wherever the word "subhana," or its associates/inflections (such as "سُبْحَانَ" or "سُبْحَانِكَ") occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus deserving the utmost solemn consecration for His divine uniqueness. So, we can render "subhana" = "سُبْحَانَ" concept by saying: Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of Him).

⁵¹ The word "يَأْبَى" = ya'aba means categorically (absolutely, without exception) refuses, i.e. not just simply refuses.

⁵² The word "يُظْهِرُهُ" could mean: (a) manifests it, i.e. make its preponderance obvious to all; (b) There are many instances where "to" = "لِ." And the pronoun "هُ" in "يُظْهِرُهُ" refers to the Islam. Thus, when one considers the word "كله" then it becomes rather logical, if not imperative, to give precedence to (a), i.e. making all religions subside. This is especially so, given the fact that the religion is only one. Although this one religion was revealed in incremental phases (stages), like all things in nature, including the creation of the Heavens and the Earth in six days, even though Allah could have done that instantly. But because of His wisdom to give precedence to the graduality and not to the instantaneity to be the rule and the law. That is why Allah says: "Today I completed for you^b your religion and I concluded upon you My favor, and I delighted for you^b Islam (as your) religion" (§5:3). See the Lexicon to this Translation for the difference between "completed" and =

عَلَى الَّذِينَ كُفِّرُوا وَلَوْ كَرِهَ الْمُشْرِكُونَ ﴿٢٣﴾
(of) it^{x53} and albeit disliked (it^x) the *mushbrekoon* (he-they who partner deities with Allah/ he-polytheists).

34. O you who^r believed they^z, verily a multitude of the priests and the monks surely they^z eat the mankind's possessions by the falsehood^x and they^z repel a'n (off) Allah's path; and who^r hoard they^z the gold and the silver and not expend it^w they^z in Allah's path, so *bashsher*⁵⁴ (let-tell [you^s] pleasant tidings) (to) them by a painful torment. ﴿٢٤﴾

35. Day (when to be) heated on it^w in Hell's^w fire^w then (to be) seared/cauterized by it^w their foreheads^w and their sides and their backs; this (is) what you^c hoarded for yourⁿ selves, ^w so let-taste you^z what you^c were hoarding. ﴿٢٥﴾

36. Verily the *sho'boores*^{x55} (months')^x eddata^w (a quantity by a count)^w enda (by Rule of) Allah (is) twelve [month] in Allah's Book day [He] created the Heavens^w and the Earth;^w of it^w four (are) sacred; *tha'leka* (afar-that-it/)^x (is) the religion [the] forthright⁵⁶; so let-not wrong⁵⁷ you^z (to) yourⁿ selves^w in them,^y and let-mutually fight you^z the *mushbrekeena* (he-they who partner deities with Allah/ he-polytheists) altogether just-as they^z fight you^b altogether; and let-know you^z that Allah (is) with the *muttaqeena* (reverential guards against Allah's displeasure). ﴿٢٦﴾

37. Verily only the *naseeo*^{x58} (month's postponing and transposing)^x (is) an increment^w in the unbelief,^x (to be) misled by it^x whom^r unbelieved they;^z they^z legitimate it^x *aaman*⁵⁹ (a year of significant event) and they^z illegitimate

= "concluded." Additionally, the precedence of the aforementioned (a). That is because Allah says: "Wrote (decreed) Allah surely prevail assuredly I and My messengers." (S58:21). Obviously, He and His messengers prevail, His religion prevails.

⁵³ That is: making Islam, the full and final religion or making Islam to supersede all other religions.

⁵⁴ See the Lexicon attached to this Translation for *bashshara/youbashsharo/ mubasheron*= *بَشِّرْ* *بَشْرًا*.
⁵⁵ *sho'boore* = plural or multiplicity versus *ash'bur*=plural of paucity for *شهر*=month.

⁵⁶ The word "قيم" = "مستقيم" i.e. means straight. See *اللسان*.

⁵⁷ See the Lexicon attached to this Translation for "ظالم" = "فاعل الظلم" = "injustice-doer" and "أظلم" = "wronger."

⁵⁸ The word "النسيء" is that which is postponed to take effect at a later time/date. The pre-Islamic Arabs had the 1st, the 7th, the 11th and the 12th months of their calendar year as "sacred." So the first month of the year (Month of Muharram), coming after the 11th and the 12th of the previous year, so they used to postpone it by transposing it to the second month of the year in order not to have three consecutive months as "sacred." However, "النسيء" has many meanings, among them is such postponing by transposing called "النسيء"

⁵⁹ See the Lexicon attached to this Translation regarding *عام*.

it^x *aaman* so as to comport they^z period (of) what illegitimized Allah, so they^z legitimize what illegitimized Allah; (*had been*) adorned for them their ill-works; and Allah not *yahdey* (*divinely-guides*) the people the unbelievers.

الْكَافِرِينَ ﴿٢٧﴾

38. O you who^r believed they^z what (*is*) for you^z if (*had been*) said for you:^b let-march you^z in Allah's path you^z *eth-tha'qaltom* (*sluggishly-tarried you*^c) to the ground;^w have you^c delighted by the life^w (of) the world^w of the Hereafter;^w so not *mata'ao*⁶⁰ (*resource for a transitory worldly delight of*) the life^w (of) the world^w in the Hereafter^w except a little.

الْآخِرَةِ إِلَّا قَلِيلٌ ﴿٢٨﴾

39. *Ella* (*unless/if not*) you^z march [*He*] torments you^b a painful torment, and [*He*] exchanges/substitutes a people other than you^b and not *tadhorrobo*⁶¹ (*you^z harm him/Him*) a thing; and Allah over everything (*is*) Omnipotent.

كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٩﴾

40. *Ella* (*unless/if not*) succor him you^z so *qad* (*already and affirmatively*) succored him Allah *edh* (*when/since*) exited him who^r unbelieved they^z second (of) two *edh* (*while*) both (of) them (*were*) in the hole⁶² *edh* says [*he*] to his companion: let-not sadden [*you*], verily Allah (*is*) with us; then Allah descended His tranquility^w on him and [*He*] supported him by soldiers not saw them you^z and [*He*] made word^w (of) whom^r unbelieved they^z the lowest^w and Allah's word,^w [*She*] (*is*) the high;^w and Allah (*is*) Mighty *Hakeemon*⁶³ (*infinite bekma*⁶⁴ Possessor).

الْعَلِيِّ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٣٠﴾

41. Let-march you^z *kebefafan*⁶⁵ (*lightly, i.e. not heavily*) and

انْفِرُوا خِفَافًا وَثِقَالًا

⁶⁰ The word "متاع" = "mata'a" is rooted in the word "مَتَعَ" = "matta'a" with many meanings, among them: resources of transitory worldly delight. See Lexicon attached to this Translation for more elaboration.

⁶¹ There is "تَضَرُّوْهُ", as here, where the crime was a uniform one, that of nonappearance for Jihad (Tabook's campaign); and "تَضَرُّوْهُ" as in S11:57 where crimes were multiples, as each person committed his/her own crime towards Allah.

⁶² The word The Qur'an uses is the perfect description of the place where the Messenger (SAWS) and his companion (Abu Bakr) were, is "the hole," smaller than a "cave" or "cavern" as most people tend to say. The Arabic language is the more precise than all languages; so, if "cavern" or "cave" were to be the proper description The Qur'an would have certainly said so.

⁶³ See the Lexicon attached to this Translation for an exposition on the words "الحكيم" and "حكيم."

⁶⁴ See the Lexicon attached to this Translation for "bekma."

⁶⁵ The words "خِفَافًا" and "ثِقَالًا" = "kebefafan" = not heavies and "heavies" respectively are both in the adverbial forms. Since in English there is not a corresponding adverbial forms (such as "lightenedly and heavyedly") so in manner is added parenthetically (as "in manner" per se is not the apparent text) to denote such adverbials.

thegalan (heavily), and ja'hedo (let-exert you^r your utmost mental/physical and possessional efforts fighting/striving in Allah's cause) by yourⁿ possessions and yourⁿ selves^w in Allah's path; *tha'lekum* (collective-afar-that)^x (is) *khayron* (choicer/worthier) for you^b en (if) you^c were knowing you.^z

وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ ذَلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٤١﴾

42. Had [*it*^x] been/was an *aradhan* (a transitory-gain-/booty) nigh and an easy (short) journey, surely (would have) *ettaba'a* (closely followed) you^g they;^z [and] but far-distanced^w on them the *shuggato*⁶⁶ (extended-distance) and shall *yablefona* (swear they^z) by Allah: had we could, surely (would have) egressed we with you;^z they^z perish their selves^w and Allah knows verily they, surely (are) liars.

لَوْ كَانَ عَرَضًا قَرِيبًا وَسَفَرًا قَاصِدًا لَّاتَّبَعُوكَ وَلَكِنْ بَعَدَتْ عَلَيْهِمُ الشُّقَّةُ وَسَيَحْلِفُونَ بِاللَّهِ لَوِ اسْتَطَعْنَا لَخَرَجْنَا مَعَكُمْ يُهْلِكُونَ أَنْفُسَهُمْ وَاللَّهُ يَعْلَمُ إِنَّهُمْ لَكَاذِبُونَ ﴿٤٢﴾

43. Pardoned Allah *a'n* (regarding) you^g for wherefore⁶⁷ allowed you^g for them, until manifest for you^g who^r *ssadaqa* (they^r always enforced the truth) and know [you^g] the liars.

عَفَا اللَّهُ عَنْكَ لِمَ أَذِنْتَ لَهُمْ حَتَّى يَتَبَيَّنَ لَكَ الَّذِينَ صَدَقُوا وَتَعْلَمَ الْكَاذِبِينَ ﴿٤٣﴾

44. Not seek your^t permission who^r believe they^z by Allah and The Day The Last, that *yujahedo* (they exert their utmost mental, physical and possessional efforts fighting/striving in Allah's cause) by their possessions and their selves,^w and Allah (is) Omniscient by the *muttaqeena* (reverential guarders against Allah's displeasure).

لَا يَسْتَعِذُّكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ ﴿٤٤﴾

45. Verily only seek your^t permission who^r they^z believe not by Allah and The Day The Last and suspected^w their hearts, so they (are) in their suspicion *yataraddona* (they^z forthwith-vacillate to and fro).

إِنَّمَا يَسْتَعِذُّكَ الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَارْتَابَتْ قُلُوبُهُمْ فَهُمْ فِي رَيْبِهِمْ يَتَرَدَّدُونَ ﴿٤٥﴾

46. And had they^z wanted the *khoroaja* (foray^x/egress^x/to fight in cause of Allah) surely they^z (would have) readied for it^x a preparedness;^w [and,] but disliked Allah their dispatch^x so [He] dispirited them, and (had been) said: let-sit-down you^z with the sitters.

وَلَوْ أَرَادُوا الْخُرُوجَ لَأَعَدُّوا لَهُ عُدَّةً وَلَكِنْ كَرِهَ اللَّهُ انْبِعَاثَهُمْ فَثَبَّطَهُمْ وَقِيلَ اقْعُدُوا مَعَ الْقَاعِدِينَ ﴿٤٦﴾

47. Had they^z exited in you^b not they^z augmented you^b except a *khabalan* (mental derangement) and surely *awdha'o*⁶⁸ (they would have hastened and sowed dissention) among you^z *yabghona* (they^z earnestly-quest) (for) you^b

لَوْ خَرَجُوا فِيكُمْ مَا زَادُوكُمْ إِلَّا خَبَالًا وَلَا أُضْعِفُوا خَلْقَكُمْ يَغْوَنَكُمُ الْفِتْنَةُ وَفِيكُمْ

⁶⁶ The word "الشُّقَّةُ" means the extended distance of a travel, not just a distance; or the "hardship" resulting from a long travel. See القرطبي والهادي.

⁶⁷ The particle "لِمَ" stands for: wherefore. See روح المعاني لـ محمود الألوسي إعراب القرآن لمحمود صافي.

⁶⁸ The single word "أَوْضَعُوا" means: hastened among. See اللسان. But here, according to القرطبي, meaning: "hastened to sow dissension among the believers."

the *fetna'ta*^w (unbelief/ tumult/ confusion)^w and in you^b (are) ever/stout⁶⁹ listeners for⁷⁰ them; and Allah (*is*) Omniscient of the *dha'lemeena*⁷¹ (injustice-doers).
سَمْعُونَ لَهُمْ ۖ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿٧٧﴾

48. *Laqad* (verily, already and affirmatively) *ebtagho*⁷² (they^z earnestly-quested) the *fetna'ta*^w (unbelief/ tumult/ confusion)^w of before, and they^z transposed⁷³ for you^g the matters until came the right⁷⁴ and *dhabara* (manifested-/prevailed) Allah's command, while they (were) dislikers.
لَقَدْ ابْتَغَوْا الْفِتْنَةَ مِنْ قَبْلُ وَفَلَبُوا لَكَ الْأُمُورَ حَتَّىٰ جَاءَ الْحَقُّ وَظَهَرَ أَمْرُ اللَّهِ ۖ وَهُمْ كَارِهُونَ ﴿٧٨﴾

49. And of them who^x [*he*] says: let permit me [*you*^s] and let-not essay me [*you*^s]; ha, in the essay^w fell they^z; and verily Hell^w surely (*is*) a besieger^w by the unbelievers.
وَمِنْهُمْ مَن يَقُولُ أُنْذِنَ لِي وَلَا تَنْصِبْ عَلَيَّ إِلَّا فِي الْفِتْنَةِ سَقَطُوا وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ ﴿٧٩﴾

50. *En* (*if*) betides^w you^g *hasanaton*^w (meritorious-deed)^w [*it*^w] displeases them; and *en* betides^w you^g a disaster^w say they^z: *qad* (already and affirmatively) we took our matter from before, and they^z divert while they (are) revelers/rejoicers.
إِنْ تُصِيبَكَ حَسَنَةٌ سُّوِّهُمْ ۖ وَإِنْ تُصِيبَكَ مُصِيبَةٌ يَقُولُوا قَدْ أَخَذْنَا أَمْرًا مِنْ قَبْلُ وَيَسْتَوِلُّوهُمْ فَرِحُونَ ﴿٨٠﴾

51. Let-say [*you*^s]: never betides us except what wrote⁷⁵ Allah for us; He (*is*) our Guardian and on Allah surely let trust the believers.
قُلْ لَّن يُصِيبَنَّ إِلَّا مَا كَتَبَ اللَّهُ ۖ لَنَا هُوَ مَوْلَانَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿٨١﴾

52. Let-say [*you*^s]: do *trabbassona* (look-out/await you^z) by us except an *ebda*^{w76} (a lone/any-one)^w (of) the *busnayay'ne* (twain all around beautiful outcomes)⁷⁷ and we *natarabbasso* (look-out/await [we]) by you^b that betides you^b Allah by a torment from *endehe* (by His Rule) or by our hands;^w so let-await you,^z verily we (are) with you^b *mutarabbesoona* (ones who are awaiting).
قُلْ هَلْ تَرَبَّصُونَ بِنَا إِلَّا إِحْدَى الْحُسَيْنَيْنِ وَتَحْنُنَ تَرَبَّصْ بِكُمْ أَنْ يُصِيبَكُمْ اللَّهُ ۖ إِنَّ عَذَابَ رَبِّ عِنْدَهُ أَوْ يَأْخُذُنَا فَرَبَّصُوا إِنَّا مَعَكُمْ مُتَرَبِّصُونَ ﴿٨٢﴾

53. Let-say [*you*^s]: let-expend you^z voluntarily or coercively⁷⁸, never *youtaqabbala*⁷⁹ (to be clemently-
قُلْ أَنْفِقُوا طَوْعًا أَوْ كَرْهًا لَّن

⁶⁹ The words "ever/stout" are used to intensify listeners, as the Arabic is "سَمْعُونَ," in the intensive form.

⁷⁰ Here "for" refers to two distinct meanings: (1) bearing and obeying them (2) they bear on behalf of the enemy, they are "enemy-agents, or they are spreaders of calumny."

⁷¹ The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice."

⁷² The word "ابتغى" = "طلب حثيثاً" meaning: earnestly quested.

⁷³ That is they considered all the undesirable consequences, and schemed to confuse the issue and rally against it.

⁷⁴ That is victory against them.

⁷⁵ It must be noted here that such "writing" is based on Allah's foreknowledge of events, not on the basis that Allah had decreed it and thus "wrote it," thus it is inevitable. Such "decreeing" would be inconsistent with Allah's justice, superfluity, and mercy, if such decreeing were to betide someone an unhappy event. That is because the unhappy event happened to one as a result of an action chosen earlier by that one.

⁷⁶ See the Lexicon attached to this Translation regarding "أحد."

⁷⁷ The word "busnayyan," is a lofty Arabic tongue expression for (1) victory over the opponents or (2) martyrdom.

⁷⁸ See the Lexicon attached to this Translation for the distinction between (كرها) "fat'ha on the "ك," as in this Ayah, and "كرها," dhammah on the "ك," as in (S46: 15), and "اكرها" as in (S2:256).

⁷⁹ The Arabic word used in The Qur'an is "تقبل," not "اقبل"=accept. Thus, "تقبل" means accept with =

accepted) from you;^b verily you^b were people *fa'see-geena*⁸⁰ (rebels vis-à-vis Allah's command).

54. And what precluded them that their expenditures (to be) accepted except that unbelieved they^z by Allah and by His messenger and not come they^z (to) the Prayer^w except while they (are) indolents, and not expend they^z except while they (are) dislikers.

55. So let not marvel you^g their possessions and nor their children; verily only wants Allah to torment them by it^w in the life^w (of) the world^w and *taẓhaqa* (ennui and vanish) themselves^w while they (are) unbelievers.

56. And *yablefona* (swearing they^z) by Allah truly they (are) surely of you^b while not they (are) of you;^b [and,] but they (are) people consternating⁸¹.

57. If⁸² they^z find a: refuge^x or caverns^w or a *muddakhal*^x (retreating place/tunnel)^{x83} surely (would have) fled-/diverged they^z to it^x while they *yajmahona* (they^z scarily-rush).

58. And of them who^p *yalməzoka*⁸⁴ (he who: privately slander you^g/find fault with you^g in subtle ways/blink their eye to malign you^g) in the alms^w/charities;^w so *en* (if) given they^z of it^w they^z delighted; and *en* given not they^z of it^w *edha* (suddenly/whereas) they^z discontent.

59. And had that they^z delighted (by) what *aa'ta* (accorded/allotted) them Allah and His Messenger and said they^z: our sufficiency⁸⁵ (is) Allah, Allah will

= clemency or mercifulness, as whatever that was being offered by the doer, who is beseeching Allah to accept it, may not be fully worthy of Allah's acceptance; or the work itself is somewhat deficient, not perfect and complete. So, Allah is besought to accept it *as is*, with the already known shortcomings it may have therein. So Allah accepts it by His clemency. Thus, *تَقَبَّلَ* = clemently accepts.

⁸⁰ See the *Lexicon* attached to this Translation for this important word *faseqoon* and its grammatical inflections.

⁸¹ The word "يَفْرُقُونَ" means suffer from a state of consternation, as they assume that you might do to them like you do to the polytheists, so they are afraid, hence "fearers."

⁸² The particle "لَوْ" since it is a future-connected verb, probable to occur and not sure it's a present occurrence, such a "لَوْ" amounts to "if" or "when." See *هشام* *مغني اللبيب*.

⁸³ The word "مُدْخَلًا" = "مَفْتَعِلُ الدُّخُولِ" means artificially forged entrance. To the best of this translator, as usual, there is no exact equivalent to such a precise word. The word "مُدْخَلًا" is a metonym for "corruption and animosity." See *الراغب*.

⁸⁴ The word "يَلْمِزُكَ" *he who: privately slander you, find fault with you in subtle ways, or blink their eye to malign you*.

⁸⁵ The word "حَسْبُنَا اللَّهُ" = "مَحْسَبٌ لَكَ أَوْ كَافٍ لَكَ مِنْ غَيْرِهِ، لِلوَاحِدِ وَالتَّثْنَةِ وَالْجَمْعِ لِأَنَّهُ مُصَدَّرٌ" = "حَسْبُ فِي حَسْبُنَا" Thus, "المصدر" = the infinitive noun of the verb, making it standing for the strongest action of the verb. See *التاج*.

youa'tena (accord/allot us) of His munificence and His Messenger, verily we (are) to Allah wishers.⁸⁶ سَكُونَتِنَا ۖ اللَّهُ مِنْ فَضْلِهِ وَرَسُولُهُ ۖ إِنَّا إِلَى اللَّهِ رَاغِبُونَ ﴿٨٦﴾

60. Verily only the alms/charities^{w87} (are) for the poor⁸⁸ and the masakee'ne (not having sufficient material possessions), and the workers over it^{w89} and the mu'allafat'ey⁹⁰ (they who had been attuned) their hearts, and in the necks,^{w91} and the debtors, and in Allah's path, and son (of) the path (wayfarer); (this is) an ordainment from Allah and Allah (is) Omniscient Hakeemon⁹² (infinite bekma⁹³ Possessor). ﴿٨٧﴾ إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَمِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغَدِيرِمْ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ فَرِيضَةً مِّنَ اللَّهِ ۚ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٨٨﴾

61. And of them who^r they^z [annoy] the Prophet and say they:^z he (is) an ear;^{w94} let-say [you^s]: an ear^w (of) khayren (mercy/goodness/worthiness/desirable) for you;^b [he] believes by Allah and [he] believes for the believers and (he is) a mercy^w for whom^r believed they^z of you;^b and who^r they^z annoy Allah's Messenger for them (is) a painful torment. وَمِنْهُمْ الَّذِينَ يُؤْذُونَ النَّبِيَّ وَيَقُولُونَ هُوَ أُذُنٌ قُلْ أُذُنُ خَيْرٍ لَّكُمْ يُؤْمِنُ بِاللَّهِ وَيُؤْمِنُ لِلْمُؤْمِنِينَ وَرَحْمَةٌ لِّلَّذِينَ ءَامَنُوا مِنكُمْ ۚ وَالَّذِينَ يُؤْذُونَ رَسُولَ اللَّهِ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٨٩﴾

62. Yablefona (swearing they^z) by Allah for you^b to gratify/delight you;^z while Allah and His Messenger (are) righter⁹⁵ to delight/gratify him they,^z en (if) they^z were believers. يَحْلِفُونَ بِاللَّهِ لَكُمْ لِيَرْضَوْكُمْ وَاللَّهُ وَرَسُولُهُ أَحَقُّ أَن يُرْضَوْهُ إِن كَانُوا مُؤْمِنِينَ ﴿٩٠﴾

63. Have not known they^z that he who^p youbadid'e⁹⁶ (he أَلَمْ يَعْلَمُوا أَنَّهُ مَن يُحَادِدِ اللَّهُ ۚ

⁸⁶ The word "wisher" = "راغب" is rooted in the word "رغب". However, the word "رغب" assumes different meaning, depending on how it is prefixed by various prepositional articles. For example: "رغب" not prefixed by any article = wish, like. However, "رغب عن" = wisher off, shunner, or "رغب في" = likes, or "رغب إلى" = asked and beseeched, or "رغب بـ" = prefers.

⁸⁷ The word "صدقة" is the large umbrella covering those expenditures, called alms/charities, of the personal or public riches given to the poor the needy and others, to include the "Zakah," which is a specific amount designated by the Sha'riyah Law. Clearly the "Zakah" is one of the Five Pillars of Islam. (S9:103) states: "Take from their riches a charity, to purify and augment them." Thus, the "Zakah" in addition to purifying the wealth from any unintended unlawful impurities that might have gotten introduced to it, it actually increases the remaining bigger portion by blessing it and by preventing potential harm to happen to it.

⁸⁸ The word "فقير" versus the "مسكين" see the Lexicon attached to this Translation for the distinction. The word "poor" stands for the singular or the plural, although some time for the plural: "poor-people."

⁸⁹ That is the designated collectors and administrators of the Zakah.

⁹⁰ The word "muallafat'ey" is a masculine, plural objective noun, meaning those are some non-Muslim notables whose hearts had been attuned (conciliated, appeased) by means of giving them possessions in the form of "bonuses" or "grants" by the Muslims, to gain their favorable attitude towards Islam and Muslims, and so for them to persuade and bring along their families, associates and friends and have a favorable attitude towards Islam Muslims too.

⁹¹ The "necks" are those slaves who must free themselves, i.e. such "slaves" must be helped for freedom.

⁹² See the Lexicon attached to this Translation for an exposition on the words "الحكيم" and "حكيم."

⁹³ See the Lexicon attached to this Translation for "bekma."

⁹⁴ The expression "أذن" = "he is ear," means he hears others talk and he conveys it without thinking about it. The polytheists were saying this about Mohammad (SAWS) by way of slander. So in this case Allah (SWT) says: "he is ear of Khayro (worthiness and goodness) for the believers."

⁹⁵ The word "righter" is a comparative adjective of "right," see Merriam Webster's Dictionary. And "أحق" = "righter" as an adjective comparative.

⁹⁶ The word "يحاد د" means pursuing a mutual anger, opposition and non-compliance to obligations of religious duties.

الْعَظِيمُ ٦٣

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fia

⁹⁸ See the *Lexicon* attached to this *Translation* for this proper name of a “division of the *Qur’an*.”

¹⁰⁰ The "ل" in "ليقولن" is a juratory "ل" = "القسم" amounting to = "التأكيد," i.e. affirmation, expressed here by "assuredly."

¹⁰² That is they become “closefisted,” i.e. stingy. “Closing the hands” is an Arabic *tongue* expression for stinginess.

to pay attention to. The second meaning especially applies, as in this *Ayah*, or where Allah says: "We forgot you" (S32:14) as Allah does not forget, but He chooses to *pass paying attention to something*. See: [أَن يَتَذَكَّرَ](#)

¹⁰⁵ The word “حَسْبُ” فَمِنْ حَسْبِهِمْ = “مَحْسَبُكَ أَوْ كَفِّكَ مِنْ غَيْرِهِ، لِلَّهِ أَحَدٌ وَالتَّائِبَةُ وَالْحَمْدُ لِلَّهِ مُصَدِّقَةٌ” Thus

المصدر = the infinitive noun of the verb, making it standing for the strongest action of the verb. See **الفاعل**.

sustainer/sustaining torment.

عَذَابٌ مُّقِيمٌ ١٨

69. Like whom^r of before you^b they^z were harder than you^b (in) strength and more (in) possessions and children; so *istamta'ao*¹⁰⁶ (they^z had lengthily and affirmably relished the transitory worldly delights) by their *khalqa*¹⁰⁷ (good-portion/lot); so *istamta'atom* (you^z had lengthily and affirmably relished the transitory worldly delights) by yourⁿ *khalaqa*, just-as *istamta'a* (they^z had lengthily and affirmably relished the transitory worldly delights) who^r of before you^b by their *khalqa*; and you^c waded like which^x they^z waded; those miscarried^w their works^x in the world^w and the Hereafter;^w and those, they (are) the losers.

كَالَّذِينَ مِنْ قَبْلِكُمْ كَانُوا أَشَدَّ مِنْكُمْ قُوَّةً وَكَثْرَ أَمْوَالًا وَأَوْلَدًا فَاسْتَمْتَعُوا بِخَلْقِهِمْ فَاسْتَمْتَعْتُمْ بِخَلْقِكُمْ كَمَا اسْتَمْتَعَ الَّذِينَ مِنْ قَبْلِكُمْ بِخَلْقِهِمْ وَخُضِمْتُمْ كَالَّذِي خَاصُوا أُولَئِكَ حِطَّتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَئِكَ هُمُ الْخَاسِرُونَ ١٩

70. Has not *ya'atee*^x (hap/come to) them *naba'o*¹⁰⁸ (piece-of-significant-and-availing-news) (of) whom^r of before them, Noohen's (Noah's) people and Aaden's and Thamooda's, and Ebraheema's (Abraham's) people and the Madyan's companions and the *Mu'tafekat*¹⁰⁹ (towns over-turned upside down) *atat*^w (approached/came to)^w them their messengers^x by the evidences,^w so not [was] Allah to wrong¹¹⁰ them [and,] but they^z were (to) their selves^w wronging they.^z

أَلَمْ يَأْتِهِمْ نَبَأُ الَّذِينَ مِنْ قَبْلِهِمْ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَقَوْمِ إِبْرَاهِيمَ وَأَصْحَابِ مَدْيَنَ وَالْمُؤْتَفِكَاتِ أَنَّهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَمَا كَانُوا لَآلِهَةً يَنْظِلُهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ٢٠

71. And the he-believers and she-believers some (are) *aw'leyao*¹¹¹ (guardians/allies) (of) some, they^z command by the *ma'aroofe* (popularly acceptable and not *Sharey'ah* disapproved maxim) and they^z restrain a'n (regarding) the *munka're* (rationally/*Sharey'ah* unacceptable deed/say) and *youqeymona*¹¹² (they^z up-to-fulfill the prescribed obligations of) the Prayer^w and *youatona* (they^z accord and fulfill the obligations of) the *Zakata*^{w113} (prescribed percentage of personal possessions)^w and they^z obey Allah and His

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ بِأَمْرٍ وَدُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ

¹⁰⁶ The word “استمتع” is “تمتع طويلا” see “الهادي,” hence lengthily is added to emphasize this concept.

¹⁰⁷ The word “خلاق” has two similar but distinct meanings: (1) good portion, or (2) the good traits of a person for which he is praised for it. See الهادي.

¹⁰⁸ See the Lexicon attached to this Translation for “naba'a.”

¹⁰⁹ Those are the towns of the homosexual people to whom Messenger Loott (Lott) was sent to admonish. They failed to heed his advice. So Allah punished them by turning their towns upon them upside down.

¹¹⁰ The word “wrong” has myriads of meanings, among them: curtails or diminishes, as in this Ayah.

¹¹¹ The word “اولياء” could also mean, among them: protector, friend.

¹¹² The word “يقومون” is rooted in “أقام” =upheld. linguistically “أقام” means:

“أدام، بمعنى أبقي أو استمر على دوام. والدوام هو الحضور في زمان و مكان معين، معروف لدى الحاضر مسبقاً.”

So, “يقومون” means they: (1) Uphold the prescribed obligations the Prayer. (2) Called or upped to perform the Prayer itself. Note: Prayer and how (it^w) to be done was established and reveled by Allah. Hence people do not establish Prayer they only uphold and follow, i.e. perform, and maintain it. ^w

¹¹³ See the Lexicon attached to this Translation for what exactly is the Zakah and its implications.

messenger. Those shall *yarham* (mercy-give) them Allah; verily Allah (is) Mighty *Hakee-mon*¹¹⁴ (infinite *hekma*¹¹⁵ Possessor).

عَزِيزٌ حَكِيمٌ ﴿٧١﴾

72. Promised Allah the he-believers and the she-believers paradises^w/gardens^w run^w from under it^w the rivers, immortals they^z (are) in it;^w and good^w dwellings in *Ad'nen's* (Eden's)¹¹⁶ Paradises^w/Gardens^w and a *redhmanon*^x (ultimate delight/gratification) from Allah (is) bigger; *tha'leka* (afar-that-it/that)^x (is) the win the great.

وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَمَسْكَنٌ طَيِّبٌ فِي جَنَّاتٍ عَدْنٍ وَرِضْوَانٌ مِّنَ اللَّهِ أَكْبَرُ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٧٢﴾

73. O, you the Prophet: *jahid*¹¹⁷ (let-exert [you]^s) your utmost mental/physical and possessional efforts fighting-/striving in Allah's cause) the unbelievers and the hypocrites and let-harshen [you]^s on them, and their abode/lodging (is) Hell^w and wretched (is) the destiny.

يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ وَمَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ ﴿٧٣﴾

74. *Yablefona* (they^r swear) by Allah not said they^z and *laqad* (verily, already and affirmatively) said they^z the unbeliefs word^w and unbelieved they^z after their Islam (i.e. after having become Muslims) and they^z purposed by what not attained they^z and not resented¹¹⁸ they^z except that enriched/sufficed¹¹⁹ them Allah and His Messenger from his munificence; so *en* (if) they^z repent, [it^x] is *kbayran* (choicer/superior/worthier) for them and *en* they^z divert, Allah torments them a painful torment in the world^w and the Hereafter;^w and not for them in the Earth^w of neither a *wa'leyyen* (guardian/ally) nor a *na'sseeren* (iterative-succorer).

يَحْلِفُونَ بِاللَّهِ مَا قَالُوا وَلَقَدْ قَالُوا كَلِمَةَ الْكُفْرِ وَكَفَرُوا بَعْدَ إِسْلَامِهِمْ وَهُمْ يُرِيدُونَ أَن يَتَالَوُا وَمَا تَنْفَعُومُوا إِلَّا أَن آغْنَاهُمُ اللَّهُ وَرَسُولُهُ مِنْ فَضْلِهِ فَإِن يَتُوبُوا يَكُ خَيْرًا لَهُمْ وَإِن يَتَوَلَّوْا يُعَذِّبُهُمُ اللَّهُ عَذَابًا أَلِيمًا فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ فِي الْأَرْضِ مِن وَلِيٍّ وَلَا نَصِيرٍ ﴿٧٤﴾

75. And of them who^p [be] covenanted Allah indeed *en* (if) *aa'tana* ([He] accorded/allotted us) of His munificence surely assuredly¹²⁰ *nassaddqa* (we give charity) and surely

وَمِنْهُمْ مَّنْ عَاهَدَ اللَّهُ لَئِن آتَيْنَا مِنْ فَضْلِهِ لَنَصَّدَّقَنَّ

¹¹⁴ See the *Lexicon* attached to this Translation for an exposition on the words "الحكيم" and "حكيم."

¹¹⁵ See the *Lexicon* attached to this Translation for "bekma.."

¹¹⁶ The word "عدن" is unlike the Biblical concept of being the garden of first home of Adam and Eve. But the "عدن" is center of Paradise. According to Abdullah Ibn Omar, "عدن" is a palace in Paradise enters it but a prophet, seddique, or martyr.

¹¹⁷ The word "jahid" = "جاهد" = you earnestly exert your utmost mental, physical, and possessional efforts fighting/striving in Allah's cause. However, the word "جاهد" is root word for "Jehad," which has several meanings: (1) stood fast to submit him/her self to Allah's criteria of prescription and proscriptions, i.e. according to the *Sha'ryah Law*; (2) fought in the cause of Allah; (3) fought to defend the personal honor, property, relatives, home, or fellow Muslim.

¹¹⁸ The word "نقم" in "نتقموا" could mean: (1) resented, or (2) avenged, or (3) disapproved or denied. See *اللسان والراغب*.

¹¹⁹ Before the arrival of Mohammad (SAWS) many of them in Madeenah were needy; however after the arrival of Mohammad (SAWS) they became rich for various reasons.

¹²⁰ The "ل" in "لنصدقن" is a juratory "ل" = "القسم" amounting to = "التأكيد," i.e. affirmation, expressed here by "assuredly."

assuredly¹²¹ [we] be of the *ssa'lebeena* (righteous-people).

وَلَنَكُونَنَّ مِنَ الصَّالِحِينَ ﴿٧٥﴾

76. So *lamma* (when/whence) *aa'tahum* ([He] accorded-/allotted them) of His munificence^x stinted they^z by it^x and they^z diverted while they (*were*) shunners.

فَلَمَّا آتَاهُم مِّن فَضْلِهِ بَخِلُوا بِهِ وَتَوَلَّوْا وَهُمْ مُّعْرِضُونَ ﴿٧٦﴾

77. So [He] sequenced them hypocrisy in their hearts to [day] they^z meet Him by what they^z unfulfilled Allah what they^z promised Him and by what they^z were lying.

فَأَعَقَبَهُمُ نِفَاقًا فِي قُلُوبِهِمْ إِلَى يَوْمِ لَاقَوْنَهُ بِمَا أَخْلَفُوا اللَّهَ مَا وَعَدُوهُ وَبِمَا كَانُوا يَكْذِبُونَ ﴿٧٧﴾

78. Have not they^z known that Allah knows their secret and their *najwa*^{w122} (private-counsel) and that Allah (*is*) *Allamo* (Ever/Stout Knower) (of) the invisibles.

أَلَمْ يَعْلَمُوا أَنَّهُ اللَّهُ يَعْلَمُ سِرَّهُمْ وَنَجْوَاهُمْ وَأَنَّهُ اللَّهُ عَلِيمُ الْغُيُوبِ ﴿٧٨﴾

79. Who^r *yalmexona*¹²³ (they: privately slander/in subtle ways find fault with/blink their eye to malign) the volunteers of the believers in the alms^w/charities^w and who^r not find they^z except their effort, then they^z scoff of them, Allah scoffed of them and for them (*is*) a painful torment.

الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ وَالَّذِينَ لَا يَجِدُونَ إِلَّا جُهْدَهُمْ فَيَسْخَرُونَ مِنْهُمْ سَخِرَ اللَّهُ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٧٩﴾

80. *Istaghfer*¹²⁴ (let-see forgiveness [you]) for them or not *tastaghfer* ([you] seek forgiveness) for them, *en* (if) *tastaghfer* for them seventy [once^w] (times^w), so never forgives [for] them Allah; *tha'leka* (afar-that-it/that)^x (*is*) because that unbelieved they^z by Allah and His Messenger, and Allah not *yahdey* (divinely-guides) the people the *fa'seeqeena*¹²⁵ (rebels vis-à-vis Allah's command).

أَسْتَغْفِرُ لَهُمْ أَوْ لَا تَسْتَغْفِرُ لَهُمْ إِنْ تَسْتَغْفِرُ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ ذَلِكَ بِأَنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٨٠﴾

81. Reveled/rejoiced the *mukballafoona* (Jehad-behind-sitters/not joining Jehad-fight) by their sitting *kelafa* (after/behind) Allah's Messenger and disliked they^z to *younjabedo* (they exert their utmost mental/physical and possessional efforts fighting in Allah's cause) by their possessions and their selves^w in Allah's path, and said they: let-not march you^z in the heat; let-say [you]: Hell^w (*is*) harder heat, if they^z were (to) understand.

فَرِحَ الْمُخَلَّفُونَ بِمَقْعَدِهِمْ خَلْفَ رَسُولِ اللَّهِ وَكَرِهُوا أَنْ يَجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَقَالُوا لَا تَنْفِرُوا فِي الْحَرِّ قُلْ نَارُ جَهَنَّمَ أَشَدُّ حَرًّا لَوْ كَانُوا يَفْقَهُونَ ﴿٨١﴾

¹²¹ Ibid, only regarding "نكون."

¹²² The word "نجوى" has three distinct meanings: (1) the secret between two or more entities, (2) the very entities engaged in such a secret discussion as a private counsel, (3) secretive soliloquy.

¹²³ See the *Lexicon* attached to this Translation for an elaboration on the word "yalmexo."

¹²⁴ The word *istaghfer* = "استغفر" = "اطلب الغفران" = "[you] seek forgiveness." In English there is no seemly way to say: "استغفر" per se. So I settled for saying: "let-see forgiveness [you]."

¹²⁵ See the *Lexicon* attached to this Translation for this important word *faseqoon* and its grammatical inflections.

82. So let laugh¹²⁶ they^z a little and let cry they^z much, فَلْيَضْحَكُوا قَلِيلًا وَلْيَبْكُوا كَثِيرًا جَزَاءً
(as) requital by what they^z were earning. بِمَا كَانُوا يَكْسِبُونَ ﴿٨٢﴾
83. Then *en* (if) returned you^g Allah to a *ta'efa'ten*^w (group/faction/party)^w of them, then *ista'athanoka*^w (they^z sought permission) (of) you^g for the *kbhorooje*^w (foray^x/egress^x to fight in cause of Allah) then let-say [you^s]: never *takbrojo* (you^z foray^x/egress^x to fight in the cause of Allah) with me ever; and never (shall) you^z mutually fight with me a foe;¹²⁷ verily you^b delighted you^c by the sitting first [once^w] (time^w); so let-sit you^z with the *kha'lefeena* (behind-sitters-be-they/ be-they who did not join the Jihad). فَإِنْ رَجَعْتَ إِلَىٰ طَائِفَةٍ مِّنْهُمْ فَاسْتَأْذِنُواكَ لِلْخُرُوجِ فَقُلْ لَّنْ تَخْرُجُوا مَعِيَ أَبَدًا وَلَنُتَقَاتِلَا مَعِيَ عَدُوًّا إِنَّكُمْ رَضِيتُمْ بِالْقُعُودِ أَوَّلَ مَرَّةٍ فَاقْعَدُوا مَعَ الْخَالِفِينَ ﴿٨٣﴾
84. And let-not pray [you^s] on an *ahaden*¹²⁸ (lone/any- one) of them [he] died ever, and let-not *taqum* ([you^s] up-to-fulfill)¹²⁹ over his tomb; verily they, unbelieved they^z by Allah and His Messenger and died they^z while they (were) *fa'seegoona*¹³⁰ (rebels vis-à-vis Allah's command). وَلَا تَضَلَّ عَلَىٰ أَحَدٍ مِّنْهُمْ مَاتَ أَبَدًا وَلَا تَقُمْ عَلَىٰ قَبْرِهِ إِنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَمَاتُوا وَهُمْ فَسِقُونَ ﴿٨٤﴾
85. And let-not marvel you^g their possessions^x and their children^x verily only wants Allah to torment them by it^w in the world^w and *taẓbaqa* (ennui and vanish) themselves^w while they (are) unbelievers. وَلَا تَعْجَبْكَ أَمْوَالُهُمْ وَأَوْلَادُهُمْ إِنَّمَا يُرِيدُ اللَّهُ أَنْ يُعَذِّبَهُمْ بِهَا فِي الدُّنْيَا وَتَزْهَقَ أَنفُسُهُمْ وَهُمْ كَافِرُونَ ﴿٨٥﴾
86. And if (had been) descended^w a *Suraton*¹³¹ (a division of the Qur'an):^w that let-believe you^z by Allah and *jabido*¹³² (let-earnestly exert you^z your utmost mental, physical and possessional efforts fighting/striving in Allah's cause) alongside His Messenger, *ista'athana* (sought permission) (of) you^g the *olotawl*¹³³ (possessors of fortune-/wealth/resources) of them and said they: *tharr* (let: leave/alone) us we be with the sitters. وَإِذَا أَنْزَلْتَ سُورَةً أَوَّامُوا بِاللَّهِ وَجَاهِدُوا مَعَ رَسُولِهِ اسْتَأْذِنَكَ أُولُوا الطَّوْلِ مِنْهُمْ وَقَالُوا ذَرْنَا نَكُنْ مَعَ الْقَاعِدِينَ ﴿٨٦﴾

¹²⁶ It must be noted here with respect to the word “ضحك” which bears different meaning depending on its use with other prepositional particles, natural bodies, or if it is standing by itself. Thus (1) standing by itself “ضحك” = “فتح” “ضحك” (4) “هزئ به” = “ضحك عليه” (3) “سخر منه” = “ضحك منه” (2) “فاه و أخرج صوتا مظهر السرور” In this great *Ayah*, “منها يضحكون” = “منها يسخرون” = “laughing” scornfully.

¹²⁷ The word “عدو” in Arabic is used for: (1) singular and (2) plural as well as (3) “multitudinous foe.” see الهادي واللسان.

¹²⁸ See the *Lexicon* attached to this Translation regarding “أحد.”

¹²⁹ There is a distinction between “قام” = “upped” = “got up or rose” (as an intransitive verb, and “stood” = “وقف.” See the *Lexicon* attached to this Translation for this important word *faseqoon* and its grammatical inflections.

¹³¹ See the *Lexicon* attached to this Translation for this proper name of a “division of the Qur'an.”

¹³² The word “Jabido” = “جاهدوا” = you earnestly exerted your utmost mental, physical, and possessional efforts fighting/striving in Allah's cause. However, the word “جاهد” is root word for “Jihad,” which has several meanings: (1) stood fast to submit him/her self to Allah's criteria of prescription and proscriptions, i.e. according to the *Shari'ah Law*; (2) fought in the cause of Allah; (3) fought to defend the personal honor, property, relatives, home, or fellow Muslim.

¹³³ The word “olotawl” does not have an exact English equivalent *per se*. It generally means: possessors of fortune, wealth, resources.

87. Delighted they^z to that they^z be with the *khawa'lefe*¹³⁴ رَضُوا بِأَن يَكُونُوا مَعَ الْخَوَالِفِ
(*she-sitters-behind*) and (*had been*) stamped¹³⁵ on their قُلُوبِهِمْ فَهُمْ لَا
hearts, so they understand not. يَفْقَهُونَ ﴿٨٧﴾
88. But the Messenger and who^r believed they^z with لَكِنِ الرَّسُولُ وَالَّذِينَ ءَامَنُوا
him *jahado*¹³⁶ (*they earnestly exerted their utmost mental-
/physical and possessional efforts fighting/striving in Allah's
cause*) by their possessions and their selves;^w and those مَعَهُ جَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ
for them (*are*) the *khayra'te* (*desirable-traits of worthiness
and goodness*); and those, they (*are*) the thrivers. وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٨٨﴾
89. Prepared Allah for them paradises^w/gardens^w run^w أَعَدَّ اللَّهُ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ
from under it^w the rivers, immortals they^z (*are*) in it^w تَحْتَهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ
tha'leka (*afar-that-it/that*)^x (*is*) the win, the great. الْفَوْزُ الْعَظِيمُ ﴿٨٩﴾
90. And came, the apologizers of the *Aara'be* (Bedouin وَجَاءَ الْمُعَذِّرُونَ مِنَ الْأَعْرَابِ
Arabs), to (*be*) permitted for them; and sat who^r lied لِيُؤْذَنَ لَهُمْ وَقَعَدَ الَّذِينَ كَذَبُوا اللَّهَ
they^z (*about*) Allah¹³⁷ and His Messenger; shall betide وَرَسُولَهُ سَيُصِيبُ الَّذِينَ كَفَرُوا
whom^r unbelieved they^z of them a painful torment. مِنْهُمْ عَذَابٌ أَلِيمٌ ﴿٩٠﴾
91. Not on the weaklings and not on the patients and لَيْسَ عَلَى الضَّعَفَاءِ وَلَا عَلَى الْمَرْضَى
not on whom^r find not they^z what to expend a وَلَا عَلَى الَّذِينَ لَا يَحْدُوثُ مَا
*harajon*¹³⁸ (*constraint/sin*), if they^z (*sincerely*)-counseled¹³⁹ يُفْقُونَ حَرْجٌ إِذَا نَصَحُوا لِلَّهِ
for Allah and His Messenger; not on the وَرَسُولِهِ مَا عَلَى الْمُحْسِنِينَ مِنْ
benefactors of a path and Allah (*is*) *Gha'fooron* سَيَلٍ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٩١﴾
(*iterative Forgiver*), *Ra'heemon* (*iterative mercy Giver*).
92. And not on whom^r if when^o *ataw* (*they^z
approached/ came to*) you^g to carry them, said you:^g [I] وَلَا عَلَى الَّذِينَ إِذَا مَا أَتَوْكَ
find not what (*to*) carry you^b on it^x they^z diverted لِتَحْمِلَهُمْ قُلْتَ لَا أَحِدٌ مَّا
while their eyes overflow of tears, *hazanan** أَجْمَلُكُمْ عَلَيْهِ تَوَلَّوْا وَأَعْيُنُهُمْ

¹³⁴ The word "الخوالف" means the "she-sitters-behind" who stay-behind after all men leave for Jihad (fight for Allah's cause).

¹³⁵ The expression: "stamped on the hearts" is an Arabic tongue expression meaning that their hearts were stamped such that their hearts are sealed so that they understand *not* and *nor* comes out of them any meritorious thing.

¹³⁶ The word "Jahado" = "جاهدوا" = they earnestly exerted their utmost mental, physical, and possessional efforts fighting/striving in Allah's cause. However, the word "جاهد" is root word for "Jihad," which has several meanings: (1) stood fast to submit him/her self to Allah's criteria of prescription and proscriptions, i.e. according to the *Sharey'ah Law*; (2) fought in the cause of Allah; (3) fought to defend the personal honor, property, relatives, home, or fellow Muslim.

¹³⁷ The phrase "كذبوا الله" that is they lied about their belief, i.e. they said "we believed" when in fact they did not.

¹³⁸ The word "حرج" = "اضيق الضيق" see "اللسان" e.g.: if you were to get two identical sheets of papers and put them congruently against one another the space between them is called "حرج" that is there is practically nothing narrower than that space between the two sheets of paper. Also, "حرج" could mean "sin."

¹³⁹ The word "نصح" in "نصحو" in Arabic defines and implies more than its English supposed equivalent "advised." The Arabic "نصح" = "أخلص القول فيما فيه الخير للمنصوح" i.e. he sincerely-counseled-good or genuinely-opined-good the advisee as to what is best for him. However, in English the words "counseled" or "advised" mean given opinion (presumably, not necessarily) as to the best course of action the advisee should take or do. Hence, the qualifying word "sincerely" is necessary to manifest the distinction.

* There is *hazan*=حزن with fa'tha on the ح and ز= permanent-sadness; and *haznan*=حزن with dhammah on the ز =

تَقِيضُ مِنَ الدَّمْعِ حَزَنًا أَلَّا يَجِدُوا مَا يُنْفِقُونَ ﴿٩٢﴾
(permanently sad) that not find they^z what (to) expend.

93. Verily only, the path (is) on whom^r *yasta'atheno* (they^z seek permission of) you^g while they (are) rich, they^z delighted by that they^z be with the *khawa'life* (she-sitters-behind), and stamped¹⁴⁰ Allah on their hearts; so they know not. ﴿٩٣﴾

94. Apologize they^z to you^z *edha* (when/if) you^c returned to them; let-say [you^s]: let-not apologize you,^z never [we] believe for you^b *qad* (already and affirmatively) *nabba'a* (informed by piece-of-significant-and-availing-news) us Allah of yourⁿ tidings, and Allah will see yourⁿ work and His Messenger, afterwards (shall) *toraddona*¹⁴¹ (be forthwith returned you^s) to Knower (of) the unseen and the seen, so shall *youn'be'o* ([He] inform by piece-of-significant-and-availing-news) you^b by what you^c were working. ﴿٩٤﴾

95. Shall *yablefona* (they^z swear) by Allah for you^b *edha* (when/if) you^c transposed¹⁴² to them, to you^z shun a'n (regarding) them, so let-shun a'n them you;^z verily they (are) *rejson*^x (filth/anathema),^x and their abode/lodging (is) Hell,^w a requital by what they^z were earning. ﴿٩٥﴾

96. *Yablefona* (they^z swear) for you^b to delight you^z a'n (regarding) them; so en (if) you^z (should) delight a'n them, then verily Allah not delights a'n the people, the *fa'seeqeena*¹⁴³ (rebels vis-à-vis Allah's command). ﴿٩٦﴾

97. The *Aarabs* (Bedouin-Arabs/nomads) (are) harder unbelief and hypocrisy and worthier that not know they^z limits (of) what Allah descended on His Messenger; and Allah (is) Omniscient, *Hakeemon*¹⁴⁴ (infinite *bekmah*¹⁴⁵ Possessor). ﴿٩٧﴾

= ح = sadness of limited duration. See the Lexicon attached to this Translation for more elaborations.

¹⁴⁰ The expression "stamped on their hearts" is an Arabic *tongue* expression meaning: their hearts are sealed so that they understand not and nor comes out of them any meritorious thing.

¹⁴¹ The word "تَرُدُّونَ" is rooted in "رَدَّ" meaning forthwith returned; example the greeting must be "forthwith returned," as in: "And when (had) been greeted you^c by a greeting^w then let-you^z greet by better than it^w or let-you^z forthwith-return it^w." (S4: 86).

¹⁴² The word "انْقَلَبْتُمْ" = "you^c transposed," means you betook your selves returning.

¹⁴³ See the Lexicon attached to this Translation for this important word *faseqoon* and its grammatical inflections.

¹⁴⁴ See the Lexicon attached to this Translation for an exposition on the words "الحكيم" and "حكيم."

¹⁴⁵ See the Lexicon attached to this Translation for "bekma."

98. And of the *Aarabs* (Bedouin-Arabs/nomads) who^P *yattakhetho*¹⁴⁶ (he takes and makes) (of) what [he] expends a mulct and *yatarabbasso* (looks-out/awaits [he]) by you^b the *da'wa'er*^w (evil-turns/defeats/misfortune events);^{w147} on them (shall be) the ill *da'erato*^w (evil-turn/defeat/misfortune event),^w and Allah (is) *Sameeon*¹⁴⁸ (Acute-Hearer/Enabler of others to hear/favorable Answerer to prayer), Omniscient.

وَمِنَ الْأَعْرَابِ مَن يَتَّخِذُ مَا يُنْفِقُ
مَغْرَمًا وَيَنْرَيْضُ بِكُمْ الدَّوَائِرَ
عَلَيْهِمْ دَائِرَةُ السَّوْءِ وَاللَّهُ سَمِيعٌ
عَلِيمٌ ﴿٩٨﴾

99. And of the *Aarabs* (Bedouin-Arabs/nomads) who^P [he] believes by Allah and The Day The Last and *yattakheto* (he takes and makes) (of) what [he] expends *guroba'ten*¹⁴⁹ (righteous deeds to get its doer nearer to Allah) *enda* (by munificence of/by Rule of) Allah and the Messenger's prayers;^w indeed, verily it^w (is) a *gurbaton* (a righteous deed that gets its doer nearer to Allah) for them; Allah will admit them into His mercy;^w verily Allah (is) *Ghafooron* (iterative Forgiver), *Raheemon* (iterative mercy Giver).

وَمِنَ الْأَعْرَابِ مَن يُؤْمِنُ
بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَتَّخِذُ مَا
يُنْفِقُ قُرْبَةً عِنْدَ اللَّهِ وَصَلَوَاتِ
الرَّسُولِ أَلَا إِنَّهَا قُرْبَةٌ لَهُمْ
سَيُدْخِلُهُمُ اللَّهُ فِي رَحْمَتِهِ إِنْ أَرَادَ
عَفْوَرٌ رَّحِيمٌ ﴿٩٩﴾

100. And the foregoers the [firsts] of the *Muhajereena* (emigrants from Makkah to Madeenah) and the *Anssa're* (succorers of the Messenger and the *Muhajereena* in Madeenah) and who^r *ettaba'ao*¹⁵⁰ (they^z closely-followed) them by *ehsanen* (meritorious deed), delighted Allah a'n (regarding) them and they^z delighted a'n Him; and [He] prepared for them paradises^w/gardens^w run^w under it^w the rivers, immortals they^z (are) in it^w forever; *tha'leka* (afar-that-it/that)^x (is) the win, the great.

وَالسَّابِقُونَ السَّابِقُونَ
وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَنٍ
رَّضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ
لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿١٠٠﴾

101. And of whom^P (are) around you^b of the *Aarabs* (Bedouin-Arabs/nomads) hypocrites and of the *Madeena'te's* folk accustomed they^z on the hypocrisy, not know them you^z We know them, [We] shall torment them twice, afterwards *jouraddona*¹⁵¹ (to be forthwith returned they^r) to a great torment.

وَمِمَّنْ حَوْلَكُم مِّنَ الْأَعْرَابِ
مُتَنَفِّثُونَ وَمِنْ أَهْلِ الْمَدِينَةِ مَرَدُّوا
عَلَى النِّفَاقِ لَا تَعْلَمُهُمْ تَحْنُ نَعْلَمُهُمْ
سُعَذِبْنَاهُم مَّرَّتَيْنِ ثُمَّ يُرَدُّونَ
إِلَى عَذَابٍ عَظِيمٍ ﴿١٠١﴾

102. And others, they^z acknowledged by their offenses, they^z mixed a righteous-work and another misdeed, *asa* (craving a deed beyond one's means that-

وَأَخْرُونَ اعْتَرَفُوا بِذُنُوبِهِمْ خَلَطُوا
عَمَلًا صَالِحًا وَآخَرَ سَيِّئًا عَسَى

¹⁴⁶ The word "اِتَّخَذَ" from "الِاتِّخَاذُ" which is "اِفْتَعَالُ" for "الِاتِّخَاذُ" as stated in لسان العرب; therefore, "اِتَّخَذَ" is always taking and presuming some-thing about what was taken. Thus, it is not just the mere taking.

¹⁴⁷ The Qur'anic term the "da'wa'er" is an Arabic tongue expression meaning: repetitive-misfortune.

¹⁴⁸ The word "Sameeon" here is emphasis.

¹⁴⁹ The word "gurobaten" is plural of "gurbaton," a feminine gender noun meaning a righteous deed by a doer intended to please Allah and get closer or nearer to Him by such a deed.

¹⁵⁰ The word "closehly" is used here to intensify "followed" as the Arabic is "اتَّبَعُوا" not "تَبِعُوا".

¹⁵¹ The word "يردون" is rooted in "رَدَّ" see footnote 141 above.

اللهُ أَنْ يُتُوبَ عَلَيْهِمْ إِنَّ اللَّهَ عَفُورٌ رَحِيمٌ (102) Allah to relent on them; verily Allah (is) *Ghafooron* (iterative Forgiver), *Raheemon* (iterative mercy Giver).

103. Let-take [you^s] from their possessions a charity^w to purge them [you^s], and *tozakey*¹⁵² ([you^s] augment the good deeds for) them by it^w and let-pray [you^s] on them, verily your^t prayer^w (is) a quiet/repose for them and Allah (is) *Sameeon* (Acute-Hearer/Enabler of others to hear/favorable Answerer to prayer), Omniscient.

104. Have not known they^z that Allah, He accepts the repentance *a'n*¹⁵³ (because of second person's/persons' prayer [He] disregards the offense of the principal offender(s) of) His *eba'de* (worshippers/submitters/slaves) and [He] takes the alms^w/charities;^w and verily Allah, He (is) The *Tawwabo* (iterative Relent) *Ar-Raheemo* (The iterative mercy Giver).

105. And Let-say [you^s]: let-work you,^z then Allah will see yourⁿ work and His Messenger and the believers; and shall *toraddona*¹⁵⁴ (be forthwith returned you^z) to Knower (of) the unseen and the seen then *younabbe'o* ([He] inform by piece-of-significant-and-availing -news) you^b by what you^z were working.

106. And others *murjawnna* (they who had been deferred) for Allah's command *emma* (be it) [He] torments them and *emma* [He] relents on them, and Allah (is) Omniscient *Hakeemon* (infinite *hekma*¹⁵⁵ Possessor).

107. And who^r *ittakhatho*¹⁵⁶ (they took and made) a mosque^x *dheraran* (injuriously endeavoring) and a unbelief and a disunity among the believers and an outpost for whom^p [he] warred Allah and His Messenger of earlier; and surely *yablefo'nna*¹⁵⁷ (assuredly swear they^z) *en* (not) we wanted except the *busna*^w (good deed/righteous work)^w and Allah attests/testifies verily they, surely (are) liars.

¹⁵² The word "تَزَكَّيْتُمْ" here it's, and Allah is knowing, [you^s] augment their good deeds. See التفسير واللسان.

¹⁵³ "عَنْ" = تجاوز = He disregards the offense of the principal because of the prayer of others praying for the principal. See the Lexicon to this Translation vis-à-vis the meanings of "عَنْ."

¹⁵⁴ See footnote 141 above regarding forthwith-return.

¹⁵⁵ See the Lexicon attached to this Translation for the effect of the letter س when added to a word.

¹⁵⁶ The word "اتَّخَذَ" from "الِاتِّخَاذُ" which is "اِفْتَعَالُ" for "اِتَّخَاذُ", as stated in لسان العرب; therefore, "اتَّخَذَ" is always taking and presuming some-thing about what was taken. Thus, it is not just the mere taking.

¹⁵⁷ The "ل" in "الْيَحْلِفْنَ" is a juratory "ل" = "القسم" amounting to = "التأكيد", i.e. affirmation, expressed here by "assuredly."

108. Let-not *taqum* ([you^s] *up-to-fulfill*)¹⁵⁸ in it^x ever; surely a mosque^x (*which had been*) established/found on the *taqwa* (reverential guarding against Allah's displeasure) from first day (*is*) righter¹⁵⁹ to [you^s] up in it;^x in it^x men loving that *yattabharo* (*they^z purge their selves-/maintain their wodho'a, prescribed cleansing*), and Allah loves the *muttabereena*¹⁶⁰ (*ever-possible-maintainers of wodho'a*). لَا نَقُمْ فِيهِ أَبَدًا لَمَسْجِدٌ أُسِّسَ عَلَى التَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَطَهَّرُوا وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ ﴿١٠٨﴾

109. Does then who^p [*he*] found his *bon'yana*^{x161} (*fixed-and-aggrandized build*)^x on a *taqwa* (reverential guarding against Allah's displeasure) from Allah and a *redhwanon*^x (*ultimate delight/gratification*) *kbayron* (*superior/worthier*), or who^p [*he*] established/found his *bon'yana* on a verge (*of*) a collapsing-cliff^x so [*it*^x] collapsed¹⁶² by him in Hell^w fire;^w and Allah not *yahdey* (*divinely-guides*) the people the *dha'lemeena*¹⁶³ (*injustice-doers*). أَفَمَنْ أَسَّسَ بُيُوتَهُ عَلَى تَقْوَىٰ مِنْ اللَّهِ وَرِضْوَانٍ خَيْرٌ أَمْ مَنْ أَسَّسَ بُيُوتَهُ عَلَى شِقَا جُرْفٍ هَارٍ فَأَتَاهَا بُيُوتُهُ فِي نَارٍ جَهَنَّمَ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١٠٩﴾

110. Not ceases their *bon'yana*^x (*fixed-and-aggrandized build*)^x which^x they^z built *reybatan*^{w164} (*intense-suspicion*)^w in their hearts, except that *taqatta'a* (*utterly/iteratively cut*) their hearts (*i.e. perish they*), and Allah (*is*) Omniscient *Hakeemon*¹⁶⁵ (*infinite hekma*)¹⁶⁶ Possessor). لَا يَزَالُ بُنْيَانُهُمُ الَّذِي بَنَوْا رِيبَةً فِي قُلُوبِهِمْ إِلَّا أَنْ تَقَطَّعَ قُلُوبُهُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١١٠﴾

111. Verily Allah purchased from the believers their selves^w and their possessions by surely for them the Paradise,^w mutually they^z fight in Allah's path, so they^z kill and (*are to be*) killed they;^z a promise on Him (*absolute*)-right¹⁶⁷ in the Torah^w and the Euangelion^{x168} (*Gospel*) and The Qur'an;^x and who^a (*is*) *anfa*¹⁶⁹ (*a better fulfiller*) by his covenant than Allah; so *istabshero*¹⁷⁰ (*let-seeke you^x pleasant tidings*) for إِنَّ اللَّهَ اشْتَرَىٰ مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْتَ لَهُمُ الْجَنَّةُ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ وَعَدًا عَلَيْهِ حَقًّا فِي التَّوْرَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ وَمَنْ أَوْفَىٰ بِعَهْدِهِ مِنَ اللَّهِ ﴿١١١﴾

¹⁵⁸ The word "قام" = "upped" = "got up or rose" (in the intransitive sense, is different from "stood" = "وقف".

¹⁵⁹ The word "righter" is: a comparative adjective of "right," see Merriam Webster's Dictionary. And "أحق" = "righter" as an adjective comparative.

¹⁶⁰ The word "المطهرين" is masculine, plural subjective noun; so "ever-possible-staying on wodhuo'a, prescribe cleansing, i.e. whenever they break their wodhuo'a, immediately thereafter renew their wodhuo'a."

¹⁶¹ The word "بنيان" = "bon'yana" means: (1) (*fixed-and-aggrandized build*)^x of significance, as the pyramids (2) *a build that is strong, notable and permanent*, such as stated in (S61:2): "bon'yanon marssosson (*compactly joined*)".

¹⁶² The words "هار" and "انهيار" all are from "الانهيار," which is the breakdown from within= collapse; hence collapsing and collapsed respectively.

¹⁶³ The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice." See footnote 148 below.

¹⁶⁴ The word "ريبية" = "ريب," "ريب" is an infinitive noun. See اللسان. Thus, it is an intensified suspicion, meaning an ever-lasting suspicion, and perhaps the pronoun "هـ" at the end of the word is for such intensification. Clearly, there is no such construct in English for the intensification or the infinitive nouns.

¹⁶⁵ See the Lexicon attached to this Translation for an exposition on the words "الحكيم" and "الحكيم".

¹⁶⁶ Ibid.

¹⁶⁷ The Arabic text says: "حقًا," not "حق," i.e. the word "حقًا" = absolute objective noun, used for strengthening; indicating that such a right, and Allah knows best, is an emphatic right. See إعراب القرآن, لمحمود صافي.

¹⁶⁸ See the Lexicon attached to this Translation for the word "Euangelion."

¹⁶⁹ The word "anfa" I believe is to negate the comparison with Allah, SWT, with any one to be a even equal/let alone to be better fulfiller of his covenant than Allah. As Allah is omnisciently knower of all facts, unlike any one else.

¹⁷⁰ The word "استبشرون" in "استبشرون" means (a) he sought the pleasant tidings, or (b) Rejoice or show, by verbal, facial or bodily expressions gladness of pleasant tidings.

yourⁿ sale which^x you^z mutually sold by it,^x and *tha'leka* (*afar-that-it/that*)^x (is) the win the great.

فَأَسْتَبْشِرُوا بِيَدَيْكُمْ الَّذِي بَايَعْتُمْ بِهِ
وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿١١١﴾

112. The penitents, the worshippers, the praisers, the *sa'ehoona*¹⁷¹ (*ones who fast/tourists*), *ar'ra'keoona* (*they who markedly bow i.e. head stooping, chest paralleling the ground and both palms leaning on the knees in the Prayer*), *as-sajedoona* (*they who are kowtowing in the Prayer*), the orderers by the *ma'aroofe* (*popularly acceptable and not Sharey'ah disapproved maxim*) and the restrainers *a'n* (*regarding*) the *munka're*¹⁷² (*rationaly/Sharey'ah unacceptable deed-say*) and the keepers-up¹⁷³ for Allah's limits and *bashsher* (*let-tell you's pleasant tidings*) the believers.

الْمُتَّكِئُونَ الْعَمِيدُونَ
الْحَامِدُونَ السَّاجِدُونَ
الرَّاكِعُونَ السَّاجِدُونَ
الْأَمْرُونَ بِالْمَعْرُوفِ وَالنَّهْيِ
عَنِ الْمُنْكَرِ وَالْحَافِظُونَ
لِحُدُودِ اللَّهِ وَبَشِّرِ الْمُؤْمِنِينَ ﴿١١٢﴾

113. Not [was] for the Prophet and who^r believed they^z to *yastaghfero*¹⁷⁴ (*they^z seek forgiveness*) for the *mushre-keena* (*he-they who partner deities with Allah/he-polytheists*), and albeit they^z were kin's possessors, from after what evidenced for them that they (are), the *Jabeeme's*¹⁷⁵ (*intensely-blazing Fire^w*) companions.

مَا كَانَتْ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ
يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ
كَانُوا أُولَىٰ قُرْبَىٰ مِنْ بَعْدِ مَا
تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَابُ
الْجَحِيمِ ﴿١١٣﴾

114. And not [was] *Ebraheema's* (*Abraham's*) *isteghfaro* (*seeking-forgiveness*) for his father except because¹⁷⁶ (*of*) a promise^w [he] promised it^w *eyyaho*¹⁷⁷ (*indeed particularizing him*); then *lamma* (*when/whence*) manifested for him that he (is) Allah's foe,¹⁷⁸ [he] disowned [of] him; verily *Ebraheema* (*Abraham*) surely (is) *anwahon* (*iterative sigher*), forbearer.

وَمَا كَانَتْ أَسْتَغْفَارُ إِبْرَاهِيمَ
لِأَبِيهِ إِلَّا عَنْ مَوْعِدَةٍ وَعَدَهَا
إِيَّاهُ فَلَمَّا بَيَّنَّ لَهُ أَنَّهُ عَدُوٌّ
لِلَّهِ تَبَرَّأَ مِنْهُ إِنَّ إِبْرَاهِيمَ لَأَوَّاهٌ
حَلِيمٌ ﴿١١٤﴾

115. And not [was] Allah to mislead a people after *edh* (*when/since*) *bada* ([He] *divinely-guided*) them until [He] manifests for them what *yattaqoona* (*they^r reverentially guard not to displease Allah*); verily Allah (is) by every thing Omniscient.

وَمَا كَانَ اللَّهُ لِيُضِلَّ قَوْمًا
بَعْدَ إِذْ هَدَاهُمْ حَتَّىٰ يُبَيِّنَ لَهُمْ مَا
يَتَّقُونَ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١١٥﴾

¹⁷¹ The Arabic word "الساكنون" actually carries at least two distinct meanings: (1) they that *travel*, especially in the cause of Allah and (2) they that *fast*, because the Messenger (SAWS) said that *travel of my Ummah is "fasting"* i.e. because fasting *deters all other desires* or it is one of the great means to train the soul to aspire to the dominions of Allah, an excellent worship.

¹⁷² See the *Lexicon* attached to this *Translation* for more elaboration.

¹⁷³ The word "الحافظون" is rooted in "حفظ" which is to "kept-up" not just "kept, or maintained," or even "guarded." *Merriam Webster's Dictionary* puts "keep up" as: "to stay even (as in acts of strength, endurance, or speed) (although he was small he could keep up with the larger boys in sports)." (*Emphasis is added*).

¹⁷⁴ The word "يَسْتَغْفِرُوا" = "يَطْلُبُوا الْغُفْرَانَ" = "they seek forgiveness." In English there is no *seemly way* to say: "يَسْتَغْفِرُوا" *per se*. So I settled for saying: "they seek forgiveness."

¹⁷⁵ The word "الجحيم" is proper noun, but it means *intensely blazing fire*. See *الراغب*.

¹⁷⁶ See the *Lexicon* attached to this *Translation* for the various meanings of the prepositional letter "عن."

¹⁷⁷ The word "إِيَّانَا" = "أداة توكيد لضمير منصوب" = "an article of intensity for an objective pronoun."

¹⁷⁸ The word "عدو" in Arabic is used for: (1) singular and (2) plural as well as (3) "multitudinous foe," see *الهادي* and *اللسان*.

116. Verily Allah, for Him (is) the Heavens^w and the Earth's^w proprietorship; [He] quickens and [He] deadens;¹⁷⁹ and not for you^b of lesser than Allah (of) a *wa'leyen* (guardian/ally) and nor a *na'sseeren* (multitudinous-succorer). ﴿١١٦﴾

117. *Laqad* (verily, already and affirmatively) relented Allah on the Prophet and the emigrants and the *Anssa're* (allies and hosts in Madeeniah) who^r *ettaba'obo* (they[~] closely-followed him) in the *usrat'e's*^w (difficulty/exigency)'s^w hour^w from after what *kada* (neared to/verged/almost) swerve hearts (of) a team of them; afterwards [He] relented on them, verily He (is) by them *Ra'oofon*¹⁸⁰ (iteratively Forbearer/Clement) *Raheemon* (iterative mercy Giver). ﴿١١٧﴾

118. And on the three who^r *khollefo* (had been left-behind) until *edba* (when/if) straitened^w on them the land^w by what [*it*^w] extended^w (i.e. its vastness) and straitened^w on them their selves^w and they^z presumed that no a refuge from Allah except to Him; afterwards [He] relented on them to repent they^z; verily Allah, He (is) The *Tanwabo* (iterative Relent) *Ar-Raheemo* (The iterative mercy Giver). ﴿١١٨﴾

119. O you who^r believed they^z *ettaqo* (let you[~] reverentially guard not to displease) Allah and let-be you^z with the *ssadeqeena* (always-truth-enforcers). ﴿١١٩﴾

120. Not [was] for the *Al-Madeena'te's* folks and who^p (are) around them of the *Aara'be* (Bedouin-Arabs/nomads) to *yatakhllafu* (stay behind they^z) a'n (off) Allah's Messenger, and nor wish¹⁸¹ they^z by (preferring) themselves^w a'n his self;¹⁸² *tha'leka* (afar-that-it/)^x (is) because verily they, not betides them a thirst and nor يُصِيبُهُمْ ظَمَأٌ وَلَا نَصَبٌ وَلَا

¹⁷⁹ The word "يُمِيتُ" in "يُمِيتُ" is the transitive verb to deprive of life. See Merriam Webster's Unabridged Dictionary.

¹⁸⁰ The word "رُؤُوفٌ" of "الرَّافِقَةُ" which is more intensive than "الرحمة" as "الرحمة"="mercy," which is kindness imparting delight to its recipient; while "الرَّافِقَةُ" is in addition to "الرحمة" it involves protecting against any possible undesirable happening to the recipient, i.e. clemency. Hence, "الرَّافِقَةُ" is a protective-mercy=clemency. And "رُؤُوفٌ" is multitudinous protective mercy Doer or multitudinously clement. See اللتاج.

¹⁸¹ The word "wisher"="رَاعِبٌ" is rooted in the word "رَغِبٌ". However, the word "رَغِبٌ" assumes different meanings, depending on how it is prefixed by various prepositional articles. For example: "رَغِبٌ" not prefixed by any article=wish, like. However, "رَغِبَ عَنْ"="wished off, shunned, or "رَغِبَ فِي"="liked, or "رَغِبَ إِلَى"="asked and beseeched, or "رَغِبَ بِ"="preferred.

¹⁸² See the Lexicon attached to this Translation regarding the various meanings of the preposition "عَنْ."

a toil, and nor a dearth^w (leading to flat bellies) in Allah's path and nor they^z tread a treading, exasperating the unbelievers and nor they^z attain¹⁸³ of a foe¹⁸⁴ an attainment^x except (had been) written for them by it^x a righteous-work; verily Allah wastes not a remuneration (of) the benefactors.

مَحْمَصَةٌ فِي سَبِيلِ اللَّهِ وَلَا يَطْئُونَ مَوْطِئًا يَغِيظُ الْكُفَّارَ وَلَا يَنَالُونَ مِنْ عَدُوٍّ نِيْلًا إِلَّا كُتِبَ لَهُمْ بِهِ عَمَلٌ صَالِحٌ إِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿١٢٠﴾

121. And not they^z expend an expense^w a small^w and nor a big^w and nor cross they^z a valley except (had been) written for them, to requite them Allah: *ahsa'na*¹⁸⁵ (perfecter and beautifuler) what they^z were working.

وَلَا يُنْفِقُونَ نَفَقَةً صَغِيرَةً وَلَا كَبِيرَةً وَلَا يَقْطَعُونَ وَادِيًا إِلَّا كُتِبَ لَهُمْ لِيَجْزِيَهُمُ اللَّهُ أَحْسَنَ مَا كَانُوا يَعْمَلُونَ ﴿١٢١﴾

122. And not [was] the believers to march they^z altogether; so *lan'la* (why have not) marched from each division of them a *tta'efa'ton*^w (group/faction-/party)^w to *yatafaqqho* (they^z gain feqh, i.e. intensive and extensive knowledge) in the religion, and to warn they^z their people *edha* (when/if) they^z returned to them, *la'allu* (craving currently unavailable deed that, perhaps) they *yabtharona* (they^z take caution).

وَمَا كَانَتِ الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ ﴿١٢٢﴾

123. O, you who^r believed they^z let-mutually fight you^z whom^r they^z about you^b of the unbelievers and let find they^z in you^b a harshness,^w and let know you^z that Allah (is) with the *muttaqeena* (reverential guarders against Allah's displeasure).

يَا أَيُّهَا الَّذِينَ ءَامَنُوا قَاتِلُوا الَّذِينَ يَلُونَكُمْ مِنَ الْكُفَّارِ وَلْيَجِدُوا فِيكُمْ غِلْظَةً وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ﴿١٢٣﴾

124. And if indeed (had been) descended^w a *Suraton*^{w186} (a division of the Qur'an)^w so of them who^p [be] says: which (of) you^b augmented^w him this^w a belief; so as-to whom^r believed they^z so augmented^w them belief while they *yestasherona*¹⁸⁷ (they^z affirm pleasant tidings).

وَإِذَا مَا أُنْزِلَتْ سُورَةٌ فَمِنْهُمْ مَّن يَقُولُ أَيُّكُمْ زَادَتْهُ هَذِهِ ءِيمَانًا فَأَمَّا الَّذِينَ ءَامَنُوا فَزَادَتْهُمْ إِيمَانًا وَهُمْ يَسْتَبْشِرُونَ ﴿١٢٤﴾

¹⁸³ That is to get the better of, beat.

¹⁸⁴ The word “عَدُوٌّ” in Arabic is used for: (1) singular and (2) plural as well as (3) “multitudinous foe,” see *الهادي واللسان*.

¹⁸⁵ There is no English word for *أحسن* = *ahsane*. Both words *perfecter* and *beautifuler* are in their adjective sense.

¹⁸⁶ See the *Lexicon* attached to this Translation for this proper name of a “division of The Qur'an.”

¹⁸⁷ The word “استبشروا” = (a) he affirms pleasant tidings, or (b) Rejoice or show, by verbal, facial or bodily expressions gladness of pleasant tidings.

125. And as-to whom^r (are) in their hearts (is) an illness,¹⁸⁸ so augmented^w them a *rejsan*^x (filth/ anathema)^x to their *rejsa* (=rejsan), and they^z died while they (were) unbelievers.

وَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ
فَزَادَتْهُمْ رِجْسًا إِلَى رِجْسِهِمْ
وَمَاتُوا وَهُمْ كَافِرُونَ ﴿١٢٥﴾

126. Do not see they^z that they (are being) tried every *aam*¹⁸⁹ (=year by special anniversary)^w once^w or twice,^w after -wards they^z repent not and not they *yadhdhakkarona* (repetitively-reminisce).

أَوَلَا يَرَوْنَ أَنَّهُمْ يُفْتَنُونَ
كُلَّ عَامٍ مَرَّةً أَوْ مَرَّتَيْنِ
ثُمَّ لَا يَتُوبُونَ وَلَا هُمْ
يَذْكُرُونَ ﴿١٢٦﴾

127. And if indeed (had been) descended^w a *Suraton*^w (a division of the *Qur'an*)^w looked some (of) them to some (and said they): is seeing you^c of an *abaden*¹⁹⁰ (a lone/ any-one); afterwards they^z dispersed; dispersed Allah their hearts, because that they (are) a people (who) understand not.

وَإِذَا مَا أُنْزِلَتْ سُورَةٌ نَّظَرَ بَعْضُهُمْ إِلَى بَعْضٍ هَلْ يَرِيكُمْ مِنْ أَحَدٍ ثُمَّ انْصَرَفُوا صَرَفَ اللَّهُ قُلُوبَهُمْ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ ﴿١٢٧﴾

128. Laqad (verily, already and affirmatively) came (to) you^b a Messenger of yourⁿ selves,^w *azeezon* (hard-and-grieving) on him what *anetom*¹⁹¹ (tribulated you^c), a hankerer [be] on you,^b by the believers [be] (is) *Ra'oofon*¹⁹² (iteratively Forbearer/ Clement) *rabeemon* (iterative mercy giver).

لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَحِيمٌ ﴿١٢٨﴾

129. Then en (if) they^z diverted, so let-say [you^c]: Allah (is) my sufficiency, no an *elaha* (a deity) except Him, on Him I trusted, and He, (is) Lord (of) The *Arshe*^{x193} (Throne of Kingship)^x The Great.^x

فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ ﴿١٢٩﴾

¹⁸⁸ The word "illness" disease of body or mind. That is in his "heart" a defect or a swerving to the wrong, or suffering from deficiency of good religious commitment to adhere to the right or do the right thing.

¹⁸⁹ See the *Lexicon* attached to this Translation regarding "aam=anniversary year."

¹⁹⁰ See the *Lexicon* attached to this Translation regarding "أحد."

¹⁹¹ That is they love that which befalls you^f/yourⁿ community of any hardship which is most difficult for youⁿ to handle i.e. yourⁿ tribulation

¹⁹² The word "رؤوف" of "الرافة" which is more intensive than "الرحمة" as "الرحمة"="mercy," which is kindness imparting delight to its recipient; while "الرافة" is in addition to "الرحمة" it involves protecting against any possible undesirable happening to the recipient, i.e. clemency. Hence, "الرافة" is a protective-mercy=clemency; and "رؤوف" is multitudinous protective mercy Doer or multitudinously clement. See اللتاج.

¹⁹³ See the *Lexicon* attached to this Translation for more elaboration on this wondrous word. +



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me (The iterative Mercy Giver)*

1. Alef Lam Ra'a.¹ Telka^w (she-that-afar-it^w/those^w) (are) Aya't^w (Qur'anic statements) (of) The Book^x The Hakeeme² (infinite hekma Possessor). الرَّ تِلْكَ ءَايَاتُ الْكِتَابِ الْحَكِيمِ ﴿١﴾
2. Acana³ (was there what should not be) for the mankind a wonderment that We revealed⁴ to a man of them: that let-warn [you^s] the mankind and bashsher⁵ (let-tell you^s pleasant tidings) whom^r believed they^z that for them (is) a truth's-footing⁶ enda (by munificence of/ by Rule of) their Lord; said the unbelievers: verily this (is) surely a magician manifester. أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَا إِلَى رَجُلٍ مِنْهُمْ أَنْ أَنْذِرِ النَّاسَ وَبَشِّرِ الَّذِينَ ءَامَنُوا أَنَّ لَهُمْ قَدَمَ صِدْقٍ عِنْدَ رَبِّهِمْ ۚ قَالَ الْكَافِرُونَ إِنَّ هَذَا السَّاحِرُ مُبِينٌ ﴿٢﴾
3. Verily yourⁿ Lord (is) Allah; Who [He] created the Heavens^w and the Earth^w in six days; afterwards istana⁷ (He had set Himself) on The Arshe^{x8} (Throne of Kingship);^x disposes [He] the matter; not of an intercessor except from after His leave; tha'lekum (collective-afar-He)^x Allah, yourⁿ Lord; so let-worship Him you;^z do then not you^z reminisce. إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُدِيرُ الْأَمْرَ مَا مِنْ شَفِيعٍ إِلَّا مِنْ بَعْدِ إِذْنِهِ ۚ ذَٰلِكُمُ اللَّهُ رَبُّكُمْ فَاعْبُدُوهُ أَفَلَا تَذَكَّرُونَ ﴿٣﴾
4. To Him (is) yourⁿ return together; Allah's promise (is) (absolute)-right verily He commences the creation;^x afterwards [He] repeats it^x to requite [He] whom^r believed they^z and they^z worked the righteous-works^w by the qesste (rendering absolute- إِلَيْهِ مَرْجِعُكُمْ جَمِيعًا وَعَدَ اللَّهُ حَقًّا ۚ إِنَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ لِيَجْزِيَ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ

¹ See the details in the *Lexicon* attached to this Translation.

² See the *Lexicon* attached to this Translation for an exposition on the words "الحكيم" and "حكيم".

³ The word "أكان" = "Acana" is made up of two components, the "الف" = "A" for interrogative negative, i.e. implying negation = "الإستفهام الإستكاري" and "cana" as past tense "كان" = "was." I cannot find a good English equivalent for the expression "أكان" per se, so I chose to transliterate and parenthetically explain.

⁴ The word "أوحى" denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded). And "الوحي" is fire or king. See *اللسان*.

⁵ See the *Lexicon* attached to this Translation for youbashshara = "يُبَشِّر".

⁶ The expression "قدم صدق" = translated as "truth's-footing" is an Arabic tongue expression meaning: precedence of munificence and a status of high rank/a firm-footbold in that regard. See *القرطبي* and *الأخفش*.

⁷ The word "istana" has several meanings: (1) intended and set to fix or establish; (2) balanced from a state of imbalance; (3) became straight from crookedness; (4) matured and reached the age of discerning; (5) took a firm hold; (6) made or done (as in the case of food). It is of paramount importance to mention here that in the case of Allah, the "how" did He "istana" is not knowable, because there is nothing to compare Allah with to know the "how" of His action.

⁸ See the *Lexicon* attached to this Translation for more elaboration on this wondrous word.

justice post removal of injustice); and who^r unbelieved they^z for them (*is*) a drink of a *hameem*⁹ (*maximally heated/cooled water*) and a painful torment by what they^z were unbelieving.

بِالْقِسْطِ وَالَّذِينَ كَفَرُوا لَهُمْ شَرَابٌ مِّنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ ﴿٤﴾

5. He Who made the sun^w a lighting^x and the moon^x an illumination^x and [He] fated it^x phases, to know you^z the years^w number and the reckoning; not created Allah *tha'leka* (*afar-that-it/that*)^x except by the right,^x [He] expounds the *Aya'te*^w (*miracles/signs-/proofs*) for a knowing people.

الَّذِي جَعَلَ الشَّمْسُ ضِيَاءً وَالْقَمَرُ نُورًا وَقَدَرَهُ مَنَازِلَ لِّنَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ مَا خَلَقَ اللَّهُ ذَلِكَ إِلَّا بِالْحَقِّ يُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿٥﴾

6. Verily in alternation (*of*) the night and the *naha're* (*between sunrise and sunset*) and what created Allah in the Heavens^w and the Earth^w (*are*) surely *Aya'ten*^w (*miracles/signs/proofs*) for a people *yattaqoona* (*they reverentially guard not to displease Allah*).

هُوَ إِنَّ فِي آخِزَاتِ اللَّيْلِ وَالنَّهَارِ وَمَا خَلَقَ اللَّهُ فِي السَّمَوَاتِ وَالْأَرْضِ لَآيَاتٍ لِّقَوْمٍ يَتَّقُونَ ﴿٦﴾

7. Verily who^r not *yarjona*¹⁰ (*fear/know they^z*) *lega'ana* (*meeting with Us*) and delighted they^z [by] the life^w (*of*) the world^w and tranquilized they^z by it^w and who^r they *a'n* (*regarding*) Our *Aya'te*^w (*Qura'nic statements*) (*are*) neglectors they^z.

إِنَّ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا وَرَضُوا بِالْحَيَاةِ الدُّنْيَا وَاطْمَأَنَّنُوا بِهَا وَالَّذِينَ هُمْ عَنْ آيَاتِنَا غَافِلُونَ ﴿٧﴾

8. Those their abode/lodging^x (*is*) the Fire,^w by what they^z were earning.

أُولَٰئِكَ مَاؤُهُمُ النَّارُ بِمَا كَانُوا يَكْسِبُونَ ﴿٨﴾

9. Verily who^r believed they^z and they^z worked the righteous-works^w *yahdey* (*divinely-guides*) them their Lord by their belief, runs^w from under them the rivers in gardens^w/paradises^w (*of*) the *naeeme* (*permanent mental and physical delights in the highest chambers of Paradise*).^w

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ يَهْدِيهِمْ رَبُّهُمْ بِإِيمَانِهِمْ تَجْرَى مِنْ تَحْتِهِمُ الْأَنْهَارُ فِي جَنَّاتِ النَّعِيمِ ﴿٩﴾

10. Their invocation in it^w (*is*): *subhana*¹¹ (*hallowedly and marvelously we deem You^g transcending all defects and we*

دَعَوَهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ

⁹ The word "hameem"="حَمِيم" has no English equivalent *per se*. So, we transliterate and parenthetically explain. The word "hameem"="حَمِيم" has at least four different meanings, one of which is a paradoxical meaning of maximally heated or cooled water or could be just warm water. In this paradoxical sense most of the time it is the maximally heated water is intended. A second meaning is very near or rather close friend/relative; a third meaning is: possessor of mutual affection towards another; and fourth meaning: a summer rain. See اللسان

¹⁰ The word "ترجون" from "رجا" meaning: feared/know. But such meaning for "رجا" is always, according to the linguist and scholar Al-Farra, associated with the denial, like: "ما رجوتك أى ما خفتك" See اللسان

¹¹ The word "subhanaka"="سُبْحَانَكَ" has no English equivalent. Wherever this word, or its grammatical inflections (such as "سُبْحَان" or "سُبْحَانَهُ") occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Him, deserving the utmost solemn consecration of His divine stupendous uniqueness. So, we can render "subhanaka"="سُبْحَانَكَ" concept by saying: hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Allah.

solemnly stand in awe and utmost consecration of) You⁸ Allahomma¹² (O, Allah); and their greeting^w in it^w (is): peace; and last (of) their invocation^w (is): verily, the praise (is) for Allah, the worlds' Lord.

وَتَحِيَّتُهُمْ فِيهَا سَلَامٌ ۖ وَآخِرُ
دَعْوَانَهُمْ أَنِ الْحَمْدُ لِلَّهِ رَبِّ
الْعَالَمِينَ ﴿١٠﴾

11. And la'w¹³ (if) hastens Allah for the mankind the evil, their iste'ajala (affirmable-hastening) by the khayre (mercy/goodness/possession/provision/power/rain), surely (it would have been) finished to them their ajalo¹⁴ (term-limit); then [We] leave whom^r not yarjona¹⁵ (fear/know they) lega'ana (meeting with Us) in their excessiveness addling.

وَلَوْ يُعَجِّلُ اللَّهُ لِلنَّاسِ الشَّرَّ
اسْتَعَجَلَهُمْ بِالْخَيْرِ لَفَصَّى
إِلَيْهِمْ أَجَلَهُمْ ۖ فَذَرُ الَّذِينَ لَا
يَرْجُونَ لِقَاءَنَا فِي طُغْيَانِهِمْ
يَعْمَهُونَ ﴿١١﴾

12. And if touched/betided the mankind the dthurro (persistent distress) [he] invoked Us on¹⁶ his side or (manneristically)¹⁷ sitting or standing; then lamma (when/whence) We doffed a'n (off) him his harm [he] passed-by, as if not [he] invoked Us to a harm (which had) touched him; like tha'leka (afar-that-it/that)^x (had been) adorned for the exceders what they^z were working.

وَإِذَا مَسَّ الْإِنْسَانَ الضُّرُّ دَعَانَا
لِجَنبِهِ ۖ أَوْ قَاعِدًا أَوْ قَائِمًا فَلَمَّا
كَشَفْنَا عَنْهُ ضُرَّهُ مَرَّ كَأَن لَّمْ
يَدْعُنَا إِلَىٰ ضُرِّ مَسَّهُ ۚ كَذَلِكَ زُيِّنَ
لِلْمُتَّوِّفِينَ مَا كَانُوا يَعْمَلُونَ ﴿١٢﴾

13. And laqad (verily, already and affirmatively) We perished the generations of before you^b lamma (when/whence) dthalamo¹⁸ (they^z wronged) and came^w (to) them their messengers^x by the evidences^w and not they^z were to believe; like tha'leka (afar-that-it/that)^x [We] requite the people the criminals.

وَلَقَدْ أَهْلَكْنَا الْقُرُونَ مِن قَبْلِكُمْ
لَمَّا ظَلَمُوا وَجَاءَتْهُمْ رُسُلُهُم
بِالْبَيِّنَاتِ وَمَا كَانُوا لِيُؤْمِنُوا ۚ كَذَلِكَ
نَجْزِي الْقَوْمَ الْمُجْرِمِينَ ﴿١٣﴾

14. Afterwards We made you^b kbala'ef¹⁹ (iterative vicegerents/successors) in the Earth^w from after them to [We] look how you^z work.

ثُمَّ جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ مِن
بَعْدِهِمْ ۖ لِنَنْظُرَ كَيْفَ تَعْمَلُونَ ﴿١٤﴾

15. And if (being/to be) recited on them Our evident^w Aya'te^w (Qur'anic statements) said who^r they^z not yarjona²⁰ (they^z fear/know) lega'ana (meeting with Us): eete (let-produce/come [you^s]) by a Qur'an^x other than

وَإِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ
قَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا
أَتَنْبِئُ بِقُرْآنٍ غَيْرِ هَذَا أَوْ بَدِّلْهُ

¹² The expression “يا الله”=“اللهم” means a call of invoking/supplicating/beseeching Allah.

¹³ The particle “لو” since it is a future-connected verb, probable to occur and not sure it's a present occurrence, such a “لو” amounts to “if” or “when.” See مغني اللبيب، ابن هشام.

¹⁴ The word “الأجل” means term-limit, see اللسان.

¹⁵ See footnote 10 above, regarding the word “ترجون” from “رجا” meaning: feared.

¹⁶ The “ل” in the word “لجنبه” has twenty two different meanings among them in place of “on.” It could also mean: to be on his side, i.e. for him-self/to his support. See مغني اللبيب.

¹⁷ Manneristically is needed to adjust for a lack of adverbs (حال) or absolute objective nouns (مفعول مطلق), as required by the Arabic text for “standing” and “sitting,” as presently there is no such thing as “standingly” or “sittingly,” in English.

¹⁸ See the Lexicon attached to this Translation for “ظالم”=“ظالم”=“injustice-doer” and “ظلم”=“wronged.”

¹⁹ The word “خلفاء” = plural for “خليفة” which is a masculine and the ل in “خليفة” is for intensification as in كتب التفاسير، مثل: تفسير البضاوي و روح المعاني لـ الألوسي.

²⁰ Linguistically the word “خفت” carries dual meanings: (1) feared and (2) knew. Both meanings could apply. Also the word “ترجون” from “رجا” meaning: feared.

this^x or let-substitute it^x [you^s]; let-say [you^s]: not (*it be*) for me that [I] substitute it^x of my own self;^w *en* (*not*) *attabe'o* ([I] *closely-follow*) except what (*is being*) revealed to me; verily I, [I] fear/know if I disobeyed my Lord, a torment (*of*) a great day.

قُلْ مَا يَكُونُ لِي أَنْ أُبَدِّلَهُ مِنْ تِلْقَآئِ نَفْسِي إِنْ أَنْتَ إِلَّا مَا يُوْحَىٰ إِلَيَّ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابٌ يَوْمٍ عَظِيمٍ ﴿١٥﴾

16. Let-say [you^s]: if willed Allah, not I recited it^x on you^z and nor *adra*²¹ (*caused profound understand of*) you^b by it;^x so *gad* (*already and affirmatively*) I waited in you^{b22} *omorán* (*lifetime/vital-age/epochal age*) of before it^x do then not you^z cerebrate.

قُلْ لَوْ شَاءَ اللَّهُ مَا نَلَوْهُ عَلَيْهِكُمْ وَلَا أَدْرَاكُمْ بِهِ فَقَدْ لَبِثْتُ فِيكُمْ عُمُرًا مِّن قَبْلِهِ أَفَلَا تَعْقِلُونَ ﴿١٦﴾

17. So who^a (*is*) wronger²³ than who^p *iftra* ([*he*] *crafted a lie for fraudulent end*) on Allah a lie or [*he*] denied by His *Aya'te*^w (*Qur'anic statements*); verily it^x (*the truth that*) prospers not the criminals.

مَنْ أَظْلَمُ مِمَّنْ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ إِنَّهُ لَا يُفْلِحُ الْمُجْرِمُونَ ﴿١٧﴾

18. And they^z worship of lesser than/without Allah what not harms them nor benefits them; and say they:^z those (*are*) our intercessors *enda* (*by munificence of/by Rule of*) Allah; let-say [you^s]: do *tona'bbe'ona* ([*you*] *inform by piece-of-significant-and-availing-news*) Allah by what not [*He*] knows in the Heavens^w and nor in the Earth;^w *subhana*²⁴ (*Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of*) Him and *ta'aala* (*ever elevated [He]*) *a'n* (*regarding*) what they^z partner (*deities with Him*).

وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شَفَعُونَا عِنْدَ اللَّهِ قُلْ أَتُنَبِّئُونَ اللَّهَ بِمَا لَا يَعْلَمُ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ ﴿١٨﴾

19. And not [was] the mankind except an *Ummatan*^w (*a community/a nation*)^w one;^{w25} then they^z differed; and *lawla* (*had it not been for*) a word^w (*which had*) preceded^w from your^t Lord, surely (*would have been*) finished²⁶ among them in what (*is*) in it^x they^z differ.

وَمَا كَانَ النَّاسُ إِلَّا أُمَّةً وَاحِدَةً فَاخْتَلَفُوا وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ لَفُضِّبَ بَيْنَهُمْ فِيمَا فِيهِ يَخْتَلِفُونَ ﴿١٩﴾

²¹ The word "أدراك" is from "دراية" which is far more reaching than the simple "knowledge," as "الدراية" extends to having deep understanding of the subject matter.

²² The word "فيكم" = "in you" or "among you." However, "among you" = more of "بينكم"

²³ See the Lexicon attached to this Translation for "ظالم" = "ظالم" = "injustice-doer" and "أظلم" = "wronger."

²⁴ The word "subhanahu" = "سبحانه" has no English equivalent. The word is made up of two parts: "subhana" and the pronoun "ho" = "Him." Wherever the word "subhana," or its associates/inflections (such as "سبحان" or "سبحانك") occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus deserving the utmost solemn consecration for His divine uniqueness. So, we can render "subhana" = "سبحان" concept by saying: Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of Him).

²⁵ The "one" is a qualifier for Ummah, which is a feminine in Arabic. So "one" =

²⁶ That is He would have hastened their due recompense for them immediately.

20. And they^z say: *law'la* (*why have not been*) descended on him an *Aya'ton*^w (*sign/proof*) from his Lord; then let-say [*you*^s]: verily only the invisible (*is*) for Allah, so let-wait you^z verily I am with you^b of the *muntahereena* (*they who wait*).

وَيَقُولُونَ لَوْلَا أُنْزِلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ فَقُلْ إِنَّمَا الْغَيْبُ لِلَّهِ فَانْتَظِرُوا إِنِّي مَعَكُمْ مِنَ الْمُنْتَظِرِينَ ﴿٢٠﴾

21. And if We (*caused*) the mankind taste a mercy^w from after an adversity^w (*that had*) touched^w-betided^w them, suddenly for them (*is*) a machination in Our *Aya'te*^w (*messages/signs/proofs*); let-say [*you*^s]: Allah (*is*) faster machination; verily Our messengers, they^z write what machinate you.^z

وَإِذَا أَذَقْنَا النَّاسَ رَحْمَةً مِنْ بَعْدِ ضَرَاءَ مَسْتَهُمْ إِذَا لَهُمْ مَكْرٌ فِي آيَاتِنَا فَلْيُأْمَرْهُمُ اللَّهُ أَسْرَعُ مَكْرًا إِنَّ رُسُلَنَا يَكْتُبُونَ مَا تَمْكُرُونَ ﴿٢١﴾

22. He Who treads you^z in the [desert]²⁷ (*land*) and the sea until if you^z were in the *folke*^w (*ship/ships*)^w and [*it*^w] ran^w by them by a good^w wind^w (*breeze*) and they^z reveled/rejoiced by it^w came^w (*to*) it^w a tempesting-wind^w and came^x (*to*) them the surge^x from every place and they^z presumed that (*had been*) besieged/encircled by them, they^z invoked Allah purely/faithfully/faithfuls for Him the religion: indeed *en* (*if*) [*You*^s] deliver us from this^{w28} surely we assuredly²⁹ be of the thankers.

هُوَ الَّذِي يُسِرُّكُمْ فِي الْبَرِّ وَالْبَحْرِ حَتَّى إِذَا كُنْتُمْ فِي الْفُلِكِ وَجَرَيْنَ فِيهِ بِرِيحٍ طَيِّبَةٍ وَفَرِحُوا بِهَا جَاءَتْهَا رِيحٌ عَاصِفٌ وَجَاءَهُمُ الْمَوْجُ مِنْ كُلِّ مَكَانٍ وَظَنُّوا أَنَّهُمْ أُحِيطَ بِهِمْ دَعَوُا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ لَئِنْ أَجَبْنَاهُمْ مِنْ هَذِهِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ ﴿٢٢﴾

23. Then *lamma* (*when/whence*) [*He*] delivered them, *edha* (*suddenly/whereas*) they (*are*) *yabghoona* (*selfishly envying/transgressing they*) in the land^w by other than the right; O, you the mankind: verily only yourⁿ *baghya* (*selfish envy/transgression*) (*is*) on yourⁿ selves,^w a *mata'ao*³⁰ (*resource for a transitory worldly delight*) (*of*) the life^w (*of*) the world,^w afterwards to Us (*is*) yourⁿ return then *nuna'bneo* ([*We*] *inform by piece-of-significant-and-availing-news*) you^z by what you^z were working.

فَلَمَّا أَجَبْنَاهُمْ إِذَا هُمْ يَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ يَتَأَيَّاهُ النَّاسُ إِنَّمَا بَغْيُكُمْ عَلَيْكُمْ أَنْفُسُكُمْ مَتَّعَ الْحَيَاةَ الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُكُمْ فَنُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٢٣﴾

24. Verily only a parable/example (*of*) the life^w (*of*) the world^w (*is*) like a water^x We descended it^x from the sky^w then mixed by it^x the Earth's^w sprouts^w of what the mankind eat and the *an'aamo*³¹ (*cattle/sheep/goats/camels*)^w until when took^w the Earth^w

إِنَّمَا مَثَلُ الْحَيَاةِ الدُّنْيَا كَمَاءٍ أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ مِمَّا يَأْكُلُ النَّاسُ وَالْأَنْعَامُ

²⁷ The word "البر" = "القفار، أي الخلاء من الأرض" literally means "desert," i.e. furthest from any body of water. Also, "البر" figuratively speaking could stand for "land." See اللسان.

²⁸ That is their predicaments, high winds and high surges as well as rather rough sea.

²⁹ The "ل" in "لَنَكُونَنَّ" is a juratory "ل" = "القسم" amounting to = "التأكيد" i.e. affirmation, expressed here by "assuredly."

³⁰ The word "متاع" = "mata'a" is rooted in the word "مَتَعَ" = "matta'a" with many meanings, among them: resources of transitory worldly delight. See Lexicon attached to this Translation for more elaboration.

³¹ The word "الأنعام" = "an'am" or "neam" means those animals that have cloven hoof (foot) and an udder, such as camel, cow, sheep, goat, etc. In Arabic: "كل ذي خلف و ظلف" = cattle, sheep, goats, and camels.

its^w *zokbrofa* (ornateness/floridness) and (had itself) adorned^w, and presumed its^w folks that they (are) *Qadiroona*³² (they-who are capable of: giving/doing-enforcing/influencing) over it^w *ata*^x (befell over/came to)^x it^w Our command^x nightly or *naha'ran* (between sunrise and sunset), then We made it^w a harvest as if not [*it*^w] flourished^w by yesterday; like *tha'leka* (afar-that-it/that)^x [We] expound the *Aya'te*^w (messages-/signs/proofs) for a people rethinking.

حَتَّىٰ إِذَا أَخَذَتِ الْأَرْضُ زُخْرُفَهَا
وَارْزَانَتْ وَغَطَّتْ أَهْلَهَا أَنَّهُمْ
قَدَرُوا عَلَىٰ آتِنَا أَمْرًا
لَّيْلًا أَوْ نَهَارًا فَجَعَلْنَاهَا حَصِيدًا
كَأَن لَّمْ تَغْنَبْ بِالْأَمْسِ كَذَلِكَ نُفَصِّلُ
الْآيَاتِ لِقَوْمٍ يَتَفَكَّرُونَ ﴿١٢﴾

25. And Allah invites to [home^w (of) the peace] (i.e. Paradise^w)³³ and [He] divinely-guides whom.^p [He] wills to a *Sseratten* (road/way) straight.

وَاللَّهُ يَدْعُو إِلَىٰ دَارِ السَّلَامِ وَيَهْدِي
مَنْ يَشَاءُ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿١٥﴾

26. For whom^r *abasano* (they^z rendered: rendered meritorious - deeds/says) (is) the Paradise^w and an extra;³⁴ and neither over-burdens their faces *gataron* (smoky-dust), nor ignominy;^w those (are) the Paradise's^w companions; they (are) in it^w immortals.

لِّلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ
وَلَا يَرْهَقُ وُجُوهَهُمْ قَتَرٌ وَلَا ذِلَّةٌ
أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا
خَالِدُونَ ﴿١٦﴾

27. And who^r earned they^z the *sayye'aa'te* (demeritorious-deeds),^w a requital a *sayye'aa'ten* (demeritorious-deed)^w (is) by its^w like; and *tarbago* (over-burdens) them ignominy;^w not for them from Allah of a safeguard, as if only (had been) overlaid^w their faces darkly³⁵ pieces of [the] night; those, (are) The Fire's^w companions, they (are) in it^w immortals.

وَالَّذِينَ كَسَبُوا السَّيِّئَاتِ جَزَاءُ سَيِّئَةٍ
بِمِثْلِهَا وَتَرْهَقُهُمْ ذِلَّةٌ مَّا لَهُمْ مِنَ اللَّهِ
مِنْ عَاصِمٍ كَأَنَّمَا أُغْشِيَتْ وُجُوهُهُمْ
قُطْعًا مِّنَ اللَّيْلِ مُظْلِمًا أُولَٰئِكَ أَصْحَابُ
النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿١٧﴾

28. And day We throng them together; afterwards [We] say for whom^r they^z partnered (besides Allah): (stay-put in) yourⁿ place,³⁶ you^f and yourⁿ partners (besides Allah); so *zayyalna*³⁷ (We iteratively sundered) among them, and said their partners: not you^c were *eyyana*³⁸ (indeed particularizing us) worshiping you.^z

وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ
لِلَّذِينَ أَشْرَكُوا مَكَانَكُمْ أَنْتُمْ
وَشُرَكَاءُكُمْ فَزَيَّلْنَا بَيْنَهُمْ وَقَالَ
شُرَكَاءُهُمْ مَا كُنْتُمْ إِلَّا نَا عِبُدُونَ ﴿٢٨﴾

29. So sufficed by Allah, *Shabeedan* (Witnesser/Testifier) between us, and [between] you^z *en* (surely) we were *a'n* (regarding) yourⁿ worship surely (were) neglectors.

فَكَفَىٰ بِاللَّهِ شَهِيدًا بَيْنَنَا وَبَيْنَكُمْ إِن
كُنَّا عَنْ عِبَادَتِكُمْ لِغَفْلَةٍ ﴿٢٩﴾

³² The word “فقدرون” is masculine, plural, subjective noun, i.e. they-who are capable of: giving, doing, enforcing, or influencing.

³³ The word “Paradise” is exactly called “*dar es-Salam*” = “دار السلام.” It is also called “*al-Husna*” = “الحسنى.” Both words “*dar es-Salam*” = “دار السلام” and “الحسنى” are metonymical expression of the same, Paradise.

³⁴ The extra to Paradise is the actual seeing of Allah, according to a true Hadeeth by Muslim and others.

³⁵ The word “مظلمًا” is an adverbial construct, see إعراب القرآن، لمحمود صافي، hence: darkly, as to intensify it.

³⁶ That is you remain.

³⁷ The word “زَيَّلْنَا” means “فَرَقْنَا بِكَثْرَةِ الْفَعْلِ” see اللسان. Hence it is as translated above: “iteratively sundered.”

³⁸ The word “إِنَّا” = “إِداة توكيد لضمير منصوب” = an article of intensity for an objective pronoun.

30. Far-there,³⁹ essays every self^w what antedated^w and *ruddo*⁴⁰ (*had been forthwith-retained they*^z) to Allah, their Lord The Right; and strayed a'n (*off*) them what they^z were *yafsarona* (*they*^z *craft a lie for fraudulent end*).
هٰذَاكَ تَبَلُّوْا كُلُّ نَفْسٍ مَّا اَسْلَفَتْ
وَرُدُّوْا اِلَى اللّٰهِ مَوْلٰهُمْ الْحَقِّ
وَصَلَّ عَنْهُمْ مَّا كَانُوْا يَقْتَرُوْنَ ﴿٣٠﴾
31. Let-say [*you*^s]: Who^a *yarꞑogo* (*provides*) you^z from the Heavens^w and the Earth^w; or Who^a possesses the hearing and the *abssa'ra* (*insights/discernments*) possessors; and Who^a *younkbrejo* ([*He*] *emerges/produces*) the *hayya* (*quick/alive*) from the *mayye'te* (*eventually dying/dead*) and *younkbrejo* the *mayy'te* from the *hayya*; and Who^a disposes the matter; so they^z will say: Allah; then let-say [*you*^s]: do then not *tattaqoona* (*you*^z *reverentially guard not to displease Allah*).
قُلْ مَنْ يَّرْزُقُكُمْ مِنَ السَّمَاءِ وَالْاَرْضِ
اَمَّنْ يَمْلِكُ السَّمْعَ وَالْاَبْصَرَ وَمَنْ يُخْرِجُ
الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ
الْحَيِّ وَمَنْ يُدِيرُ الْاَمْرَ فَيَسْئَلُوْنَ اللّٰهَ
فَقُلْ اَفَلَا تَتَّقُوْنَ ﴿٣١﴾
32. So *tha'lekum* (*collective-afar-He*)^x (*is*) Allah, yourⁿ Lord The Right; so what (*is*) after the right except the misguidance; so wherefrom⁴¹ you^z (*are being*) distracted.
فَذَلِكُمْ اللّٰهُ رَبُّكُمْ الْحَقُّ فَمَاذَا بَعَدَ
الْحَقِّ اِلَّا الضَّلٰلُ فَاَنَّى تُصْرَفُوْنَ ﴿٣٢﴾
33. Like *tha'leka* (*afar-that-it/that*)^x righted^w yourⁿ Lord's word^w on whom^r *fasago*⁴² (*they*^z *rebelled vis-à-vis Allah's command*) verily they believe not.
كَذٰلِكَ حَقَّتْ كِمَتْ رَبِّكَ عَلٰى
الَّذِيْنَ فَسَقُوْا اَنَّهُمْ لَا يُؤْمِنُوْنَ ﴿٣٣﴾
34. Let-say [*you*^s]: is of yourⁿ partners (*besides Allah*) who^a [*he*] (*can*) commence the creation^x afterwards repeats it^x [*he*]; let-say [*you*^s]: Allah commences the creation after-wards [*He*] repeats it^x; so wherefrom *to'afakona*⁴³ (*you*^z *to be off-right dissuaded/you*^z *speciously concoct*).
قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَّبْدُوْا
الْخَلْقَ ثُمَّ يُعِيْدُهُ قُلْ اللّٰهُ يَكْبُدُوْا
الْخَلْقَ ثُمَّ يُعِيْدُهُ فَاَنَّى تُؤْفَكُوْنَ ﴿٣٤﴾
35. Let-say [*you*^s]: is of yourⁿ partners who^p *yahdey* ([*he*] *divinely-guides*) to the right; let-say [*you*^s]: Allah *yahdey* to the right; is then who^p *yahdey* to the right, righter⁴⁴ that (*be closely-followed* [*he*]) or who^p not *yahdey* except [*he*] (*is*) divinely-guided;⁴⁵ so what (*is*) for you^b how you^z rule.
قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَّهْدٰى اِلَى الْحَقِّ
قُلْ اللّٰهُ يَّهْدٰى لِلْحَقِّ اَمَّنْ يَّهْدٰى اِلَى
الْحَقِّ اَحَقُّ اَنْ يُنَبِّعَ اَمَّنْ لَا يَّهْدٰى اِلَّا
اَنْ يَّهْدٰى فَمَا لَكُمْ كَيْفَ تَحْكُمُوْنَ ﴿٣٥﴾
36. And not *yattabe'o* (*closely-follows*) most (*of*) them, except a presumption; verily the presumption not enriches/suffices of the right a thing; verily Allah (*is*) Omniscient by what they^z do.
وَمَا يُنَبِّعُ اَكْثَرُهُمْ اِلَّا ظَنًّا اِنَّ اَظْنَ لَا
يُعْنٰى مِنَ الْحَقِّ شَيْئًا اِنَّ اللّٰهَ عَلِيْمٌ بِمَا
يَفْعَلُوْنَ ﴿٣٦﴾

³⁹ In Arabic the demonstrative noun: “هنا” and “هناك” are used respectively for “here” (near), “there” (middle) and “far-there” (for the furthest). For the “بعيد” = “far,” i.e. neither the immediate and nor the middle but the far. In English there are only two aspects of demonstrative nouns: here and there.

⁴⁰ The word “ردو” is rooted in “رد” meaning forthwith returned; example the greeting must be “forthwith returned,” as in: “And when (*had*) been greeted you^e by a greeting^w then let-you^z greet by better than it^w or let-you^z forthwith-return it^w” (S4: 86).

⁴¹ The word “اننى” is a multi-meaning adverbial particle: wherefrom, when, how-so, where.

⁴² See the Lexicon attached to this Translation for an elaboration on this important word, *faseoon* = “الفاسون.”

⁴³ The word “توفكون” means you are dissuaded to divert to an improper path away from the right, you get persuaded by specious concoction.

⁴⁴ The word “righter”, is a comparative adjective of “right,” see Merriam Webster’s Dictionary. And “أحق” = “righter” as an adjective comparative.

⁴⁵ The phrase “لا يهدي” means he does not guide others nor is he can be guided.

37. And not [was] this Qur'an^x *youstara* (to be crafted as a lie for fraudulent end) of lesser than Allah, [and,] but *tassdeeqa*⁴⁶ (it being credible, its sayer is credible, and it's an approval) (of that) which^x (is) between its^x both hands^w (before it^x); and expounding the book^x no suspicion in it^x from the worlds^w Lord. وَمَا كَانَ هَذَا الْقُرْآنُ أَنْ يُفْتَرَى مِنْ دُونِ اللَّهِ وَلَكِنْ تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ الْكِتَابِ لَا رَيْبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ ﴿٣٧﴾
38. Or say they:^z *iftraho* ([he] crafted it^x as a lie for fraudulent end); let-say [you^s]: then *ato* (let-produce/bring forth) you^z by a *Suraten*^w (division of The Qur'an)^w like it^x and let-summon you^z whom^p you^c could [of] without-/lesser than Allah, *en* (if) you^c were *ssa'deqeena* (always truth enforcers). أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِسُورَةٍ مِثْلِهِ وَادْعُوا مَنِ اسْتَطَعْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٣٨﴾
39. Rather they^z denied by what not they^z encompassed by its^x knowledge; and *lamma* (not yet)⁴⁷ *ya'te* (happen-/materialize to) them its^x *ta'awee'le* (ultimate: construing-/explanation); as *tha'leka* (that-afar-it/that) they^z denied who^r (are) of before them; so let-look [you^s] how [was] the *dha'lemeena*'s⁴⁸ (injustice-doers') consequence.^w بَلْ كَذَّبُوا بِمَا لَمْ يُحِطُوا بِعِلْمِهِ وَلَمَّا يَأْتِهِمْ تَأْوِيلُهُ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الظَّالِمِينَ ﴿٣٩﴾
40. And of them who^x [he] believes by it^x and of them who^x [he] believes not by it;^x and your^t Lord (is) knowinger by the corrupters. وَمِنْهُمْ مَنْ يُؤْمِنُ بِهِ وَمِنْهُمْ مَنْ لَا يُؤْمِنُ بِهِ وَرَبُّكَ أَعْلَمُ بِالْمُفْسِدِينَ ﴿٤٠﴾
41. And *en* (if) denied you^g they^z then let-say [you^s]: for me (is) my work; and for you^b (is) yourⁿ work; you^f (are) disclaimants/absolvers⁴⁹ (of myself) of what [I] work and I am a disclaimant/absolver⁵⁰ of what you^z work. وَإِنْ كَذَّبُوكَ فَقُلْ لِي عَمَلٍ وَلَكُمْ عَمَلُكُمْ أَنْتُمْ بَرِيضُونَ مِمَّا أَعْمَلُ وَأَنَا بَرِيءٌ مِمَّا تَعْمَلُونَ ﴿٤١﴾
42. And of them who^p *yasta'meoona* (affirmably-listen they^o) to you;^g do then you^s (enable to) hear the *sommo* (deaf people)⁵¹ while albeit they^z were not reasoning. وَمِنْهُمْ مَنْ يَسْتَمِعُونَ إِلَيْكَ أَفَأَنْتَ تُسْمِعُ الصُّمَّ وَلَوْ كَانُوا لَا يَعْقِلُونَ ﴿٤٢﴾
43. And of them who^p [he] looks to you^g do then you^s *tabdey* (divinely-guide) the *omya* (blind people)⁵² while albeit they^z were not sighting/perceiving. وَمِنْهُمْ مَنْ يَنْظُرُ إِلَيْكَ أَفَأَنْتَ تَهْدِي الْعُمْى وَلَوْ كَانُوا لَا يُبْصِرُونَ ﴿٤٣﴾
44. Verily Allah not wrongs⁵³ the mankind a thing. [And] but the mankind their selves^w they^z wrong. إِنَّ اللَّهَ لَا يَظْلِمُ النَّاسَ شَيْئًا وَلَكِنَّ النَّاسَ أَنْفُسَهُمْ يَظْلِمُونَ ﴿٤٤﴾

⁴⁶ The word "التصديق" means: approval of, or associating the say in reference or its sayer to the truth or being truthful.

⁴⁷ The particle "لَمَّا" has many functions, such as: it enters on the present tense and makes it past tense, and negates it.

⁴⁸ The "ظالمين" = "the injustice-doers," as "الظلم" = "injustice."

⁴⁹ That is you have absolved (freed) your selves from what I do.

⁵⁰ That is to say: and I have absolved myself of what you do.

⁵¹ The word "صم" is a plural noun while its closest English corresponding equivalent is an adjective so no plural for it except to associate it with a plural noun, people. Hence, the above translation.

⁵² Ibid, only regarding the word "blind-people."

⁵³ The word "wrong" has myriads of meanings, among them: curtails or diminishes, as in this Ayah.

45. And day [He] throngs them, as if not waited (sojourned) they^z except an hour^w of the *naba're* (between sunrise and sunset) mutually acquainting among them (selves); *qad* (already and affirmatively) lost who^r they^z denied by Allah's *lega'a* (meeting with) and they^z were not *muhtadeena*⁵⁴ (be-they who are divinely-guided). ﴿٤٥﴾
46. And either [We] assuredly show you^g some (of that) which^x [We] promise them or *natawaffyyanka* ([We] assuredly fully receive you^g while before dying) so to Us (is) their return; afterwards Allah (is) Witnesser-/Testifier on what they^z do. ﴿٤٦﴾
47. And for each *Ummaten*^w (people/community)^w (is) a messenger, so if came their messenger, (then had been) judged among them by the *qeste* (rendering absolute-justice post removal of injustice), while they not *yodh'lamoona*⁵⁵ (to be wronged they^z). ﴿٤٧﴾
48. And they^z say: when (is) this, the promise, *en* (if) you^c were *ssadeqeena* (always-truth-enforcers). ﴿٤٨﴾
49. Let-say [you^s]: neither [I] possess, for myself harm nor a benefit, except whatever⁵⁶ Allah willed; for every *ummaten*^w (people/community)^w (is) *ajalon*⁵⁷ (term-limit); if their *ajalo*^x (term-limit)^x came^x then neither *yasta'akherona*⁵⁸ (they^z slacken/tarry) hour^w and nor *yastaq'demonia* (they^z affirmably advance). ﴿٤٩﴾
50. Let-say [you^s]: do you^c see *en* (if) *ata* (befell/came to) you^b His torment^x *bayatan* (nightly-suddenly) or *naba'ran*^x (between sunrise and sunset) what *tha* (near-be-this) *yasta'ajelo* (affirmably hasten) of it^x the criminals. ﴿٥٠﴾
51. Do afterwards if when^o befell^x (His torment^x) you^c believed by it;^x do (you^f) now; while *qad* (already and affirmatively) you^c were by it^x *tasta'ajelona* (affirmably hastening you^z). ﴿٥١﴾
52. Afterwards (had been) said to whom^r *dhalamo*⁵⁹ (they^z wronged): let-taste you^z the immortal torment; are you^z (to be) requited except by what you^c were earning. ﴿٥٢﴾

⁵⁴ See the *Lexicon* attached to this Translation for "muhtadee" and its plural "muhtadoon" / "muhtadeen."

⁵⁵ The word "wronged" has myriads of meanings, among them: *curtails* or *diminishes*, as in this *Ayah*.

⁵⁶ The particle "ما" is "إسم أو أداة شرط" = conditional noun/particle; or "ما" = "إسم موصول" = connective noun meaning that which. See *الذر المصون*, لـ أحمد الحلب and *إعراب القرآن*, لمحمود صافي.

⁵⁷ The word "الاجل" means term-limit, see *اللسان*.

⁵⁸ See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word.

⁵⁹ See the *Lexicon* attached to this Translation for "ظالم" = "فاعل الظلم" = "injustice-doer" and "ظلم" = "wronged."

53. And *yastanbeona* (they^z seek the *naba'a*,⁶⁰ piece-of-significant-and-availing-news from) you:^g is it^x right; let-say [you^s]: aye, by my Lord, verily it^x (is) surely right;^x and not you^z (are) enfeeblers. وَيَسْتَنْبِئُونَكَ أَحَقُّ هُوَ قُلْ إِي وَرَبِّي إِنَّهُ لَحَقٌّ وَمَا أَنْتُمْ بِمُعْجِزِينَ ﴿٥٣﴾
54. And had that for each self^w (which had) wronged^{w61} what (is) in the Earth^w surely (it would have) ransomed^w by it;^x and they^z concealed the sorrow *lamma* (when/whence) they^z saw the torment; and (had been) judged among them by the *qeste* (rendering absolute-justice post removal of injustice) while they not *yodh'lamoona*⁶² (to be wronged they^z). وَلَوْ أَنَّ لِكُلِّ نَفْسٍ ظَلَمَتْ مَا فِي الْأَرْضِ لَافْتَدَتْ بِهِ وَأَسْرُوا النَّدَامَةَ لَمَّا رَأَوُا الْعَذَابَ وَفُتُّوا بَيْنَهُمْ بِالْقِسْطِ وَهُمْ لَا يُظْلَمُونَ ﴿٥٤﴾
55. Ha. Verily for Allah what (are) in the Heavens^w and the Earth,^w ha; verily Allah's promise (is) right^x [and,] but most (of) them know not. أَلَا إِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ أَلَا إِنَّ وَعْدَ اللَّهِ حَقٌّ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٥٥﴾
56. He quickens and [He] deadens;⁶³ and to Him (are to be) returned you.^z هُوَ يُحْيِي وَيُمِيتُ وَإِلَيْهِ تُرْجَعُونَ ﴿٥٦﴾
57. O, you the mankind: *qad* (already and affirmatively) came^w (to) you^b an exhortation^{w64} from yourⁿ Lord and a cure^x for what (is) in the chests^x and a *budan* (divine-guidance)^x and a mercy^w for the believers. يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ مَوْعِظَةٌ مِنْ رَبِّكُمْ وَشِفَاءٌ لِمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِلْمُؤْمِنِينَ ﴿٥٧﴾
58. Let-say [you^s]: by Allah's munificence^x and by His mercy^w so by *tha'leka* (afar-that-it/that),^x so let revel/rejoice they;^z it^x (is) *khayron* (choicer/superior/worthier) than what they^z gather. قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِمَّا يَجْمَعُونَ ﴿٥٨﴾
59. Let-say [you^s]: have you^c seen what Allah descended for you^b of a *rez'gen*^x (provision/victuals for sustenance)^x then you^c made of it^x *haraman*^x (forbidden-illegitimate)^x and *halallan*^x (sanctioned/legitimate);^x let-say [you^s]: has Allah permitted for you^b or on Allah *taftarona* (you^z craft a lie for fraudulent end). قُلْ أَرَأَيْتُمْ مَا أَنْزَلَ اللَّهُ لَكُمْ مِنْ رِزْقٍ فَجَعَلْتُمْ مِنْهُ حَرَامًا وَحَلَالًا قُلْ إِنَّ اللَّهَ آذَنَ لَكُمْ أَمْرًا عَلَى اللَّهِ تَقَرُّوْنَ ﴿٥٩﴾
60. And what (is the) presumption (of) whom^r *yaftarona* (they^z craft a lie for fraudulent end) on Allah the untruth, The *Qeyamatey's*^w (Judgment's) Day;^x verily Allah surely possesses munificence^x on the mankind [and,] but most (of) them thank not. وَمَا ظَنُّ الَّذِينَ يَقْتَرُونَ عَلَى اللَّهِ الْكَذِبَ يَوْمَ الْقِيَمَةِ إِنَّ اللَّهَ لَدُو فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ ﴿٦٠﴾

⁶⁰ See the *Lexicon* attached to this Translation for "*naba'a*."

⁶¹ See footnote 48 above regarding "*ظالم*."

⁶² The word "wrongs" has myriads of meanings, among them: *curtails* or *diminishes*, as in this *Ayah*.

⁶³ The word "امات," in "يُمِيتُ" is the transitive verb to deprive of life. See Merriam Webster's Unabridged Dictionary.

⁶⁴ The word "موعظة," rooted in "وعظ" = "exhorted" or "admonished," could mean: *exhortation* or *admonition*.

61. And not [you^s] be in a function^{x65} and not recite of it^x [you^s] of a Qur'an^x and not you^z work of a work^x except We were on you^b witnesses *edh* (*when/since*) *tofedho*⁶⁶ (*group-rush*) you^z in it;^x and not evades a'n (*off*) your^t Lord of a *methgala* (*weigh/burden/equipoise*) (*of*) *dharraten*^w (*small ant/mote/atom*)^w in the Earth^w and nor in the Heavens^w and neither smaller than *tha'leka* (*afar-that-it/that*)^x and nor bigger except in a book^x manifesters.

وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُوا مِنْهُ مِنْ قُرْآنٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ وَمَا يَعْزُبُ عَنْ رَبِّكَ مِنْ مِثْقَالِ ذَرَّةٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَلَا أَصْغَرَ مِنْ ذَلِكَ وَلَا أَكْبَرَ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٦١﴾

62. Ha. Verily Allah's *aw'leyaa*⁶⁷ (*guardians/allies*) (*have*) neither fear on them and nor they sadden.

أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٢﴾

63. Who^r believed they^z and were *yattaqoona* (*they reverentially guard not to displease Allah*).

الَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ ﴿٦٣﴾

64. For them (*is*) the *bushra*^w (*a pleasant-tiding*)^{w68} in the life^w (*of*) the world^w and in the Hereafter;^w no substitution^x for Allah's words; *tha'leka* (*afar-that-it/that*)^x (*is*) the win the great.

لَهُمُ الْبُشْرَىٰ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ لَا يَبْدِيلُ لِكَلِمَاتِ اللَّهِ ذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٦٤﴾

65. And let-not sadden you^g their say; verily the prestige⁶⁹ (*is*) for Allah together; He (*is*) the *Sameeo*⁷⁰ (*The Acute-Hearer/The Enabler of others to hear/favorable Answerer to prayer*), The Omniscient.

وَلَا يَحْزَنكَ قَوْلُهُمْ إِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا هُوَ السَّمِيعُ الْعَلِيمُ ﴿٦٥﴾

66. Ha. Verily for Allah who^p (*are*) in the Heavens^w and who^p (*are*) in the Earth;^w and *en* (*not*) *yattabe'o* (*closely-follow*) who^r invoke they^z of lesser than Allah (*of*) partners; *en yattabe'o* they^z except the presumption, and not they except conjecturing.

أَلَا إِنَّ لِلَّهِ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ وَمَا يَتَّبِعُ الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ شُرَكَاءَ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ ﴿٦٦﴾

67. He Who made for you^b the night^x to settle you^b in it^x and the *naha're*^x (*between sunrise and sunset*) *mubsseran*^x (*discernment-enabler*);⁷¹ verily in *tha'leka*

هُوَ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِتَسْكُنُوا فِيهِ وَالنَّهَارَ

⁶⁵ The use of "function" here is for the purpose of avoiding the words "affair" for the potential inappropriate implications in some meanings it imparts.

⁶⁶ The word "تَفِضُونَ" comes from "إِفَاضَةً" which means a crowd of people rushing from one place to another

⁶⁷ The word "أَوْلِيَاءَ" could also mean, among them: protector, friend.

⁶⁸ Here again there is no single word in English for the noun "بُشْرَى" so we resort to transliteration and parenthetical explanation. So, *bushra* (*a pleasing-tiding*). And "بُشْرَى" unlike its verbal conjugates, throughout The Qur'an always use it for the "kbayrey" (*desirables, goodnesses, worthinesses*).

⁶⁹ The word "الْعِزَّةُ" = "prestige" = lordliness in the sense of: possessing power and authority over others.

⁷⁰ See the Lexicon attached to this Translation for this multi-meaning word = "المسموع."

⁷¹ The word "مُبَصِّرًا" could be مَفْعُولٌ بِهِ ثَانِيًا or حَالٌ. The translation above is مَفْعُولٌ بِهِ ثَانِيًا, but if it were to be chosen as a then preceding it should be "in a manner" to make it حَالٌ.

(*afar-that-it/that*)^x (are) surely *Aya'ten*^w (miracles/signs- /proofs) for a hearing people.

مُبْصِرًا إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَسْمَعُونَ ﴿١٧﴾

68. Said they:^z *ittakhatha*⁷² (took and presumed) Allah a son; *Subhana*⁷³ (Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of) Him, He (is) The Rich; for Him what (are) in the Heavens^w and what (are) in the Earth;^w *en* (not) an authority^x you^b have by this;^x do you^z say on Allah what not you^z know.

قَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحَانَهُ هُوَ الْغَنِيُّ لَهُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ إِنَّ عِنْدَكُمْ مِّن سُلْطٰنٍ بِهٰذَا أَتَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿١٨﴾

69. Let-say [you^s]: verily who^r *yafstarona* (they^z craft a lie for fraudulent end) on Allah the untruth not prosper they.^z

قُلْ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ ﴿١٩﴾

70. A *mata'aon*⁷⁴ (resource for a transitory worldly delight) in the world;^w afterwards to Us (is) their return; afterwards [We] (cause) them taste the torment the severe, by what they^z were unbelieving.

مَتَّعْ فِي الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُهُمْ ثُمَّ نَذِقُهُمُ الْعَذَابَ الشَّدِيدَ بِمَا كَانُوا يَكْفُرُونَ ﴿٢٠﴾

71. And let-recite [you^s] on them *Noohen's* (Noah's) *naba'a*⁷⁵ (piece-of-significant-and-availing-news) *edh* (when-/as) [he] said to his people: O, my people, *en* (if) [was] enlarged on you^b my status and my reminding by Allah's *Aya'te*^w (miracle/sign/proof) then on Allah I (have) trusted; so let-gather you^z yourⁿ matter and yourⁿ partners (besides Allah); afterwards let-not be yourⁿ matter on you^b obscure;⁷⁶ afterwards let-judge you^z (yourⁿ sentence) to me and let-not reprove [me] you.^z

وَآتٰى عَلَيْهِم نَبَأًا نُّوحٍ إِذْ قَالَ لِقَوْمِهِ يَتَقَوَّمُ إِنَّ كَانَ كَبُرَ عَلَيْكُمْ مَقَامِي وَتَذِكْرِي بِبَابَتِ اللَّهِ فَعَلَى اللَّهِ تَوَكَّلْتُ فَأَجْمِعُوا أَمْرَكُمْ وَشُرَكَاءَكُمْ ثُمَّ لَا يَكُنْ أَمْرُكُمْ عَلَيْكُمْ غُمَّةً ثُمَّ اقْضُوا إِلَيَّ وَلَا تُنظِرُونَ ﴿٢١﴾

72. Then *en* (if) you^c diverted, then I asked not you^b of a remuneration; *en* (not) my remuneration except on Allah; and I (had been) commanded that [I] be of the Muslims.

فَإِن تَوَلَّيْتُمْ فَمَا سَأَلْتُكُمْ مِّنْ أَجْرٍ إِن أَجْرِي إِلَّا عَلَى اللَّهِ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ ﴿٢٢﴾

⁷² The word "اِتَّخَذَ" from "الِاتَّخَذَ" which is "اِفْتَعَالٌ" for "الِاتَّخَذَ," as stated in لسان العرب; therefore, "اِتَّخَذَ" is always taking and making and presuming some-thing about what was taken. Thus, it is not just the mere taking.

⁷³ The word "subhanaho" = "سُبْحَانَهُ" has no English equivalent. The word is made up of two parts: "subhana" and the pronoun "ho" = "Him." Wherever the word "subhana," or its associates/inflections (such as "سُبْحَانَ" or "سُبْحَانُكَ") occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus deserving the utmost solemn consecration for His divine uniqueness. So, we can render "subhana" = "سُبْحَانَ" concept by saying: Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of Him).

⁷⁴ The word "متاع" = "mata'aon" is rooted in the word "مَتَّعَ" = "matta'a" with many meanings, among them: resources of transitory worldly delight. See Lexicon attached to this Translation for more elaboration.

⁷⁵ See the Lexicon attached to this Translation for "naba'a."

⁷⁶ That is let your plan against me be open among you.

73. Then denied him they;^z then We *najja* (iteratively delivered) him and whom^r (were) with him in the folke (Ark); while We made them *khala'ef*⁷⁷ (iterative successors); and We drowned whom^r they^z denied by Our *Aya'te*^w (miracles/signs/proofs); so let-look [you^s] how [was] the *munthareena*'s (who were warned) consequence.^w

فَكَذَّبُوهُ فَجَعَلْنَاهُ وَمَنْ مَعَهُ فِي
الْفُلْكِ وَجَعَلْنَاهُمْ خَلَائِفَ وَأَغْرَقْنَا
الَّذِينَ كَذَّبُوا بِآيَاتِنَا فَانْظُرْ كَيْفَ كَانَ
عَقِبَةُ الْمُذْذِبِينَ ﴿٧٣﴾

74. Afterwards We missioned⁷⁸ from after him messengers to their people; then they^z came (to) them by the evidences;^w then they^z were not to believe by what they^z denied by it^x from before; like *tha'leka* (afar-that-it/that)^x [We] stamp⁷⁹ over the aggressors' hearts.

ثُمَّ بَعَثْنَا مِنْ بَعْدِهِ رُسُلًا إِلَى قَوْمِهِمْ
فَجَاءَهُمْ بِالْبَيِّنَاتِ فَمَا كَانُوا لِيُؤْمِنُوا
بِمَا كَذَّبُوا بِهِ مِنْ قَبْلُ كَذَلِكَ نَطْغِ
عَلَى قُلُوبِ الْمُعْتَدِينَ ﴿٧٤﴾

75. Afterwards We missioned⁸⁰ from after them *Mosa* (Moses) and *Haroona* (Aaron) to Pharaoh and his chiefs by Our *Aya'te*^w (messages/miracles/signs, proofs); then *istakbaro*⁸¹ (they^z affirmed theirⁿ prideful haughtiness) and they^z were a people criminals.

ثُمَّ بَعَثْنَا مِنْ بَعْدِهِم مُوسَى
وَهَارُونَ إِلَى فِرْعَوْنَ وَمَلَئِهِ
بِآيَاتِنَا فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا
مُجْرِمِينَ ﴿٧٥﴾

76. Then *lamma* (when/whence) came^x the right^x (to) them from *endena* (by munificence of/by Rule of) Us said they:^z verily this (is) surely a magic manifester.

فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِنْدِنَا قَالُوا
إِنَّ هَذَا لَسِحْرٌ مُبِينٌ ﴿٧٦﴾

77. Said *Mosa* (Moses): do you^z say for the right^x *lamma* (when/whence) [it^x] came (to) you^b is a magic this;^x and not prosper the magicians.

قَالَ مُوسَى أَتَقُولُونَ لِلْحَقِّ لَمَّا جَاءَكُمْ
أَسِحْرٌ هَذَا أَوْ لَا يُفْلِحُ السَّاحِرُونَ ﴿٧٧﴾

78. Said they:^z did you^g come (to) us to turn us *a'n* (off) what we found on it^x our fathers; and (to) be for you both the exaltedness⁸² in the land;^w and not we (are) for you both surely believers.

قَالُوا أَجِئْنَا لَتُلْفِنَا عَمَّا وَجَدْنَا عَلَيْهِ
آبَاءَنَا وَتَكُونَ لَكُمُ الْكِبْرِيَاءُ فِي
الْأَرْضِ وَمَا نَحْنُ لَكُمُ بِمُؤْمِنِينَ ﴿٧٨﴾

79. And said Pharaoh: *eeto* (let-produce/come you^z) (to) me by every magician omniscient.

وَقَالَ فِرْعَوْنُ أَتَتُونِي بِكُلِّ سَحِرٍ
عَلِيمٍ ﴿٧٩﴾

80. Then *lamma* (when/whence) came^x the magicians^x said for them *Mosa* (Moses): let-throw you^z what you^f (are) throwing.

فَلَمَّا جَاءَ السَّحَرَةُ قَالَ لَهُمْ مُوسَى
أَلْقُوا مَا أَنْتُمْ مُلقُونَ ﴿٨٠﴾

⁷⁷ he word “خلائف” = plural for “خالف” which is a masculine plural; while “خلفاء”= plural of “خليفة”.

⁷⁸ The word “بعث” carries several meanings, among them: sent, missioned, resurrected, awoken, and arouse.

⁷⁹ The expression: “stamp over the hearts...” is an Arabic tongue expression meaning that if the hearts were to be stamped then such hearts would be sealed so that they understand not and nor comes out of them any meritorious thing.

⁸⁰ See footnote 78 above regarding بعث

⁸¹ See the Lexicon attached to this Translation for the effect of the letter س when added to a word.

⁸² That is to say: the greatness and majesty, and so the authority, accorded to kings on earth.

81. Then *lamma* (*when/whence*) they^z threw, said *Mosa* (*Moses*) what came/fetched you^c by it^x (*is*) the magic,^x verily Allah shall nullify it;^x verily Allah not mends [*He*] the corrupters' work.^x فَلَمَّا أَلْقَوْا قَالَ مُوسَىٰ مَا جِئْتُمْ بِهِ السِّحْرُ إِنَّ اللَّهَ سَيُبْطِلُهُ إِنَّ اللَّهَ لَا يُصْلِحُ عَمَلَ الْمُفْسِدِينَ ﴿٨١﴾
82. And rights Allah the right by His words^w and albeit disliked (*that*) the criminals. وَيُحَقِّقُ اللَّهُ الْحَقَّ يَكَلِّمُنِيهِ وَلَوْ كَرِهَ الْمُجْرِمُونَ ﴿٨٢﴾
83. So not believed for *Mosa* (*Moses*) except a *dhurrey-yaton*^{w83} (*progeny/people*) of his people on a fear-/knowledge⁸⁴ of Pharaoh and his chiefs, to essay them [*he*]; and verily Pharaoh (*is*) surely high in the land^w and verily he (*is*) surely of the exceeders. فَمَا ءَامَنَ لِمُوسَىٰ إِلَّا ذُرِّيَّةٌ مِّن قَوْمِهِ عَلَىٰ خَوْفٍ مِّن فِرْعَوْنَ وَمَلَئِهِمْ أَن يَفْتِنَهُمْ وَإِنَّ فِرْعَوْنَ لَعَالٍ فِي الْأَرْضِ وَإِنَّهُ لَمِنَ الْمُسْرِفِينَ ﴿٨٣﴾
84. And said *Mosa* (*Moses*): O, my people *en* (*if*) believed were you^c by Allah, then on Him let-trust you^z *en* you^c were Muslims. وَقَالَ مُوسَىٰ يَفْقَهُمُ إِن كُنْتُمْ ءَامَنْتُمْ بِاللَّهِ فَعَلَيْهِ تَوَكَّلُوا إِن كُنْتُمْ مُّسْلِمِينَ ﴿٨٤﴾
85. Then said they:^z on Allah we trusted; (O), our Lord make us not an essay^w for the people, the *dha'le-meena*⁸⁵ (*injustice-doers*). فَقَالُوا عَلَى اللَّهِ تَوَكَّلْنَا رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ الظَّالِمِينَ ﴿٨٥﴾
86. And *najjeyna* (*let-iteratively deliver us* [*You*^s]) by Your^t mercy^w from the people, the unbelievers. وَنَجِّنَا بِرَحْمَتِكَ مِّنَ الْقَوْمِ الْكَافِرِينَ ﴿٨٦﴾
87. And We revealed⁸⁶ to *Mosa* (*Moses*) and his brother that *tabanwa'a* (*let-both deservedly ensconce*) for people (*of*) you both by *Misra* (*Egypt*) houses, and let-make you^z yourⁿ houses *qeblatan*^{w87} (*face-to-face/facing the Qebla*)^w and *aqemo*⁸⁸ (*let-you^z up-to-fulfill the prescribed obligations of*) the Prayer^w you^z and *bashsher*⁸⁹ (*let-tell you^s pleasant tidings to*) the believers. وَأَرْحَبْنَا إِلَىٰ مُوسَىٰ وَأَخِيهِ أَن تَبَوَّءَا لِقَوْمِكُمَا بِمِصْرَ بُيُوتًا وَاجْعَلُوا بُيُوتَكُمْ قِبْلَةً وَأَقِيمُوا الصَّلَاةَ وَبَشِّرِ الْمُؤْمِنِينَ ﴿٨٧﴾
88. And said *Mosa* (*Moses*): (O), our Lord, verily You^g *aa'tayta* (*You^s accorded/allotted*) Pharaoh and his chiefs: adornment^w and possessions in the life^w (*of*) the world^w our Lord to mislead they^z *a'n* (*off*) Your^t path; (O), our Lord: let-efface [*You*^s] on their possessions and let-harden [*You*^s] on their hearts, so they^z believe not until they^z see the torment, the painful. وَقَالَ مُوسَىٰ رَبَّنَا إِنَّكَ ءَاتَيْتَ فِرْعَوْنَ وَمَلَئَهُ زِينَةً وَأَمْوَالًا فِي الْحَيَاةِ الدُّنْيَا رَبَّنَا لِيُضِلُّوا عَنْ سَبِيلِكَ رَبَّنَا اطْمِسْ عَلَىٰ أَمْوَالِهِمْ وَاشْدُدْ عَلَىٰ قُلُوبِهِمْ فَلَا يُؤْمِنُوا حَتَّىٰ يَرَوْا الْعَذَابَ الْأَلِيمَ ﴿٨٨﴾

⁸³ The word “ذُرِّيَّةٌ” could also mean “خلق,” i.e. *creatures, people*, in addition to *progeny*. See اللسان.

⁸⁴ The word “خوف” carries *dual* meanings: (1) *fear* and (2) *knowledge*. Both meanings could apply. See اللسان.

⁸⁵ The “ظالمين” = “the injustice-doer,” as “الظلم” = “injustice.”

⁸⁶ See footnote 4 above regarding *revealed*.

⁸⁷ Facing each other or towards the *Ka'abah*, as *Mosa* (*Moses*) was praying towards it, as so stated in the tradition, through Ibn Abbas and others. Another say is that make it towards Jerusalem. See القرطبي.

⁸⁸ The word “أقيموا” is rooted in “أقام” = uphold/sustain/maintain.

⁸⁹ See the *Lexicon* attached to this *Translation* for *youbashshara* = “يُبَشِّرُ.”

89. Said [He]: *qad* (already and affirmatively) (had been) answered^w invocation^{w90} (of) [you both]; so [you both] let-straighten⁹¹ and let-not *tattabe'anne* (you both closely-follow) path (of) whom^r not know they.^z قَالَ قَدْ أُجِيبَتْ دَعْوَتُكُمَا فَاسْتَقِيمَا وَلَا تَتَّبِعَانِ سَبِيلَ الَّذِينَ لَا يَعْلَمُونَ ﴿٨٩﴾
90. And *jawazna* (We put-passed) the sea by Israel's sons; then followed them Pharaoh and his soldiers *baghyan* (envy/selfish: excessiveness/transgression) and aggressively until if overtook him the drowning, said [he]: I believed; verily that no an *elaha* (a deity) except (*that*) which^x believed^w by Him Israel's sons, and I am of the Muslims. وَجَوَزْنَا بِبَنِي إِسْرَءِيلَ الْبَحْرَ فَأَتْبَعَهُمْ فِرْعَوْنُ وَجُنُودُهُ بَغْيًا وَعَدُوًّا حَتَّى إِذَا أَدْرَكَهُ الْغَرَقُ قَالَ ءَامَنْتُ أَنَّهُ لَا إِلَهَ إِلَّا الَّذِي ءَامَنْتُ بِهِ بَنُو إِسْرَءِيلَ وَأَنَا مِنَ الْمُسْلِمِينَ ﴿٩٠﴾
91. Do⁹² (you^s) now; while *qad* (already and affirmatively) disobeyed you^g before and you^g were of the corrupters. ءَاتَيْنَا وَقَدْ عَصَيْتَ قَبْلُ وَكُنْتَ مِنَ الْمُفْسِدِينَ ﴿٩١﴾
92. So today *nonajje* ([We] iteratively deliver) you^g by your^t body to be [you^s] for whom^p [he] (is) behind you^g an *Aya'tan*^w (miracle/sign/proof); and verily, many of the mankind *a'n* (regarding) Our *Aya'te*^w (=plural of *Aya'tan*^w) surely (are) neglectors. فَالْيَوْمَ نُنَجِّكَ بِجَدِّكَ لِتَكُونَ لِمَنْ خَلَقَكَ ءَايَةً وَإِنَّ كَثِيرًا مِنَ النَّاسِ عَنْ ءَايَاتِنَا لَغَافِلُونَ ﴿٩٢﴾
93. And *laqad* (verily, already and affirmatively) *ba'nnwana* (We deservedly ensconced) Israel's sons, a truth's-*mubannwa*⁹³ (deserving ensconcing) and *razagna* (We provided) them of the goodies;^{w94} then not differed they^z until came (to) them the knowledge; verily your^t Lord judges among them The *Qeyamatey's*^w (Judgment's) Day^x in what they^z were in it^x differing. وَلَقَدْ بَوَّأْنَا بَنِي إِسْرَءِيلَ مَبُوءًا صَدَقَ وَرَزَقْنَاهُمْ مِّنَ الطَّيِّبَاتِ فَمَا اخْتَلَفُوا حَتَّى جَاءَهُمُ الْعِلْمُ إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ يَوْمَ الْقِيَمَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿٩٣﴾
94. So *en* (if) you^g were in doubt of what We descended to you^g then let-ask [you^s] who^r they^z read the book of before you;^g *laqad* (verily, already and affirmatively) came (to) you^g the right^x from your^t Lord, so let-not be [you^s] assuredly of the dubitantes. فَإِنْ كُنْتَ فِي شَكٍّ مِّمَّا أَنزَلْنَا إِلَيْكَ فَسْأَلِ الَّذِينَ يَقْرَءُونَ الْكِتَابَ مِن قَبْلِكَ لَقَدْ جَاءَكَ الْحَقُّ مِن رَبِّكَ ﴿٩٤﴾ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ ﴿٩٤﴾

⁹⁰ Allah's response is for two, although *Mosa* (Moses) was making the invocation, but his brother *Haroon* (Aron) was saying: "Amen" after *Mosa* (Moses). Hence, who says "Amen" to an invocation is as if he/she was doing it him/herself.

⁹¹ Clearly the "الف" in "استقيما" and "تتبعان" are the "الف الفاعل" the subjective noun of the respective verb in each, so "you" in both. See *إعراب القرآن، لمحمود صافي*.

⁹² The "ءا" is a reprimanding inquisitive article. By implication ("you") is there, but in English it's not clear.

⁹³ The expression "a truth's-escouncing, a true abode, a true dwelling" all are Arabic tongue expressions meaning good place. That is because when the expectation of any thing always turns to be good then such a thing is associated with the truth. In this case, and Allah knows best, the *post*, *abode*, *dwelling* mean Egypt or *ash-Sham* (Syria, Palestine, Lebanon).

⁹⁴ The word "طيبات" = "goodies" = "goodies, w" = a feminine gender means anything delectable and legitimate.

95. And let-not assuredly be [you^s] of whom^r denied they^z by Allah's *Aya'te*^w (miracles/signs/proofs) so you^s be of the losers. وَلَا تَكُونَنَّ مِنَ الَّذِينَ كَذَبُوا بِآيَاتِ اللَّهِ فَتَكُونُوا مِنَ الْخَاسِرِينَ ﴿٩٥﴾
96. Verily who^r righted^{w95} on them your^t Lord's word^w not believe they.^z إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ ﴿٩٦﴾
97. While⁹⁶ albeit came^w (to) them every *Aya'ten*^w (miracle-/sign/proof) until they^z see the torment the painful. وَلَوْ جَاءَتْهُمْ كُلُّ آيَةٍ حَتَّى يَرَوْا الْعَذَابَ الْأَلِيمَ ﴿٩٧﴾
98. So *lanla* (why did not) was^w a village^w believed^{w97}/ then benefited it^w its^x belief^{x98} except Younisa's (Jonah's) people, *lamma* (when/whence) they^z believed We doffed a'n (off) them the ignominy-torment in the life^w (of) the world^w and *matta'ana* (We let relish the transitory worldly delight for) them to a while. فَلَوْلَا كَانَتْ قَرْيَةٌ ءَامَنَتْ فَنَفَعَهَا إِيمَانُهَا إِلَّا قَوْمٌ يُوَسَّسُ لِمَا ءَامَنُوا كَشَفْنَا عَنْهُمْ عَذَابَ الْخِزْيِ فِي الْحَيَاةِ الدُّنْيَا وَمَتَّعْنَاهُمْ إِلَىٰ حِينٍ ﴿٩٨﴾
99. And had willed your^t Lord surely (would have) believed who^p (are) in the Earth^w all together; do then you^s coerce the mankind until they^z be believers. وَلَوْ شَاءَ رَبُّكَ لَآمَنَ مَن فِي الْأَرْضِ كُلُّهُمْ جَمِيعًا أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّىٰ يَكُونُوا مُؤْمِنِينَ ﴿٩٩﴾
100. And not [was] for a self^w to believe except by Allah's leave, and Allah makes the *rejsa*^x (filth-/anathema)^x on whom^r not reason they.^z وَمَا كَانَتْ لِنَفْسٍ أَنْ تُؤْمِنَ إِلَّا بِإِذْنِ اللَّهِ ۚ وَيَجْعَلُ اللَّهُ عَلَىٰ الَّذِينَ لَا يَعْلَمُونَ ﴿١٠٠﴾
101. Let-say [you^s]: let-look you^z what (are) in the Heavens^w and the Earth,^w and not enriches-/suffices⁹⁹ the *Aya'te*^w (miracles/signs/proofs) and the *notho're* (iterative-warners) a'n (regarding) a people not believing they.^z قُلْ أَنْظَرُوا مَاذَا فِي السَّمَوَاتِ وَالْأَرْضِ وَمَا تُغْنِي الْآيَاتُ وَالنَّذْرُ عَنْ قَوْمٍ لَا يُؤْمِنُونَ ﴿١٠١﴾
102. So do they^z wait except like days (of) whom^r ceded they^z of before them; let-say [you^s]: then let-wait you^z verily I am with you^b of the *muntadhereena* (they who are waiting). فَهَلْ يَنْظُرُونَ إِلَّا مِثْلَ أَيَّامِ الَّذِينَ خَلَوْا مِن قَبْلِهِمْ قُلْ فَانظُرُوا إِلَىٰ مَعَكُمْ مِنَ الْمُنْتَظِرِينَ ﴿١٠٢﴾
103. Afterwards *nonajjey* ([We] iteratively deliver) Our messengers and whom^r believed they;^z like *tha'leka* (afar-that-it/that)^x (absolute)-right¹⁰⁰ on Us [We] deliver the believers. ثُمَّ نُنَجِّي رُسُلَنَا وَالَّذِينَ ءَامَنُوا كَذَٰلِكَ حَقًّا عَلَيْنَا نُنَجِّي الْمُؤْمِنِينَ ﴿١٠٣﴾

⁹⁵ The word “حق” = “righted^w in “حق” means deserved, became necessary or fitting. The “ت” in “حق” is “التائيت” the feminine “ت” referring to the “word.”

⁹⁶ This “و” is “وَحَالِيَةً” hence: “while.” See إعراب القرآن، لمحمود صافي.

⁹⁷ The “ت” in “آمنت” is “التائيت” the feminine “ت” referring to the “village,” following this “ت” and “word” is a feminine gender in Arabic. Hence believed^w.

⁹⁸ The word “لَوْلَا” is referred to in Arabic as “article of preclusion because of presence,” i.e. some thing did not happen because of some thing else which was there. In other word, in this case, and Allah knows best, no “village” believed except that of Jonah's that did and so benefited from its belief.

⁹⁹ The word “تغني” has double meanings: (1) enriches, (2) suffices. But “enriches” includes suffice and not vice versa. As “enriches” makes rich or richer, makes fuller, more meaningful, or more rewarding whereas “suffices” meets the present needs of a specific task. Hence “enriches” is superior.

¹⁰⁰ The Arabic text says: “حقاً” not “حق” i.e. the word “حقاً” = absolute objective noun, used for strengthening; indicating that such a right, and Allah knows best, is an emphatic right. See إعراب القرآن، لمحمود صافي.

104. Let-say [*you*^s]: O, the mankind, *en (if)* you^c were in doubt of my religion, then not [*I*] worship whom^r you^z worship of lesser than Allah, [and,] but [*I*] worship Allah, Who *yatawaffakum* ([*He*] *fully receives you*^b *dead/while dying*); and I (*had been*) commanded that [*I*] be of the believers.

قُلْ يٰٓأَيُّهَا النَّاسُ إِن كُنْتُمْ فِي شَكٍّ مِّنْ دِينِي فَلَا أَعْبُدُ الَّذِينَ تَعْبُدُونَ مِن دُونِ اللَّهِ وَلَكِن أَعْبُدُ اللَّهَ الَّذِي يَتَوَفَّاكُم وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُؤْمِنِينَ ﴿١٠٤﴾

105. And that *a'qem* (*let-[you]*^s) *uphold/sustain* your^t face (*entity*) for the religion *haneefan*¹⁰¹ (*soundly leaning [you]*^s) and let-not be [*you*^s] assuredly of the *mushbrekeena* (*be-they who partner deities with Allah/he-polytheists*).

وَأَنْ أَقِمَّ وَجْهَكَ لِلدِّينِ حَنِيفًا وَلَا تَكُونَ مِنَ الْمُشْرِكِينَ ﴿١٠٥﴾

106. And let-not invoke [*you*^s] of lesser than Allah what not benefits you^g and nor harms you;^g then *en (if)* you^g did, then verily you^g (*are*) then of the *dha'lemeena*¹⁰² (*injustice-doers*).

وَلَا تَدْعُ مِن دُونِ اللَّهِ مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ فَإِنْ فَعَلْتَ فَإِنَّكَ إِذَا مِن الظَّالِمِينَ ﴿١٠٦﴾

107. And *en (if)* touches/betides you^g Allah by a harm^x then no remover for it^x except Him; and *en* [*He*] wants you^g by a *khayren* (*mercy/goodness/possession-/provision/power/rain*) then no *radda* (*forthwith-returner/forestaller*) for His munificence;^x betides [*He*] by it^x whom^p [*He*] wants of His *eba'de* (*worshippers-/submitters/laves*); and He (*is*) The *Ghafooro* (*iterative Forgiver*), *Ar-Raheemo* (*iterative mercy Giver*).

وَإِنْ يَمَسُّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِلَّا يُرْذِكْ خَيْرٍ فَلَا رَادَّ لِفَضْلِهِ يُصِيبُ بِهِ مَن يَشَاءُ مِّنْ عِبَادِهِ وَهُوَ الْغَفُورُ الرَّحِيمُ ﴿١٠٧﴾

108. Let-say [*you*^s]: O, you the mankind; *qad* (*already and affirmatively*) came (*to*) you^b the right^x from yourⁿ Lord; so whoever *ibtada* (*he became divinely-guided*), verily only *yahtadey* (*he is divinely-guided*) for himself^w and whoever [*he*] strayed then verily only [*he*] strays on it;^w and not I am on you^b surely a custodian.

قُلْ يٰٓأَيُّهَا النَّاسُ قَدْ جَاءَكُمْ الْحَقُّ مِن رَّبِّكُمْ فَمَن اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَن ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا وَمَا أَنَا عَلَيْكُمْ بِوَكِيلٍ ﴿١٠٨﴾

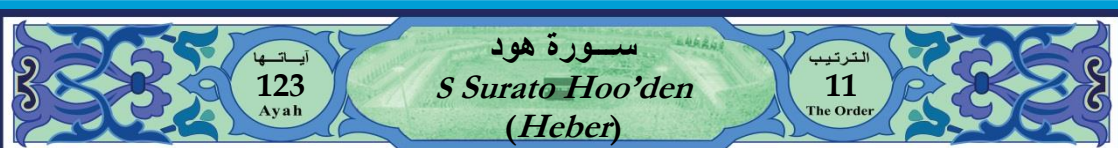
109. And *ettabe'a* (*let-closely follow [you]*^s) what (*is being*) revealed¹⁰³ to you^g and *issber* (*let-hold-on you*^s *patiently*) until Allah rules and He (*is*) *khayro* (*choicer/superior-/worthier*) (*of*) the rulers.

وَأَتَّبِعْ مَا يُوحَىٰ إِلَيْكَ وَأَصْبِرْ حَتَّىٰ يَحْكُمَ اللَّهُ وَهُوَ خَيْرُ الْحَاكِمِينَ ﴿١٠٩﴾

¹⁰¹ The word “حنيفاً” = “مَيْلًا” in this *Ayah* is a predicate construct (for كان), hence “incliner/soundly leaning [*he*]. See إعراب القرآن، لمحمود صافي. The “inclining/leaning” is to the sound religion or faith of Ibraheem's (Abraham's); as he inclined/leaned away from his people's faith which was based on multiple idols' worships.

¹⁰² The “ظالمين” = “the injustice-doers,” as “الظلم” = “injustice.”

¹⁰³ The word “أوحى” in “يُوحَى” denotes at least six different meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded). And “الوحي” is fire or king. See اللسان. +



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me (The iterative Mercy Giver)*

1. *Alif Lam Ra.*¹ a Book^x *uhkemat'* (had been sanctioned and not subsequently abrogated)^w its^x *Aya'te'*^w (Qur'anic statements); afterwards (had-been) expounded^w from *ladon*³ (directly and possessively) *Hakeemen*⁴ (infinite *bekmah*⁵ Possessor), Proficient. الرَّ كُنْتُ أُحْكَمْتُ عَيْنُهُ، ثُمَّ فَصِّلْتُ مِنْ لَدُنْ حَكِيمٍ خَيْرٍ ۝١
2. That let-not worship you^z except Allah; verily I am for you^b from Him *natheeron* (iterative warner) and a *basheeron*⁶ (an iterative teller of pleasant tiding). أَلَّا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي لَكُمْ مِنْهُ نَذِيرٌ وَبَشِيرٌ ۝٢
3. And that *istaghfero*⁷ (let-*seek forgiveness you'*) yourⁿ Lord; afterwards you^z repent to Him, *youtatteao* ([He] let relish the transitory worldly delights for) you^b *mata'an*⁸ (resource for a transitory worldly delight) *hasanan* (ultimate meritorious deed) to *ajalen*⁹ (term-limit) *musamma*¹⁰ (that which is designated and/or named); and *youta'tey* ([He] accords/allots) every munificence possessor His munificence; and *en* (if) diverted you^{c11} so verily I fear-/know¹² (to befall) on you^b a torment (of) a big day. وَأَنِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُمِيعْكُمْ مَتَاعًا حَسَنًا إِلَىٰ أَجَلٍ مُّسَمًّى وَيُؤْتِ كُلَّ ذِي فَضْلٍ فَضْلَهُ. وَإِن تَوَلَّوْا فَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ كَبِيرٍ ۝٣
4. To Allah (is) yourⁿ return; and He (is) over all [thing] Omnipotent. إِلَى اللَّهِ مَرْجِعُكُمْ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۝٤
5. Lo. Verily they, fold they^z their chests to *yastakhfo*¹³ (affirmably conceal they^z) from him/Him;¹⁴ ha, when أَلَا إِنَّهُمْ يَنْتُونُ صُدُورَهُمْ لِیَسْتَخْفُوا ۝٥

¹ See the *Lexicon* attached to this *Translation* for commentary on this.

² The word "أُحْكَمْتُ" is passively constructed word, meaning: they were sanctioned, i.e. they were not subsequently modified.

³ The word "لَدُنْ" is closer than "عِنْدَ" as you can say: "عِنْدِي مَالٌ وَ الْمَالُ لَيْسَ بِقَبْضَتِكَ الْآنَ", thus, "لَدُنْ" which closer spatially and more specific. So, "directly and possessively" seems to indicate such closeness. See *اللسان*.

⁴ See the *Lexicon* attached to this *Translation* for an exposition on the words "الحكيم" and "حَكِيمٌ".

⁵ See the *Lexicon* attached to this *Translation* for "bekma."

⁶ The word "basheeron" is masculine, singular, subjective noun, meaning proclaimer of good tiding, with no English equivalent.

⁷ The word "اسْتَغْفِرُوا" = "اطْلُبُوا الْغُفْرَانَ" = "let-*seek forgiveness you'*." In English there is no seemly way to say: "استغفروا" per se. So I settled for saying: "let-*seek forgiveness you'*."

⁸ The word "مَتَاعٌ" = "mata'an" is rooted in the word "مَتَعَ", with many meanings, among them: resources of transitory worldly delight. See *Lexicon* attached to this *Translation* for more elaboration.

⁹ The word "الْأَجَلُ" means term-limit, see *اللسان*.

¹⁰ The word "musamma" is masculine, singular, subjective noun, meaning: that which is designated and/or named.

¹¹ The word "تَوَلَّوْا", say The Qur'an commentators is really "تَوَلَّوْا", omitted is one of the two successive "تَ", in such a case the implication is that, you^z say: verily I fear/know....."

¹² Linguistically the word "خَفْتُ" carries dual meanings: (1) [I] feared and (2) [I] knew. Both could apply.

¹³ See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word.

¹⁴ The pronoun "ه" in the word "منه" some say refers to Mohammad (SAWS) because when he passes by the hypocrites they bend their chest and cover their faces to conceal their identity from him. However, some others =

yastaghsbanma (affirmably overlay they^z) their garments, [He] knows what they^z conceal and what they^z disclose; verily He (is) Omniscient by the chests' possession.

مِنْهُ أَلَا حِينَ يَسْتَغْشُونَ ثِيَابَهُمْ يَعْلَمُ مَا يُسْرُونَ وَمَا يُغْلِبُونَ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٥﴾

6. And not of *dabba'ten*^{w15} (*she-moving-creature*), in the Earth^w except on Allah (is) its^w *re'z'qa*^x (*provision-/victuals-for sustenance*)^x and [He] knows its^w *musta-garra*^x (*long-term-abode/ultimate realization*)^x and its^w storage,^{x16} all (are) in a book manifest.

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا كُلٌّ فِي كِتَابٍ مُبِينٍ ﴿٦﴾

7. And He Who created the Heavens^w and the Earth^w in six days^x and [was] His *Arsho*^{x17} (*Throne of Kingship*)^x over the water, to essay you^b [He]: which^x (of) you^b (is) *absa'no*¹⁸ (*perfecter and beautifuler*)^x a work; and *la'en* (*indeed if*) you^g said: verily you^b (are) *mub'othoona*¹⁹ (*ones to be resurrected*) after death, surely assuredly²⁰ say who^r unbelieved they:^z *en* (*not*) this except a magic manifest.

وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَلَئِنْ قُلْتُمْ إِنَّا كُنتُمْ مَبْعُوثُونَ مِنْ بَعْدِ الْمَوْتِ لَيَقُولَنَّ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا سِحْرٌ مُبِينٌ ﴿٧﴾

8. And *la'en* (*indeed if*) We delayed *a'n* (*off*) them the torment to *ummaton*^{w21} (*period*)^w *ma'adodatan*^{w22} (*short-/countable*)^w verily assuredly²³ say they^z what imprisons it^{x,24} lo, day [*it*^x] comes (to) them (is) not *massroofan* (*that which is being diverted*) *a'n* them; and *haqa* (*deservedly besieged*) by them what they^z were by it^x *yastab'zeona* (*affirmably jest/jest they*).^z

وَلَئِنْ أَخَّرْنَا عَنْهُمُ الْعَذَابَ إِلَىٰ أُمَّةٍ مَّعْدُودَةٍ لَيَقُولُنَّ مَا يَحْبِسُهُ أَلا يَوْمَ يَأْتِيهِمْ لَيْسَ مَصْرُوفًا عَنْهُمْ وَحَافٍ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٨﴾

9. And *la'en* (*indeed if*) We (*caused*) the mankind (*to*) taste from Us a mercy^w afterwards We wrested it^w from him, verily he (is) surely *ya'oson* (*iteratively despairful*), *kafooron*²⁵ (*multitudinously ingrate/unbeliever*).

وَلَئِنْ أَذَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً ثُمَّ نَزَعْنَاهَا مِنْهُ إِنَّهُ لَيَكُوشٍ كَافُورٌ ﴿٩﴾

= say the pronoun “هـ” refers to Allah. See إعراب القرآن، لمحمود صافي and النذر المصون، لـ احمد الحلبي. It seems to me more to Mohammad (SAWS), as nothing is concealable from Allah (SWT).

¹⁵ For lack of a better term I chose a “she-moving-creature” for “دابة,” as a simple “she-creature” (alone) will not do, because a “rock” is a “she-creature” but it does not have apparent motility.

¹⁶ Its storage is where it is buried or it remains after its death.

¹⁷ See the Lexicon attached to this Translation for more elaboration on this wondrous word.

¹⁸ There is no English word for أحسن = *absane*. Both words *perfecter* and *beautifuler* are in their adjective sense.

¹⁹ The word “mub'othoon” is a masculine plural objective noun for which there is no English equivalent.

²⁰ The word “assuredly” is here used to intensify the word “say” as in Arabic it is “يقولن.”

²¹ The word “أمة” has more than a dozen different meanings, among them a period. See الهادي.

²² The pronoun “هـ” in the word “معدودة” refers to “أمة” = “while” which is a feminine gender, so its reference must be feminized. Hence, ^w.

²³ The “ل” in “ليقولن” is a juratory “ل” = “القسم” amounting to = “التأكيد,” i.e. affirmation, expressed by “assuredly.”

²⁴ The first “it^w” in this *Ayah* refers to the “while” (أمة) a feminine gender, the second “it^x” refers to “torment” (العذاب) a masculine gender.

²⁵ The word “كفور” is masculine noun, denying Allah’s multiple favors, i.e. he is a multitudinous ingrate/unbeliever.

10. And *la'en* (indeed if) We (caused) him (to) taste a boon²⁶ after a misery^w touched^w/betided^w him, surely assuredly²⁷ says [he]: went away the *sayye'aa'to*^w (demeritorious-deeds)^w a'n (off) me; verily he surely (is) a reveler/rejoicer prideful. وَلَئِنْ أَذَقْنَاهُ نِعْمَةً بَعْدَ ضَرْأَةٍ مَسَّتْهُ لَيَقُولَنَّ ذَهَبَ السَّيِّئَاتُ عَنِّي إِنَّهُ لَفَرِحٌ فَخُورٌ ﴿١٠﴾
11. Except whom^r *ssabaro* (they^z held on patiently) and they^z worked the righteous-works^w those for them (are) forgiveness^w and a big remuneration. إِلَّا الَّذِينَ صَبَرُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ﴿١١﴾
12. So *la'alla* (craving currently unavailable deed that, perhaps) you^g (are) leaving/leaver-(of) some (of) what (is being) revealed²⁸ to you^g and *dha'egon*²⁹ (temporarily constrained) by it^x your^t chest that they^z say: *lawla* (why have not been) descended on him a treasure or came with him an angel; verily only you^s (are) *natheeron* (iterative warner) and Allah over all [thing] (is) Custodian. فَلَعَلَّكَ تَارِكٌ بَعْضَ مَا يُوحَىٰ إِلَيْكَ وَضَائِقٌ بِهِ صَدْرُكَ أَنْ يَقُولُوا لَوْلَا أُنْزِلَ عَلَيْهِ كُتُبٌ أَوْ جَاءَهُ مَعَهُ مَلَكٌ إِنَّمَا أَنْتَ نَذِيرٌ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ﴿١٢﴾
13. Or say they:^z *iftraho* ([he] crafted it^x as a lie for fraudulent end); let-say [you]^s: then *oto* (let-produce-/bring forth you^z) by ten *Sumwaren*^w (Qur'an Subdivisions)^w *muftaraya'ten* (crafted lies for fraudulent ends)^w like it^x and let-summon you^z whom^r you^c could of lesser than/without Allah, *en* (if) you^c were *ssadeqeena* (always truth enforcers). أَمْ يَقُولُونَ افْتَرَيْنَاهُ قُلْ فَأْتُوا بِعَشْرِ سُورٍ مِثْلِهِ مُفْتَرِيَةٍ وَادْعُوا مِنِ اسْتَطَعْتُمْ مِّنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٣﴾
14. So *ellam* (if not) *yestajeebo*³⁰ (they^z compliantly-answer) for you^b then let know you^z that only (it^x) (had been) descended by Allah's knowledge and that no an *elaha* (a deity) except Him; so are you^f Muslims.³¹ فَكَلِمَ يَسْتَجِيبُوا لَكُمْ فَأَعْلَمُوا أَنَّمَا أُنْزِلَ بِعِلْمِ اللَّهِ وَأَنْ لَا إِلَهَ إِلَّا هُوَ فَهَلْ أَنْتُمْ مُّسْلِمُونَ ﴿١٤﴾
15. Whoever [he] was wanting the life^w (of) the world^w and its^w adornment^w [We] fulfill³² to them their works in it;^w and they (are) in it^w not (to be) diminished-/undervalued.³³ مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا نُوفٍ إِلَيْهِمْ أَعْمَلَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُبْخَسُونَ ﴿١٥﴾

²⁶ See the *Lexicon* attached to this Translation for “na’ama”=“ne’amah” = (“boon”).

²⁷ See footnote 23 above regarding “القسم”.

²⁸ The word “أوحى” in “يُوحَى” denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded). And “الوحي” is fire or king. See اللسان.

²⁹ It is stated in 1411هـ حسين بن أبي العز الهمداني that “dha’eq”=“ضائق” because “dha’egon”=“ضائق” indicates a transitory condition. is used instead of “dhayyegon”=“ضيق”.

³⁰ The word “يستجيب” is rooted in “استجاب,” meaning: favorably/compliantly answered, not just answered. See الهادي.

³¹ That is became submitters, surrenderors to Allah.

³² The word “نوف” from “الوفاء,” “التمام,” meaning gathering the last component of any obligation to make it a whole. Thus, “نوف” means endeavor and gather the last part of an obligation to fully fulfill it.

³³ The word “بخس” in “يُبْخَسُونَ” carries two distinct but supportive or almost synonymous meanings: (1) =

16. Those who^r (are) not for them in the Hereafter^w except The Fire^w and miscarried what *ssana'ao*³⁴ (carefully-crafted they^r) in it^{w35} and (is) a falsehood^x what they^z were working. أُولَئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ وَحِطَّ مَا صَنَعُوا فِيهَا وَبَدَّلَ مَا كَانُوا يَعْمَلُونَ ﴿١٦﴾
17. Is then who^p [be] [was] on an evidence^w from his Lord, and follows/recites³⁶ him/it^{x37} a witnesser-/testifier³⁸ from Him, and of before him/it^x *Mosa's* (Moses') book (distinctly):³⁹ principal and mercy;^w those they^z believe by him/it^x and whoever unbelieves [be] by him/it^x of the parties then The Fire^w (is) his appointment; so let not *tako*⁴⁰ ([you^s] be) in dubitancy^{w41} of it;^x verily it^x (is) the right^x from your^t Lord [and,] but most the mankind not believe they.^z أَفَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِ وَيَتْلُوهُ شَاهِدٌ مِّنْهُ وَمِنْ قَبْلِهِ كُتِبَ مُوسَىٰ إِمَامًا وَرَحْمَةً أُولَئِكَ يُؤْمِنُونَ بِهِ. وَمَنْ يَكْفُرْ بِهِ. مِنَ الْأَحْزَابِ فَالْنَارُ مَوْعِدُهُ. فَلَا تَكُ فِي مِرْيَةٍ مِّنْهُ إِنَّهُ الْحَقُّ مِن رَّبِّكَ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ ﴿١٧﴾
18. And who^a (is) wronger⁴² than who^p *ifira* ([be] crafted a lie for fraudulent end) on Allah an untruth; those (are to be) exhibited they^z on⁴³ their Lord and say the witnesses:⁴⁴ these, (are) who^r lied they^z on their Lord; Lo. Allah's curse (is) on the *dha'lemeena*⁴⁵ (injustice-doers). وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أُولَئِكَ يُعْرَضُونَ عَلَىٰ رَبِّهِمْ وَيَقُولُ الْأَشْهَادُ هَؤُلَاءِ الَّذِينَ كَذَبُوا عَلَىٰ رَبِّهِمْ أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ ﴿١٨﴾
19. Who^r they^z repel a'n (off) Allah's path, and *yabghonaba* (they^z earnestly-quest it^w) crookedly, and they (are) by the Hereafter^w they (are) unbelievers. الَّذِينَ بَصُودًا عَنِ سَبِيلِ اللَّهِ يَبْغُونَهَا عِوَجًا وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ ﴿١٩﴾
20. Those not (had been) weakeners/enfeeblers in the Earth^w and not [was] for them of lesser than-/without Allah of *aw'leyaa*⁴⁶ (guardians/allies); (to أُولَئِكَ لَمْ يَكُونُوا مُعْجِزِينَ فِي الْأَرْضِ وَمَا كَانَهُمْ مِّنْ دُونِ

= under-value, (2) diminish the value.

³⁴ The word “صنعوا” is rooted in the verb “صنع,” which means (1) carefully chose, or (2) carefully crafted or tried to approach perfection in making of (anything) or upbringing of any human or animal.

³⁵ That is in this world.

³⁶ The Arabic word used is “يتلو” which could mean either (1) recites, or (2) succeeds or follows.

³⁷ The pronoun “هـ” in “يتلوه,” “منه,” and “قبله” could refer to (1) the “evidence,” or (2) The Qur'an, in which case “recites” refers to the Prophet or the Arch Angel Geranial. See *الدر المصون، د احمد الحلبي*.

³⁸ This “witnesser/testifier” could mean, and Allah knows best, Arch Angel Genial, who follows the aforementioned evidence or recites The Qur'an to Mohammad (SAWS).

³⁹ The word “اماما” has many meanings leading among them is being the “principal,” to be followed, also “principal” and “mercy” are “حال”=adverbs or “تمييز”=distinctions. For distinction seems to me more applicable.

⁴⁰ Tako=ta'kon, shortened for resoluteness and assertiveness.

⁴¹ The word “مرية” strictly linguistically speaking, is “الشك و الجدل.” See التاج و الهادي، و اللسان. Although some scholars, say it is “التردد في الشيء” which is the result of the “مرية” and not the “مرية” itself.

⁴² See the Lexicon attached to this Translation for “ظالم”=“فاعل الظلم”=“injustice-doer” and “اظلم”=“wronger.”

⁴³ It is important to note here that “على”=“on,” is adverb of time/place, i.e. circumstantial, state or condition. See *المعني*.

⁴⁴ The word “witnessers”=“الأشهاد” could also mean “the Prophets,” according to some. See *اللسان*.

⁴⁵ The “ظالمين”=“the injustice-doers,” as “الظلم”=“injustice.” See the Lexicon attached to this Translation.

⁴⁶ The word “اولياء” could also mean, among them: protector, friend.

be) doubled for them the torment, they^z were not bearing the hearing and they^z were not sighting-/discerning.

اللَّهُ مِنْ أُولَئِكَ يُضَعِّفُ لَهُمُ الْعَذَابَ مَا كَانُوا يَسْتَطِيعُونَ السَّمْعَ وَمَا كَانُوا يُبْصِرُونَ ﴿٢٠﴾

21. Those, who^r lost they^z their selves^w and strayed a'n (regarding) them what they^z were *yafstarona* (they^z craft a lie for fraudulent end).

أُولَئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ وَصَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿٢١﴾

22. La'jaram⁴⁷ (inevitably-right) that they, in the Here-after,^w they (are) the *akhsarona* (most losers).

لَا جَرَمَ أَنَّهُمْ فِي الْآخِرَةِ هُمُ الْآخْسَرُونَ ﴿٢٢﴾

23. Verily who^r believed they^z and worked they^z the righteous-works^w and *akhbato*⁴⁸ (quieted-submissively they^z) to their Lord, those (are) the Paradise's^w companions they (are) in it^w immortals.

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَخْبَتُوا إِلَىٰ رَبِّهِمْ أُولَئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ ﴿٢٣﴾

24. A parable/example (of) the bi-teams (zi) like the blind and the deaf and the *ba'sseere*⁴⁹ (keen seer) and the *samee'ey* (sharp-hearer) do *yastawe'ya'ne* (the twain equal/even) a parable/example; do then not you^z reminisce.

مَثَلُ الْفَرِيقَيْنِ كَالْأَعْمَىٰ وَالْأَصْمَىٰ وَالْبَصِيرِ وَالسَّمِيعِ هَلْ يَسْتَوِيَانِ مَثَلًا أَفَلَا تَذَكَّرُونَ ﴿٢٤﴾

25. And *laqad* (verily, already and affirmatively) We sent Noohan (Noah) to his people: verily I am for you^b *natheeron* (iterative warner) manifest.

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ إِلَىٰ لَكُمْ نَذِيرٌ مُّبِينٌ ﴿٢٥﴾

26. That not you^z worship except Allah; verily I fear-/know⁵⁰ (to fall) on you^b a torment (of) a painful day.

أَنْ لَا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ أَلِيمٍ ﴿٢٦﴾

27. Then said the chiefs, who^r unbelieved they^z of his people: not we see you^g except a human like us; and not we see *ettaba'aka* (closely-followed you^g) except whom^r they (are) our lows by first/apparent opinion/thought; and not we see for you^b on us of a munificence^x rather we presume you^b (are) liars.

فَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ مَا رَبُّكَ إِلَّا بَشَرٌ مِثْلُنَا وَمَا رَبُّكَ اتَّبَعَكَ إِلَّا الَّذِينَ هُمْ أَرَادُوا أَنْ يَنْزِلُوا بَادِيَ الْوَأْيِ وَمَا رَأَىٰ لَكُمْ عَلَيْنَا مِنْ فَضْلٍ بَلْ نَظُنُّكُمْ كَاذِبِينَ ﴿٢٧﴾

28. Said [he]: O, my people, did you^c see *en* (if) I [was]/were on an evidence^w from my Lord and *aa'taney* ([He] accorded/gave me) a mercy^w from *ende* (by munificence of/by Rule of) Him and (had been)

قَالَ يٰقَوْمِ أَرَأَيْتُمْ إِنْ كُنْتُ عَلَىٰ بَيِّنَةٍ مِّنْ رَبِّي وَءَانِنِي رَحْمَةً مِّنْ عِنْدِهِ فَعُصِيَتْ عَلَيْكُمُ أُنْزِلَتْكُمْ هَا وَاتَّبَعَتْ

⁴⁷ The word “لا جرم” means *inevitably-right*. See الناج. To make the Arabic “لا” corresponds to the English counterpart “not” the “inevitable” is legitimately modified to “not-avoidable” and “rightly” is of course added to it to complete the meaning. Thus, “لا جرم” = “Not avoidable rightly” = inevitably right.

⁴⁸ The word “أخبتوا” = “*akhbato*,” is rooted in “خبت” meaning: *quieted and submitted*. As the “المخبتين” = “الذين” see البصائر. Hence, *quieted and submitted* i.e. for their Lord.

⁴⁹ البصير and السميع are of Allah's names, but also could mean a person who is a *keen seer* and *sharp hearer*, respectively, as in this case.

⁵⁰ Linguistically the word “خفت” carries *dual* meanings: (1) *feared* and (2) *knew*. Both meanings could apply.

obscured^w on you^b do we obligate you^b (to) it^w while you^f (are) for it^w dislikers.

لَهَا كَرِهُونَ ﴿٢٩﴾

29. And O, my people: not [I] ask you^b on it^{x51} a possession; *en* (not) my remuneration except on Allah, and I am not sure an ouster (of) whom^r believed they;^z verily they (are) their Lord's *molago* (meters with); [and, but] I see you^b a people *tajhaloona*⁵² (you act ignorantly or incorrectly).

وَيَقُولُ لَا أَسْأَلُكُمْ عَلَيْهِ مَا لَّا إِن أَجْرِي إِلَّا عَلَى اللَّهِ وَمَا أَنَا بِطَارِدٍ الَّذِينَ ءَامَنُوا إِنَّهُمْ مُلْكُوا رَبِّهِمْ وَلَيْكُفَّ أَرْكَكُمْ قَوْمًا تَجْهَلُونَ ﴿٢٩﴾

30. And O, my people: who^a (shall) succor me of Allah *en* (if) I ousted them; do then not you^z reminisce.

وَيَقُولُ مَنْ يَنْصُرُنِي مِنَ اللَّهِ إِن طَرَدْتُهُمْ أَفَلَا تَذَكَّرُونَ ﴿٣٠﴾

31. And not [I] say for you^b I have Allah's treasures and not [I] know the invisible and not [I] say that I am an angel and not [I] say for whom^r disdain yourⁿ eyes, never Allah you^{atey} (accords/gives) them *kbayran* (desirables/possessions/goodness), Allah (is) knowinger by what (is) in their selves,^w verily I then surely of the *dha'lemeena*⁵³ (injustice-doers).

وَلَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ إِنِّي مَلَكٌ وَلَا أَقُولُ لِلَّذِينَ تَزْدِرِي أَعْيُنُكُمْ لَن يُؤْتِيَهُمُ اللَّهُ خَيْرًا اللَّهُ أَعْلَمُ بِمَا فِي أَنْفُسِهِمْ إِنِّي إِذًا لَمِنَ الظَّالِمِينَ ﴿٣١﴾

32. Said they:^z O, Noobo (Noah) *qad* (already and affirmatively) you^g disputed us and you^g swelled our disputation, so *eetee* (let-[you^s] produce/bring to pass for) us by what [you^s] promise us *en* (if) you^g were of the *ssa'dequeena* (always-truth-enforcers).

قَالُوا يَنْتُحُ قَدْ جَدَلْتَنَا فَكَثُرَتْ جِدَلْنَا فَأَيْنَا بِمَا تَعِدُنَا إِن كُنْتَ مِنَ الصَّادِقِينَ ﴿٣٢﴾

33. Said [he]: verily only *ya'atee*^x (betides/eventuate)^x you^b by it^x Allah if [He] wills and not you^f (are) surely weakeners/enfeeblers.

قَالَ إِنَّمَا يَأْتِيَكُمْ بِهِ اللَّهُ إِن شَاءَ وَمَا أَنْتُمْ بِمُعْجِزِينَ ﴿٣٣﴾

34. And not benefits you^b my *noss'h*⁵⁴ (sincere-counsel) *en* (if) I wanted to *an'ssa'ho* (sincerely-counsel) for you^b *en* [was] Allah wanting to *youghweykom*⁵⁵ ([He]: causes indulgent straying of and so disappointment to you^z); He (is) yourⁿ Lord and to Him (to be) returned you.^z

وَلَا يَنْفَعُكُمْ نُصْحِي إِن أَرَدْتُ أَن أَنْصَحَ لَكُمْ إِن كَانَ اللَّهُ يُرِيدُ أَن يُغْوِيَكُمْ هُوَ رَبُّكُمْ وَلِإِيهِ تُرْجَعُونَ ﴿٣٤﴾

⁵¹ The pronoun “هـ” in “عليه” possibly refers to his: (1) warning^x or religion^x or announcement^x. See *الذر المصون*, لـ احمد الحلبي.

⁵² The word “تجاهلون”=“*tajhaloon*” is rooted in “جهل” meaning: (1) was ignorant of, (2) believed in some thing contrary to reality, (3) did something not correct.

⁵³ The “ظالمين” = “the injustice-doers,” as “الظلم” = “injustice.” See the *Lexicon* attached to this Translation.

⁵⁴ The word “نصح” in “نصحي” in Arabic defines and implies more than its English supposed equivalent “advised.” The Arabic “نصح” = “أخلص القول فيما فيه الخير للمنصوح” i.e. he sincerely-counseled or genuinely-opined the advisee as to what is best for him. However, in English the words “counseled” or “advised” mean simply given opinion (presumably, not necessarily) as to the best course of action the advisee should take or do. Hence, the qualifying word “sincerely” is necessary to manifest the distinction.

⁵⁵ The word “غوى” in “يغويكم” = “إنهمك في الضلال وخاب,” so be: indulgently strayed and was disappointed. See *اللسان*.

35. Or they^z say: *iftrabo* ([he] crafted it^x as a lie for fraudulent end); let-say [you^s]: *en (if) iftaraytobo* (I crafted it^x as lie for fraudulent end) then on me (is) my crime and I (am) a disclaimant/absolver⁵⁶ (of myself) of what *toj'remona*⁵⁷ (crime-(commit you^z)).

أَمْ يَقُولُونَ افْتَرَيْنَاهُ قُلْ إِن
افْتَرَيْنَاهُ فَعَلَىٰ عِزِّ رَبِّیْ وَأَنَا بَرِیءٌ
مِّمَّا تُجْرِمُونَ ﴿٣٥﴾

36. And (had been) revealed⁵⁸ to Noohen (Noah), verily it:^{x59} never believe of your^t people except who^p [he] *qad* (already and affirmatively) believed; so let-not anguish/sorrow [you^s] by what they^z were doing.

وَأُوحِيَ إِلَىٰ نُوحٍ أَنَّهُ لَنْ يُؤْمِنَ
مِنْ قَوْمِكَ إِلَّا مَنْ قَدْ ءَامَنَ فَلَا
تَبْتَئِسْ بِمَا كَانُوا يَفْعَلُونَ ﴿٣٦﴾

37. And *issna'a*⁶⁰ (let-carefully craft [you^z]) the *folka* (Ark), by Our Eyes and Our revelation; and let-not address Me [you^s] in whom^r *dbalamo*⁶¹ (they^z wronged); verily they are *mugbraghoona*⁶² (they who are to be drowned).

وَأَصْنَعُ الْفُلَکَ بِأَعْيُنِنَا وَوَحِّينَا وَلَا
تَخْطُبْنِي فِي الَّذِينَ ظَلَمُوا إِنَّهُمْ
مُعْرِفُونَ ﴿٣٧﴾

38. And *yassna'o*⁶³ ([he] carefully-crafts) the *folka* (Ark) and every-when passed by him chiefs of his people, they^z scoffed of him; said [he]: *en (if) you^z scoff of us*, verily we (are) scoffing of you^b just-as you^z scoff.

وَيَصْنَعُ الْفُلَکَ وَكَلَّمَا مَرَّ عَلَيْهِ
مَلَأَ مِنْ قَوْمِهِ سَخِرُوا مِنْهُ قَالَ إِن
تَسْخَرُونَ مِنَّا فَإِنَّا نَسْخَرُ مِنْكُمْ كَمَا
تَسْخَرُونَ ﴿٣٨﴾

39. So will know you^z (to) whom^p *ya'atey* (comes to) him a torment disgracing him and betides/legitimizes on him a sustainer torment.

فَسَوْفَ تَعْلَمُونَ مَنْ يَأْتِيهِ عَذَابٌ
يُخْزِيهِ وَيَحِلُّ عَلَيْهِ عَذَابٌ مُّقِيمٌ ﴿٣٩﴾

40. Until if came Our command and *fara* (gushed-forth) the *tannoro* (kiln/land surface/day-break), said We: let-load [you^s] in it^w of each a pair⁶⁴ (male and female) two and your^t family^w except whom^p preceded on him the say and who^p [he] believed; and not believed with him except a few.

حَتَّىٰ إِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُّورُ
قُلْنَا احْمِلْ فِيهَا مِنْ كُلِّ زَوْجَيْنِ
أُثْنَيْنِ وَأَهْلَكَ إِلَّا مَنْ سَبَقَ عَلَيْهِ
الْقَوْلُ وَمَنْ ءَامَنَ وَمَا ءَامَنَ مَعَهُ
إِلَّا قَلِيلٌ ﴿٤٠﴾

41. And said [he]: let-embark you^z in it^w by Allah's name, its^w course and its^w anchorage; verily my

وَقَالَ أَرْكَبُوا فِيهَا بِسْمِ اللَّهِ

⁵⁶ The word “*بريء*,” “*فعل*,” “*على وزن*” or “*مفعول به*” In this case, “*فعل*,” masculine, singular noun.” Thus, “disclaimant” in the sense of *he* (the Prophet, SAWS) disclaims (frees) himself of what others do and include him as part of them, as in this case, where they associate partners with Allah and he refuses to associate with them or with what they claim. In other words, he disclaims/absolves himself from such associations.

⁵⁷ The words “*تجرمون*” unfortunately there is no English correspondent. Hence I say for “*تجرمون*”: *you crime-commit*.

⁵⁸ See footnote 28 above regarding reveal.

⁵⁹ This “*If*” refers the truth of the matter, a masculine gender in Arabic.

⁶⁰ The word “*اصنع*” is rooted in the verb “*صنع*,” which means (1) carefully chose, or (2) carefully crafted or tried to approach perfection in making of (anything) or upbringing of any human or animal.

⁶¹ See the *Lexicon* attached to this Translation for “*ظالم*”=“*فاعل الظلم*”=“*injustice-doer*” and “*ظلم*”=“*wronged*.”

⁶² The word “*mugbraghoon*” is masculine, plural objective noun, for which there is no English equivalent, meaning they who are to be drowned.”

⁶³ See footnote 60 above regarding “*صنع*.”

⁶⁴ That is a male and a female.

Lord (is) surely *Ghafooron* (iterative Forgiver), *Raheemon* (iterative mercy Giver). مَجْرِبَهَا وَمَرَسَهَا إِنَّ رَبِّي لَغَفُورٌ رَحِيمٌ ٤١

42. And she runs^w by them in a surge like the mountains, and called *Noohon* (*Noah*) his son, while he [was] in an isolation, O, my little-son⁶⁵ let-embark [you^s] with us and let-not be [you^s] with the unbelievers. وَهِيَ تَجْرِي بِهِمْ فِي مَوْجٍ كَالْجِبَالِ وَنَادَى نُوحٌ ابْنَهُ وَكَانَ فِي مَعْرِلٍ يَبْنَئِ أَرْكَبَ مَعَنَا وَلَا تَكُنْ مَعَ الْكَافِرِينَ ٤٢

43. Said [he]: I shall lodge/retreat to a mountain *ya'asemo* (*safeguards*) me from the water; said [he]: no *a'asema* (*guardian*) today of Allah's command, except whom^p *rahema*⁶⁶ ([He] *had been mercy-given*); and interposed between them both the surge, so [he] [was] of the *mughragheena* (*they who were drowned* قَالَ سَأُوۡدِيٓ إِلَىٰ جَبَلٍ يَّعِصُنِي مِنَ الْمَاءِ قَالَ لَا عَاصِمَ الْيَوْمَ مِنْ أَمْرِ اللَّهِ إِلَّا مَنْ رَحِمَهُ وَحَالٌ بَيْنَهُمَا الْمَوْجُ فَكَانَ مِنَ الْمَغْرُقِينَ ٤٣

44. And (*had been*) said: O, Earth^w let swallow [you^y] your^y water; and O, Heaven^w let-withhold [you^y] (*your^y rain*); and (*had been*) imbibed the water and the matter (*had been*) finished; and it^w (*the Ark^w*) set-she^y ⁶⁷ on the *Judey* (*mount*) and (*had been*) said: away for the people, the *dha'lemeena*⁶⁸ (*injustice-doers*). وَقِيلَ يَٰأَرْضُ اأَبْلَعِي مَآءَكَ وَنَسَمَآءُ أَقْلِي وَغِيصَ الْمَآءِ وَفُضِيَ الْأَمْرُ وَاسْتَوَتْ عَلَىٰ الْجُودِيِّ وَقِيلَ بُعْدًا لِلْقَوْمِ الظَّالِمِينَ ٤٤

45. And called *Noohon* (*Noah*) his Lord; so said [he]: (O), my Lord, verily my son (is) of my family and truly Your^t promise (is) the right and You^s (*are*) the wisest⁶⁹ (*of*) the rulers. وَنَادَىٰ نُوحٌ رَبَّهُ فَقَالَ رَبِّ إِنَّ ابْنِي مِنۢ أَهْلِي وَإِنَّ وَعْدَكَ الْحَقُّ وَأَنتَ أَحْكَمُ الْحَاكِمِينَ ٤٥

46. Said [He]: O, *Nooho* (*Noah*) verily he (is) not of your^t family;^w verily he (is) other than a righteous work; so let-not [you^s] ask Me what not for you^g by it^x a knowledge; verily I admonish/exhort you^g to [you^s] be of the *jabileena*⁷⁰ (*they who act ignorantly or incorrectly*). قَالَ يٰنُوحُ إِنَّهُ لَيْسَ مِنۢ أَهْلِكَ إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ فَلَا تَسْأَلْنِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنِّي أَعْطُكَ أَن تَكُونَ مِنَ الْجَاهِلِينَ ٤٦

47. Said [he]: O, my Lord, verily I refuge by You^g that [I] ask You^g what not for me by it^x knowledge; and *en* (*if*) not⁷¹ [You^s] forgive for me and *tarhamney* قَالَ رَبِّ إِنِّي أَعُوذُ بِكَ أَنْ أَشْكَكَ مَا لَيْسَ لِي بِهِ عِلْمٌ وَإِلَّا تَغْفِرْ لِي

⁶⁵ The word “بُنَى” is the diminutive of son, said as an *endearment* to a beloved son.

⁶⁶ The word “رحمة” = “mercy” in Arabic “رحمة” is *unlike* its English equivalent, in that “رحمة” can be *conjugated* into *verbs* of the past, present, future, active, passive, etc. As in this case, it is constructed in the past-tense for the masculine singular. There is no way to exactly render this in English *per se*. So the closest is to possibly say: “perhaps You mercy-gave,” thus introducing the idea of “mercy-given” which the Arabic text does not really say *per se*. The Arabic says, as if to say: *perhaps You mercied*,” which cannot be said in correct English, as there is no such word as “mercied.”

⁶⁷ That is *came-to-rest*.

⁶⁸ The “ظالمين” = “the injustice-doers,” as “الظلم” = “injustice.” See the *Lexicon* attached to this *Translation*.

⁶⁹ The word “أحكم” has *no* English equivalent *per se*; however only in the sense of having the *absolute knowledge* and *absolute justice* and *infinite divine wisdom*. Thus, His “rule” would be the *wisest* and *best possible ruling*.

⁷⁰ The word “جاهلين” = “jabileena” is rooted in “جهل” meaning: (1) was ignorant of, (2) *believed* in some thing *contrary* to reality, (3) *did* something *not* correct. So the “jabileena” are *they who act ignorantly or incorrectly*.

⁷¹ The colon (:) here is intended to shoe that the word “not” applies to *both* (1) forgive for me *and* give me mercy, in other words: *not* forgive for me and *not* give me mercy.

([You^s] mercy-give me) I (shall) be of the losers.

وَنَرَحِمَنَّ أَكُنْ مِنَ الْخَاسِرِينَ ﴿٤٧﴾

48. (Had been) said: O, Noobo (Noah) ebbett (let-immigrate-/emigrate/dwell [you^s]) by peace from Us and blessings^{w72} on you^g and on umammen^w (Allah's creatures)^w of whom^r (are) with you^g; and umamum^w shall numatte'aobum ([We] let them relish the transitory worldly delight); afterwards touches them from Us a painful torment.

قِيلَ يَنْتُحْ أَهْبِطْ بِسَلَامٍ مِنَّا وَبَرَكَاتٍ عَلَيْكَ وَعَلَى أُمَمٍ مِّمَّنْ مَعَكَ وَأُمَمٌ سَنُمَتِّعُهُمْ ثُمَّ يَمَسُّهُمْ مِنَّا عَذَابٌ أَلِيمٌ ﴿٤٨﴾

49. Telka^w (she-that-afar-it^w/those^w) (are) of the invisible an'ba'e⁷³ (significant-and-availing-news) reveal⁷⁴ it^w [We] to you^g not you^g were, knowing it^w you^s and nor your^t people of before this^x; so issber (let-hold on patiently you^s), verily the consequence^w (is) for the muttageena (reverential guards against Allah's displeasure).

تِلْكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهَا إِلَيْكَ مَا كُنْتَ تَعْلَمُهَا أَنْتَ وَلَا قَوْمُكَ مِن قَبْلِ هَذَا فَاصْبِرْ إِنَّ الْعَقِيبَةَ لِلْمُتَّقِينَ ﴿٤٩﴾

50. And to Aaden⁷⁵ their brother Hoodan (Heber) said [he]: O, my people let-worship you^z Allah, not for you^b of an elahen (a deity) other than Him, en (not) you^f (are) except musta'rona (crafter of lies for fraudulent end).

وَالِىَ عَادِ أَخَاهُمْ هُودًا قَالَ يَنْفَوْرُ أَعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ إِنْ أَنْتُمْ إِلَّا مُفْتَرُونَ ﴿٥٠﴾

51. O, my people: not [I] ask you^b on it^x a remuneration, not my remuneration except on Who fattara ([He] had innately-perfectly-originated) me, do then not cerebrate you.^z

يَنْفَوْرُ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِنْ أَجْرِيَ إِلَّا عَلَى الَّذِي فَطَرَنِي أَفَلَا تَعْقِلُونَ ﴿٥١﴾

52. And O, my people: istaghfero⁷⁶ (let-seek forgiveness you^z) (from) yourⁿ Lord; afterwards let-you^z repent to Him, [He] sends the Heaven^w on you^b abundantly (showering) and [He] augments you^b strength to yourⁿ strength; and let-not divert you^z (as) criminals.

وَيَنْفَوْرُ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا وَيَزِدْكُمْ قُوَّةً إِلَى قُوَّتِكُمْ وَلَا تَتَوَلَّوْا مُجْرِمِينَ ﴿٥٢﴾

53. Said they:^z O, Hoodo (Hebert), not came/produced you^g (to) us by an evidence;^w and not we, surely (are) leavers/leaving our deities^w because⁷⁷ (of) your^t say; and not we (are) for you^g surely believers.

قَالُوا يَهُودُ مَا جِئْتَنَا بِبَيِّنَةٍ وَمَا نَحْنُ بِتَارِكِي آلِهَتِنَا عَنْ قَوْلِكَ وَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ ﴿٥٣﴾

⁷² The word “بركة,” the plural of which is “بركات,” meaning: “multitudinous goodness and worthiness.”

⁷³ For the Arabic word “anaba’a”= the plural for “نبا” for which there is no English equivalent. As it is (1) a singular noun; and (2) it means: “significant-and-availing-news,” not just any news. Its avail is its useful knowledge. And (3) to denote the significance and avail, and for lack of a better word, I chose to transliterate and explain by saying: “significant-and-availing-news,” as the word “news” per se is very inadequate to convey the نبا. Clearly the word “tiding”=“خبر” is unfit, as it primarily denotes simple “information,” and “نبا” denotes and connotes more momentous knowledge. See الراغب.

⁷⁴ See footnote 28 above regarding reveal.

⁷⁵ Aad is a name of an ancient Arab tribe of prodigal stature that took its name from its leader's name.

* There is “تَضَرُّوْهُ,” as here, where the crimes were multiples, as each person committed his/her own crime towards Allah; and “تَضَرُّوْهُ” as in S9:39, the crime was a uniform one, that of nonappearance for Jihad (Tabook's campaign).

⁷⁶ The word “اسْتَغْفِرُوا” = “اطْلُبُوا الْغُفْرَانَ” = “[you] seek forgiveness.” In English there is no seemly way to say: “اسْتَغْفِرُوا” per se. So I settled for saying: “[you] seek forgiveness.”

⁷⁷ See the Lexicon attached to this Translation regarding the various meanings of the preposition عَنْ.

54. *En (not) [we] say except possessed you⁸ some (of) our deities^w by an ill; said [he]: verily I ush'hedo ([I cite for a witness]) Allah and let-witness you^z truly I am a disclaimant/absolver (of myself) of what you^z partner (with Allah).* إِنْ تَقُولُ إِلَّا اعْتَرَاكَ بَعْضُ آلِهَتِنَا يَسُوءٌ قَالِ إِنِّي أُشْهِدُ اللَّهَ وَاشْهَدُوا أَنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ
55. *Of lesser than/without Him, so let-scheme (against) me you^z together; afterwards let-not you^z reprieve [me].* مِنْ دُونِهِ فَكِدُونِي جَمِيعًا ثُمَّ لَا تُنْظِرُونِ
56. *Verily I (had) trusted on Allah, my Lord and yourⁿ Lord, not of a dabba'ten^{w78} (she-moving-creature) excep He (is) taker by its^w forelock;⁷⁹ verily my Lord (is) on/over Sseratten (road/way) straight.* إِنِّي تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَرَبِّكُمْ مَا مِنْ دَابَّةٍ إِلَّا هُوَ آخِذٌ بِنَاصِيَتِهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ
57. *En (if) then you^z diverted,⁸⁰ then qad (already and affirmatively) I communicated what I (had been) sent by [it^x] to you;^b and yastakblef ([He] affirmably makes vicegerents) my Lord, a people other than you^b and not tadhorro-nabo* (harm Him you^z by yourⁿ various crimes) a thing; verily my Lord over everything (is) hafeedhon⁸¹ (iterative keeper-up).* فَإِنْ تَوَلَّوْا فَقَدْ أَبْلَغْتُكُمْ مَا أُرْسِلْتُ بِهِ إِلَيْكُمْ وَيَسْتَخْلِفُ رَبِّي قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّونَهُ شَيْئًا إِنَّ رَبِّي عَلَى كُلِّ شَيْءٍ حَفِيفٌ
58. *And lamma (when/whence) came Our command, najjayna (iteratively delivered We) Hoodan (Heber) and whom^r believed they^z with him by a mercy^w from Us; and najjaynahum (We iteratively delivered them) from a harsh torment.* وَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا هُودًا وَالَّذِينَ آمَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَنَجَّيْنَاهُمْ مِنْ عَذَابٍ غَلِيظٍ
59. *And telka^w (she-that-afar-it^w/those^w) (are) Aadon, rejected they^z by their Lord's Aya'te^w (miracles/signs-/proofs) and disobeyed they^z His messengers, and ettaqba'ao (closely-followed they^z) command (of) every jabbaren (vigorous compeller/ever contumacious stubborn) stubborn/perverse.⁸²* وَتِلْكَ عَادٌ جَحَدُوا بِآيَاتِ رَبِّهِمْ وَعَصَوْا رُسُلَهُ وَاتَّبَعُوا أَمْرَ كُلِّ جَبَّارٍ عَنِيدٍ
60. *And they^z (had been) followed in this world^w (by) a curse^w and [too] The Qeyamatey's^w (Judgment's) Day;^x Lo. Verily Aadan unbelieved their Lord; Lo. Away for Aaden, Hood's (Heber's) people.* وَأَتَّبَعُوا فِي هَذِهِ الدُّنْيَا لَعْنَةً وَبِئْسَ الْقِيَمَةُ إِلَّا أَنْ عَادًا كَفَرُوا رَبَّهُمْ إِلَّا بَعْدَ لَعَادٍ قَوْمٍ هُودٍ

⁷⁸ For lack of a better term I chose a "she-moving-creature" for "دابة," as a simple "she-creature" (alone) will not do, because a "rock" is a "she-creature" but it does not have apparent motility.

⁷⁹ The expression "taker of its forelock" is a lofty Arabic tongue metaphor meaning over powering it in full.

⁸⁰ The various linguists and Qur'an commentators say: "تَوَلَّوْا" is really "تَوَلَّوْا" then the two "ت" were incorporated into one, rendering it "تَوَلَّوْا." And according to some reading "تَوَلَّوْا" that is with a "ت" with a "dhamma" on it and the "ج" with a "dahamma" on it too. See *الدر المصون، لأحمد الخليلي والتاج*.

* Please see footnote of S9:61 for relevant elaboration regarding يضرّوا versus يضرّون.

⁸¹ The word "حَفِيفٌ" is rooted in "حَفَظَ" = "kept-up" not just "kept, or maintained," or even "guarded." Merriam Webster's Dictionary puts "keep up" as: "to stay even (as in acts of strength, endurance, or speed) (although he was small he could keep up with the larger boys in sports)." (Emphasis is added).

⁸² The word "عَنِيدٌ" = "perverse" which is "نَعَتْ" = epithet, in grammatical term "adjective" for "jabbaren." See *إعراب القرآن، لمحمود صافي*.

61. And to *Thamuda*,⁸³ their brother *Sa'liban* (*Methuselah*) said [he]: O, my people, let-worship you^z Allah, not for you^b of an *elahen* (a deity) other than Him; He established you^b from the Earth^w and *ista'amarakum*⁸⁴ ([He] deputized you^b for development) in it;^w so *istaghfero*⁸⁵ (let-*seek forgiveness you*^r) (of) Him, afterwards let-repent you^z to Him; verily my Lord (is) near Responder [He].
62. Said they:^z O, *Ssalibo* (*Methusalab*) *qad* (already and affirmatively) you^g were in us *marjunwan*⁸⁶ (man of promise, hoped for as a leader) before this;⁸⁷ do [you]^s restrain us to worship [we] what worshipped our fathers; and verily we (are) surely in a doubt of what [you]^s invite us to [it]^x suspect.⁸⁸
63. Said [he]: O, my people, have you^c seen *en* (if) I [was] on an evidence^w from my Lord and *aa'taney* ([He] accorded/gave me) from Him a mercy^w then who^a [he] succors me of Allah *en* I disobeyed Him; then not you^z augment me other than a *takhseeren*⁸⁹ (loss or ruin due to injudiciousness on my part).
64. And O, my people: this (is) Allah's she-camel for you^b an *Aya'tan*^w (miracle/sign/proof); so you^z let her eat in Allah's land^w and let-not you^z touch/betide her by an ill, then (shall) take you^b a torment near.
65. Then they^z hamstrung her so said [he]: *tamatta'ao* (you^r relish the temporary worldly delight) in yourⁿ home^w three days; *tha'leka* (afar-that-it/that)^x (is) a promise other than *makthooben* (not to be: confuted or falsified).
66. Then *lamma* (when/whence) came Our command *najjayna* (iteratively delivered We) *Ssa'liban* (*Methusalab*) and whom^p believed they^z with him by a mercy^w from Us, and from an ignominy (of) then-day; verily your^f Lord, He (is) The Strong The Mighty.

⁸³ *Thamood* (an ancient Arabian tribe)

⁸⁴ That is He called on you to develop your selves and develop the region of your abode, and the Earth.

⁸⁵ The word “استغفروه” = “اطلبوا غفرانه” = “[you] seek his forgiveness.” In English there is no seemly way to say: “استغفروه” per se. So I settled for saying: “[you] seek His forgiveness.”

⁸⁶ he word *marjonwan* in Hemyar's Tribe language means: حقير = low/mean/despicable/contemptible. See كتاب اللغات في القرآن، تحقيق صلاح الدين المنجد، القاهرة 1365هـ-1946م

⁸⁷ That is the message he had proclaimed to his people.

⁸⁸ The word “مريب” here is “نعت” = “adjective,” hence “suspect.” See إعراب القرآن، محمود صافي. However the word “suspect” could fit for a noun or an adjective.

⁸⁹ There are five different words to generally, although not precisely, mean “loss.” Thus: “تخسير، الخسران، الإخسار،” Here “التخسير” as so indicated.

67. And took^x [he/i^x] whom^r dhalamo⁹⁰ (*who wronged they^z*) the shriek^w then became they^z in their homes^w jathemeena (*lifeless-kneelers*). وَأَخَذَ الَّذِينَ ظَلَمُوا الصَّيْحَةَ فَأَصْبَحُوا فِي دِيرِهِمْ جَثَمِينَ ﴿٢٧﴾
68. As if not flourished they^z in it;^w lo, verily Thamooda, they^z denied⁹¹/unbelieved their Lord; Lo. Away for Thamooda. كَانَ لَمْ يَغْنَوْا فِيهَا أَلَا إِنَّ ثَمُودًا كَفَرُوا رَبَّهُمْ أَلَا بُعْدًا لَثَمُودَ ﴿٢٨﴾
69. And laqad (*verily, already and affirmative*) came^w Our messengers^x (to) Ebraheema (*Abraham*) by the bushra^w (*a pleasant-tiding*)^{w2} said they:^z salaman (*we say peace*); said [he]: salamon⁹³ (*absolute/infinite peace*); so ma (*not but a while*) waited [he] that came [he] by haneedhen (*roasted in a pit and topped by rocks to get it well-cooked*) calf.^x وَلَقَدْ جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ بِالْبُشْرَى قَالُوا سَلَامًا قَالَ سَلَامٌ قَالُوا إِنَّا نُرِيدُ أَنْ نَمُنَّ بِمَا نَعْبُدُ رَبَّنَا أَنْ تَأْتِيَنَا رَبَّنَا بِبُشْرَى كَمَا نَبْتَغِيكَ الْوَعْدَ ﴿٢٩﴾
70. Then lamma (*when/whence*) [he] saw their hands^w not reach to it^x anyasa⁹⁴ ([he] anxiously-intuited) of them a kheyfatan^{w95} (*circumstantial state-of-fear*); said they:^z let-not fear [you^s], verily we (*have been*) sent to Looten's (*Lot's*) people. فَلَمَّا رَأَى أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ نَكَّرَهُمْ وَأَوْجَسَ مِنْهُمْ خِيفَةً قَالُوا لَا تَخَفْ إِنَّا أُرْسِلْنَا إِلَى قَوْمِ لُوطٍ ﴿٣٠﴾
71. And his [woman] (i.e. wife) standing-she^{y96} so laughed-she^y so We bashshara⁹⁷ (*told pleasant tidings to*) her by Is-haga (*Isaac*) and from beyond⁹⁸ Is-haga (*Isaac*) Ya'aqooba (*Jacob*). وَإِمْرَأَتُهُ قَائِمَةٌ فَضَحِكَتْ فَلَبَسَ بَيْنَ يَدَيْهَا إِسْحَاقُ وَيَعْقُوبُ ﴿٣١﴾
72. Said she:^y ya'waylata;⁹⁹ (*presumably for me a lengthy: stay in a valley in Hell/bane/woe*), do [I] birth while I am ajoozon (*an aged-woman*) and this, my ba'al (*lord/owner/husband*) (*is*) shaykhan (*aged/senile person*); verily this, surely (*is*) a thing, wonderment. قَالَتْ يَوَيْلَئِي أَأَلِدُ وَأَنَا عَجُوزٌ وَهَذَا بَعْلِي شَيْخًا إِنَّ هَذَا لَشَيْءٌ عَجِيبٌ ﴿٣٢﴾

⁹⁰ See the *Lexicon* attached to this Translation for "ظالم" = "فاعل الظلم" = "injustice-doer" and "ظلم" = "wronged."

⁹¹ The word "كفر" in "كفروا" linguistically has many meanings: such as "denied" as in this *Ayah*, see الطبري.

⁹² Here again there is no single word in English for the noun "بشرى" so we resort to transliteration and parenthetical explanation. So, bushra (*a pleasing-tiding*). And "بشرى" unlike its verbal conjugates, throughout The Qur'an always use it for the "kheyfatan" (*desirables, goodnesses, worthinesses*).

⁹³ The word "salamon" is in the infinitive-noun mood versus "salaman" = objective noun mood. So "salamon" is of greater intensity. This goes well with Allah's instructions, well stated by the *Ayah*: "And when (*had been*) greeted you^c by a greeting^w, then let-you^z greet by better than it^w or let-forthwith-return it^w you^z." (s4:59)

⁹⁴ That is the fact that they were not interested to eat as his guests.

⁹⁵ The word "kheyfatan" = "خيفة" is a noun etymologically it is "خوفة" as if it is a once. Hence, it is a circumstantial "state-of-fear" for a given situation. See تاج العروس. And (S20:67) provides strong support for "خيفة" as so stated, as the *Ayah* says: "So, [he] perceived in himself a kheyfatan (*a circumstantial state-of-fear*) Mosa (*Moses*). Moses' kheyfatan was during the initial stage of the show-down between Pharos magicians and Moses.

⁹⁶ The word "wife" is clearly a feminine gender. And since "standing" is its qualifier, so it's likewise feminized. Hence is suffixed to standing, "standing-she".

⁹⁷ See the *Lexicon* attached to this Translation for bashshara/youbashsharo/mubasher = بَشَّرَ يُبَشِّرُ مَبَشَّرَ.

⁹⁸ The word "وراء" means: (1) "القدام أو بعد الخلف للأمر العظيم الذي لا يقدر عليه، مثلا: ويذرون وراءهم الآخرة." (2) "بعد" (3) "القدام أو بعد الخلف للأمر العظيم الذي لا يقدر عليه، مثلا: ويذرون وراءهم الآخرة." (3) "ولد الولد". So, here (3) "ولد الولد" or beyond in its sense of above reach of knowledge or experience could also apply, as to the importance of (3).

⁹⁹ Apparently the "الف بدلا من ياء المتكلم" in "ياويلتا" is "الف بدلا من ياء المتكلم" to mean "يا ويلتي". See الدر المصون، لـ السمين الحلبي.

73. Said they:^z do you^y wonder from Allah's command; Allah's mercy^w and His blessings^w 100 (are) on you^b the house's folks;^w verily He (is) Hameedon¹⁰¹ (iteratively praised, multitudinous praiser He), Supreme. قَالُوا أَعْجِبِينَ مِنْ أَمْرِ اللَّهِ رَحْمَةُ اللَّهِ وَبَرَكَاتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ إِنَّهُ حَمِيدٌ مَجِيدٌ ﴿٧٣﴾
74. So lamma (when/whence) went a'n (off) Ebraheema (Abraham) the startle and came-she^y (to) him the bushra^w (pleasant-tiding)^w 102 mutually disputes Us [he] in Lootten's (Lot's) people. فَلَمَّا ذَهَبَ عَنْ إِبْرَاهِيمَ الرَّوْعُ وَجَاءَتْهُ الْبُشْرَى يُجْدِلُنَا فِي قَوْمِ لُوطٍ ﴿٧٤﴾
75. Verily Ebraheema (Abraham) surely (is) a forbearer, amvahon (iterative sigber) muneebon¹⁰³ (iterative returner-penitent). إِنَّ إِبْرَاهِيمَ لَحَلِيمٌ أَوَّاهٌ مُنِيبٌ ﴿٧٥﴾
76. O, Ebraheemo (Abraham): let- shun [you^t] a'n (off) this;^x verily it^x 104 qad (already and affirmatively) came your^t Lord's command and verily they, a comer^x (to) them (is) a torment^x other than mardooden (that which is to be warded off). يَا إِبْرَاهِيمُ أَعْرِضْ عَنْ هَذَا إِنَّهُ قَدْ جَاءَ أَمْرٌ رَبِّكَ وَإِنَّهُمْ لَمَّا يَلَيْهِمْ عَذَابٌ غَيْرُ مَرْدُودٍ ﴿٧٦﴾
77. And lamma (when/whence) came-she^y Our messengers^x (to) Loottan (Lot), ([he] was) displeased¹⁰⁵ by them and [he] straitened by them a dhar'an¹⁰⁶ (measure-/capacity/unease) and said [he]: this^x (is) a day asseebon¹⁰⁷ (arduously difficult). وَلَمَّا جَاءَتْ رُسُلُنَا لُوطًا سِئَاءَ بِهِمْ وَضَاقَ بِهِمْ ذَرْعًا وَقَالَ هَذَا يَوْمٌ عَصِيبٌ ﴿٧٧﴾
78. And came (to) him his people (who had been) rushed to him and of before they^z were working the sayye'aa'te (demeritorious-deeds);^w said [he]: O, my people, these (are) my daughters they^y (are) att'haro (more purging) for you;^b so ettaqo (let reverentially guard you^z not to displease) Allah and let-not you^z disgrace me in my guests; is not of you^b a man-raheedon¹⁰⁸ (mature- discerner/ rational-guider to the right). وَجَاءَهُ قَوْمُهُ يُهْرَعُونَ إِلَيْهِ وَمِنْ قَبْلُ كَانُوا يَعْمَلُونَ السَّيِّئَاتِ قَالَ يَفْقَوْمَ هَؤُلَاءِ بَنَاتِي هُنَّ أَطْهَرُ لَكُمْ فَاتَّقُوا اللَّهَ وَلَا تُخْزُونِ فِي ضَيْفِي أَلَيْسَ مِنْكُمْ رَجُلٌ رَشِيدٌ ﴿٧٨﴾
79. Said they:^z laqad (verily, already and affirmatively) knew you^g not for us in your^t daughters of a right and verily you^g surely know what we want. قَالُوا لَقَدْ عَلِمْتَ مَا لَنَا فِي بَنَاتِكَ مِنْ حَقٍّ وَإِنَّكَ لَنَعْلَمُ مَا تُرِيدُ ﴿٧٩﴾

100 The word “بركة” the plural of which is “بركات” meaning: “multitudinous goodness and worthiness.”

101 See the Lexicon attached to this Translation for this word, “Hameed”= “حميد” linguistically means: (1) multitudinous praised and (2) multitudinous praiser.

102 See the Lexicon attached to this Translation regarding bashashara = “بشّر”

103 The word “منيب” from “اناب” means iteratively returned penitent. See الراغب.

104 That is the right or the truth.

105 He wished he did not have them, as he was afraid from his people who would abuse them while he is not in a position to ward off his people from these good looking guests.

106 The expression “straitened by them a measure” is an Arabic tongue expression meaning he could not stand the situation and did not know what to do in this case he was thinking what measures for him to take to protect them, by what way to protect “his guest.”

107 The word “عصيب”= “شديد عسير” meaning arduously difficult.

108 See the Lexicon attached to this Translation for discussion of the word “الرشد” of which “رشيد” is a derivative.

80. Said [be]: had that for me by you^b strength or [I] lodge/retreat to a hard force/clan.¹⁰⁹ قَالَ لَوْ أَنَّ لِي بِكُمْ قُوَّةً أَوْ آوَىٰ إِلَىٰ رُكْنٍ شَدِيدٍ ﴿٨٠﴾
81. Said they:^z O, Lootto (Lott) verily we (are) your^t Lord's messengers, never (shall) they^z reach to you;^g therefore as're (let-[you]^s) nocturnally-ambulate-/travel by your^t family^w by a segment of the night and let not yaltafit (side-glance) of you^b abaddon¹¹⁰ (lone/any-one) except your^t [woman] (i.e. wife); verily it^{x111} (is) betiding her, what betided them; verily their appointment (is) the morning; is not the morning surely near. قَالُوا يَلُوطُ إِنَّا رُسُلُ رَبِّكَ لَن يَصِلُوا إِلَيْكَ فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ مِّنَ اللَّيْلِ وَلَا يَلْفُتْ مِنْكُمْ أَحَدٌ إِلَّا أَمْرًاكَ إِنَّهُ مُصِيبُهَا مَا أَصَابَهُمْ إِنَّ مَوْعِدَهُمُ الصُّبْحُ أَلَيْسَ الصُّبْحُ بِقَرِيبٍ ﴿٨١﴾
82. So lamma (when/whence) came Our command We made its^w top its^w bottom and amttarna¹¹² (We ill-rained) on it^w stones^{w113} of Sejjeelen (petrified clay) mandhooden (had been orderly tiered). فَلَمَّا جَاءَ أَمْرُنَا جَعَلْنَا عَلَىٰهَا سَاقِلَهَا وَأَمْطَرْنَا عَلَيْهَا حِجَارَةً مِّن سِجِّيلٍ مَّنْصُودٍ ﴿٨٢﴾
83. Mosanwamatan (marked) enda (by Rule of) your^t Lord and not it^w of the dha'lemeena¹¹⁴ (injustice-doers) surely far. مُسَوِّمَةٌ عِندَ رَبِّكَ وَمَا هِيَ مِنْ أَظْلَمِينَ بَعِيدٍ ﴿٨٣﴾
84. And to Madyana their brother Shuaiban said [be]: O, my people let-worship you^z Allah, not for you^b of an elahen (a deity) other than Him, and let-not you^z diminish the measure and the balance; verily I see you^b by khayren (betterment/worthiness/goodness) and verily I fear/know¹¹⁵ (to fall) on you^b a torment (of) a besieging/besetting day.¹¹⁶ وَإِلَىٰ مَدْيَنَ أَخَاهُ شُعَيْبًا قَالَ يَتَقَوِّمُوا عِبَادُوا اللَّهَ مَا لَكُمْ مِّنْ إِلَهِ غَيْرُهُ وَلَا تَنْقُصُوا الْمِكْيَالَ وَالْمِيزَانَ إِنِّي أُرِيتُكُمْ بِخَيْرٍ وَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ مُّحِيطٍ ﴿٨٤﴾
85. And O, my people: let-fulfill¹¹⁷ you^z the measure and the balance by the qesste¹¹⁸ (rendering absolute-justice post removal of injustice) and let-not diminish you^z the mankind their things and let-no ta'atham¹¹⁹ (you^z mischief-hardest) in the Earth^w (as) corruptors. وَيَقَوِّمُوا أَوْفُوا أَلْمِكْيَالَ وَالْمِيزَانَ بِالْقِسْطِ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ ﴿٨٥﴾

¹⁰⁹ The expression “ركن شديد” is based on the word “ركن” meaning: (1) clan; (2) pillar; (3) force of supporters. He was wishing to have a strong clan to support him. However, in this case his “ركن” = “pillar” and “supporter” was Allah through the angels.

¹¹⁰ See the Lexicon attached to this Translation regarding “أحد.”

¹¹¹ The “ii” refers to the right, or the truth of the matter.

¹¹² In Arabic there is a distinction between “مطر” = rained, and “أمطر” = ill-rained, as “مطر” = في الخير and “أمطر” = في الشر. In this case “أمطر” is used. So for lack of “أمطر” in English, I chose ill-rained.

¹¹³ The word “حجارة” translated as “stones” is plural of multiplicity versus plural of paucity.

¹¹⁴ The word “ظالمين” = “the injustice-doers,” as “الظلم” = “injustice.” See the Lexicon attached to this Translation.

¹¹⁵ Linguistically the word “خفت” carries dual meanings: (1) fear and (2) know. Both meanings could apply.

¹¹⁶ The word “محيط” could mean: “surround,” but since it is with respect to “torment” so besetting seems more suitable.

¹¹⁷ The word “أوفوا” from “الوفاء” = “التمام” meaning gathering the last component of any obligation to make it a whole. So, “أوفوا” means you endeavor and gather the last part of an obligation and fulfill it.

¹¹⁸ That is by scale no more and no less.

¹¹⁹ The word “تعتوا” from “العتو” = اشد الفساد, means to mischief causing hardest of corruption. See اللسان.

86. Allah's remnant^{w120} (is) *kbayron* (choicer/superior-/worthier) for you^b *en* (if) you^c were believers; and I am not on you^b surely *bafeedhen*¹²¹ (iterative keeper-up).

بَقِيَتْ لِلَّهِ خَيْرٌ لَّكُمْ إِن كُنتُمْ مُؤْمِنِينَ وَمَا أَنَا عَلَيْكُمْ بِحَفِيظٍ ﴿٨٦﴾

87. Said they:^z O, *Shuaibo* does your^t Prayer^w command you^g that [we] leave what worship our fathers or that [we] do in our possessions what [we] want;¹²² Verily you^s (are) surely the forbearer¹²³ the *rasheedo* (mature-discerner/rational-guider to the right).

قَالُوا يَسْعَىٰ أَبْصَلَؤُنَا تَأْمُرُكَ أَنْ نَتْرَكَ مَا يَعْبُدُ آبَاؤُنَا أَوْ أَنْ نَفْعَلَ فِي أَمْوَالِنَا مَا نَشَؤُا إِنَّكَ لَأَنْتَ الْحَلِيمُ الرَّشِيدُ ﴿٨٧﴾

88. Said [he]: O, my people have you^c seen *en* (if) I [was] on evidence from my Lord and *razaqa* ([He] gave victuals for sustenance for) me from Him a *rez'qan*^x (provision/victuals for sustenance)^x *hasanan* (ultimate meritorious deed) and not [I] want to oppose you^z to what [I] restrain you^b *a'n* (regarding) it;^x *en* (not) [I] want except the reform, whatever I could; and not my *tanfeeq* (harmony/success in my task/mission) except by Allah, on Him I trusted and to Him *oneebo*¹²⁴ ([I] iteratively return-penitent).

قَالَ يَفْقَهُوْا أَرَأَيْتُمْ إِن كُنتُ عَلَىٰ بَيْنَةٍ مِّن رَّبِّي وَرَزَقَنِي مِنْهُ رِزْقًا حَسَنًا وَمَا أُرِيدُ أَنْ أَمْلِكَ لَكُمْ إِلَىٰ مَا أَنْتُمْ عَنْهُ إِن أُرِيدُ إِلَّا الْإِصْلَاحَ مَا اسْتَطَعْتُ وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ ﴿٨٨﴾

89. And O, my people: let not you^z assuredly offend (due to) my conflict (with you^z), to betide you^b like what betided *Noohen's* (Noah's) people or *Hooden's* (Heber's) people or *Ssa'liben's* (Methuselah's) people, and not *Lootten's* (Lott's) people of you^b (are) surely far.

وَيَنْقُومُ لَا يَجْرِمَنَّكُمْ شِقَاقِي أَنْ يُصِيبَكُمْ مِثْلُ مَا أَصَابَ قَوْمَ نُوحٍ أَوْ قَوْمَ هُودٍ أَوْ قَوْمَ صَالِحٍ وَمَا قَوْمُ لُوطٍ مِّنْكُمْ بِبَعِيدٍ ﴿٨٩﴾

90. And *istaghfero*¹²⁵ (let-seek forgiveness you^z) yourⁿ Lord; afterwards let-repent you^z to Him; verily my Lord (is) *Raheemon* (iterative mercy Giver), *Wadoodon* (repetitive affection Giver).

وَأَسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ إِنَّ رَبِّي رَحِيمٌ وَدُودٌ ﴿٩٠﴾

91. Said they:^z O, *Shuaibo* [we] understand not much of what [you^s] say; and verily we surely see you^g [in] us weak; and *lanla* (had it not been for) your^t *rahitto*¹²⁶ (clan who are like us) surely we (would have) stoned¹²⁷ you^g and you^s (are) not on us surely *a'zeezen* (dear/arduous).

قَالُوا يَسْعَىٰ بِنَفْقِهِ كَثِيرًا مِّمَّا تَقُولُ وَإِنَّا لَنَرِيكَ فِينَا ضَعِيفًا وَلَوْلَا رَهْطُكَ لَرَجَمْنَاكَ وَمَا أَنْتَ عَلَيْنَا بِعَزِيزٍ ﴿٩١﴾

¹²⁰ That is, Allah's criteria of prescriptions and proscriptions, or that which is left for you after fulfilling your obligations to others.

¹²¹ The word "حَفِيظٌ" is rooted in "حَفَظَ" = "kept-up" not just "kept, or maintained," or even "guarded." Merriam Webster's Dictionary puts "keep up" as: "to stay even (as in acts of strength, endurance, or speed) [although he was small he could keep up with the larger boys in sports]." (Emphasis is added).

¹²² That is they wanted to do whatever their whims urges them to do in their possessions, as long as that was by mutual consent among them, even if that was illegitimate.

¹²³ The word *الرشيد* في لغة مدين بمعنى الأحق السفه، أنظر اللغات في القرآن، تحقيق ونشر صلاح الدين المنجد، القاهرة 1946

¹²⁴ The word "أَنِيبَ" means I return time and again or again and again as penitent, refer to *تاج العروس*.

¹²⁵ The word "أَسْتَغْفِرُوا" = "اطلبوا الغفران" = "[you] seek forgiveness." In English there is no seemly way to say: "استغفروا" per se. So I settled for saying: "[you] seek forgiveness."

¹²⁶ The word "رَهْطٌ" means: (1) number of people between three and nine or ten; (2) clan; (3) tribe. In this case and Allah knows best, *Shuaib's* people were telling him: if it were not for his clan/tribe who are like us in faith, we would have stoned you, as you are not among us of a great status.

¹²⁷ The word "رَجَمَ" has many meanings: (1) stoned, i.e. struck with a stone, (2) cursed, (3) used abusive language of any kind, (4) left (someone) alone, i.e. left off, (5) banished, (6) surmised, (7) killed.

92. Said [be]: O, my people are my *rah'tte*¹²⁸ (*three and less than nine/clan*) *a'azzo* (*dearer/more: arduous/considerable*) on you^b than Allah; and *ittakbatto*¹²⁹ (*you^z took and presumed*) Him beyond¹³⁰ yourⁿ back;¹³¹ verily my Lord by what you^z work (*is*) Surrounders.

قَالَ يَنْفَوْرُ ارْهَيْطِيْ اَعَزُّ عَلَيْكُمْ
مِّنَ اللّٰهِ وَاتَّخَذْتُمُوْهُ وِرَآءَكُمْ ظَهْرًا
اِنَّكَ رَبِّيْ بِمَا تَعْمَلُوْنَ مُحِيطٌ ﴿٩٢﴾

93. And O, my people let-work you^z over yourⁿ status, verily I am a worker; will know you^z whom^p a *ya'atee*^x (*betides/befalls*)^x him a torment^x disgracing him and who^p (*is*) a liar; and let-watch/observe you^z verily I am with you^b a *raaqeebon* (*observer/watcher*).

وَيَنْفَوْرُ اَعْمَلُوْا عَلٰى مَكَانَتِكُمْ اِنِّىْ
عَمِلٌۭ سَوْفَ تَعْلَمُوْنَ مِّنْ يَّاتِيْهِ
عَذَابٌۭ يُّخْزِيْهِ وَمَنْ هُوَ كَذِبٌ
وَارْتَقِبُوْا اِنِّىْ مَعَكُمْ رَقِيْبٌ ﴿٩٣﴾

94. And *lamma* (*when/whence*) came Our command *najjayna* (*We repetitively delivered*) *Shuaiban* and whom^r believed they^z with him by a mercy^w from Us; and took^w the shriek-she^y whom^r *dhalamo* (*they^z wronged*) then they^z became in their homes^w *jathemeena* (*lifeless-kneelers*).

وَلَمَّا جَاءَ اَمْرُنَا نَجَّيْنَا شُعَيْبًا
وَالَّذِيْنَ ءَامَنُوْا مَعَهُۥ بِرَحْمَةٍ مِّنَّا
وَاتَّخَذَ الَّذِيْنَ ظَلَمُوْا الضَّيْحَةَ
فَاَصْبَحُوْا فِىْ دِيَارِهِمْ جَثِيْمٌ ﴿٩٤﴾

95. As if not flourished they^z in it;^w Lo. Away for *Madyana*^w just-as gone-she^y *Thamooda*.^w

كَانَ لَمْ يَغْنَوْا فِيْهَا اَلَا بَعْدًا لِّمَدِيْنَةٍ كَمَا
بَعَدَتْ ثَمُوْدُ ﴿٩٥﴾

96. And *laqad* (*verily, already and affirmatively*) We sent *Mosaa* (*Moses*) by Our *Aya'te*^w (*miracles/signs/proofs*) and an authority^x manifesters.^x

وَلَقَدْ اَرْسَلْنَا مُوسٰى بِآيٰتِنَا
وَسُلْطٰنٍ مُّبِيْنٍ ﴿٩٦﴾

97. To Pharaoh and his chiefs, then *ettaba'ao* (*close-followed they^z*) Pharaoh's command and not Pharaoh's command surely *rasheeden* (*mature-discerner/rational guider to the right*).

اِلٰى فِرْعَوْنَ وَمَلَٲِيْهِۦ فَاتَّبَعُوْا اَمْرَ
فِرْعَوْنَ وَمَا اَمْرُ فِرْعَوْنَ بِرَشِيْدٍ ﴿٩٧﴾

98. [He] precedes his people The *Qeyamatey's*^w (*Judgment's*) Day^x so brought them [be] (*to*) The Fire;^w and wretched the *verdo*¹³² (*incomers*), the *manroodo* (*place they were led to*).

يَقْدُمُ قَوْمَهُۥ يَوْمَ الْقِيٰمَةِ فَاُوْرَدَهُمُ
النَّارَ وَيُسَّ السَّوْدُ الْمَوْرُوْدُ ﴿٩٨﴾

99. And (*had been*) followed they^z in this-she^y (*by*) a curse^w and The *Qeyamatey's*^w (*Judgment's*) Day^x wretched the subvention the *marfoodo* (*that which had been subventioned*).

وَاتَّبَعُوْا فِىْ هٰذِهِۦ لَعْنَةُ يَوْمِ
الْقِيٰمَةِ يَسَّ السَّوْدُ الْمَرْفُوْدُ ﴿٩٩﴾

¹²⁸ The word "رهط" = "raht" has several meanings among them and relevant here is "clan, three or less than nine."

¹²⁹ The word "اتخذ" from "الاتخاذ" which is "افتعال" for "الاتخاذ", as stated in لسان العرب; therefore, "اتخذ" is always taking and making/presuming some thing of what was taken. Thus, it is not just the mere taking.

¹³⁰ The word "وراء" means: (1) "و يذرون وراءهم الآخرة." (2) "القادم أو بعد الخلف للأمر العظيم الذي لا يقدر عليه، مثلاً: و يذرون وراءهم الآخرة." (3) "الخلف، فخلف الشيء هو مؤخرته: مثلاً وراء الأكمة." (4) "ولاد الولد." So, here (2 seems to apply).

¹³¹ The word "ظهرياً" means trivial or of little significance, value or measure, thus relegating Him to the back. Thus, Prophet Shuaib was reproaching and reprimanding his people for taking and making Allah "ظهرياً."

¹³² The word verdo = "ورد" has many meanings: (1) gait (going) towards a water source, (2) incoming group of people, (3) a portion of water once taken from a water source, (4) a flock of incoming birds, (5) an attack of fever, (6) a given portion of Qur'an recitation or supplications.

100. *Tha'leka (afar-that-it/that)^x (is) of an'ba'e^{x133} (significant-and-availing-news)^x of the villages^w [We] narrate it^{x134} on you^g of it^w a stander¹³⁵ and (of it^w) hasseedon (that which is: harvested/ruined by time).* ذَلِكَ مِنْ أَنْبَاءِ الْقُرَى نَقُصُّهُ عَلَيْكَ مِنْهَا قَائِمٌ وَحَصِيدٌ ﴿١٠٠﴾
101. And not *dha'lamana¹³⁶ (We wronged) them [and,] but dhalamo¹³⁷ (they^r wronged to) their selves,^w then not enriched-she/sufficed-she^{v138} a'n (off) them their deities, which^u they^z invoke of lesser than Allah of a thing, lamma (when/whence) came your^t Lord's command; and not augmented them other than *tat'beeben (bane/discomfiture).* وَمَا ظَلَمْنَاهُمْ وَلَكِنْ ظَلَمُوا أَنْفُسَهُمْ فَمَا أَغْنَتْ عَنْهُمْ آلِهَتُهُمُ الَّتِي يَدْعُونَ مِنْ دُونِ اللَّهِ مِنْ شَيْءٍ لَمَّا جَاءَ أَمْرُ رَبِّكَ وَمَا زَادُوهُمْ غَيْرَ تَتْبِيرٍ ﴿١٠١﴾*
102. And like *tha'leka (afar-that-it/that)^x your^t Lord's take edba (when/then) [He] took the villages^w while it^w (was) dha'lematon^w (injustice-doer-she^v); verily His take (is) painful, severe.* وَكَذَلِكَ أَخَذُ رَبُّكَ إِذَا أَخَذَ الْقُرَى وَهِيَ ظَالِمَةٌ إِنَّ أَخَذَهُ أَلِيمٌ شَدِيدٌ ﴿١٠٢﴾
103. Verily in *tha'leka (afar-that-it/that)^x (is) an Aya'tan (miracle/sign/proof) for whom^p [he] feared/knew¹³⁹ the Hereafter's torment; tha'leka (is) a day majmo'on (had been gathered from here and there) for it^x the mankind, and tha'leka (is) a day^x mashhoodon¹⁴⁰ (day being witnessed by the multitudes).* إِنَّ فِي ذَلِكَ لَآيَةً لِمَنْ خَافَ عَذَابَ الْآخِرَةِ ذَلِكَ يَوْمٌ يَجْمَعُ لُهُ النَّاسُ وَذَلِكَ يَوْمٌ مَشْهُودٌ ﴿١٠٣﴾
104. And not [We] delay it^{x141} except for *ajalen¹⁴² (term-limit) ma'adooden (that which is countable).* وَمَا نُؤَخِّرُهُ إِلَّا لِأَجَلٍ مُعَدَّدٍ ﴿١٠٤﴾
105. Day *ya'atee^x (betides/eventuates)^x not speaks a self^w except by His leave, then of them a misfortunate¹⁴³ and a fortunate.* يَوْمَ يَأْتِ لَا تَكَلَّمُ نَفْسٌ إِلَّا بِإِذْنِهِ فَمِنْهُمْ شَقِيٌّ وَسَعِيدٌ ﴿١٠٥﴾
106. So as-to whom^r *shogo¹⁴⁴ (had received misfortune) they^z surely (are) in The Fire^w for them in it^w a zafeeron (hard inhaling) and a sha'beegon (hard exhaling).* فَأَمَّا الَّذِينَ شَقُوا فِي النَّارِ لَهُمْ فِيهَا زَفِيرٌ وَشَهِيقٌ ﴿١٠٦﴾

¹³³ See the *Lexicon* attached to this Translation for "naba'a."

¹³⁴ The "هـ" in "نقصه" refers to the "matter" or the "news" stated in the immediately aforementioned *Ayah*.

¹³⁵ That is still standing for viewing by any one choosing to see it, i.e. existing in a particular state.

¹³⁶ See the *Lexicon* attached to this Translation for "ظالم" = "فاعل الظلم" = "injustice-doer" and "اظلم" = "wronger."

¹³⁷ Ibid.

¹³⁸ The word "أغنى" in "أغنت" has double meanings: (1) *enriched*, (2) *sufficed*. But "enriched" includes sufficed and not vice versa. As "enriched" made rich or richer, made fuller, more meaningful, or more rewarding whereas "sufficed" met the present needs of a specific task. Hence "enriched" is superior.

¹³⁹ The word "خاف" carries dual meanings: (1) *feared* and (2) *knew*. Both meanings could apply. See *اللسان*.

¹⁴⁰ The word "mashhood" = "مشهود" is an *objective noun* for which there is no English equivalent.

¹⁴¹ The pronoun "هـ" in "نؤخره" refers to the "day" in the preceding *Ayah*, and "day" is *masculine* in Arabic, so its reference is rendered in the *masculine* by the superscript^x over the it^x.

¹⁴² The word "الاجل" means term-limit, see *اللسان*.

¹⁴³ The word "شقي" is a *noun* and an *adjective* for which there is no English equivalent, the *adjective* word "misfortunate" making it "misfortunate" = "شقي". And by similar analogy for the word "سعيد" = "fortunate."

¹⁴⁴ Here again, in English there is no way to directly say "شقوا" *per se*; as there is no *verb* for misfortune or its synonyms or words that carry its meaning. So we resort to indirect ways to convey the idea, hence: "received misfortune" which is a *noun* prefixed by a verb rendering the action of this noun.

107. Immortals they^z (are) in it^w when^o/whatever¹⁴⁵ bided-she^y (constantly unchanging) the Heavens^w and the Earth^w except whatever¹⁴⁶ willed your^t Lord; verily your^t Lord (is) Fa'aalon¹⁴⁷ (stalwart Doer) for what [He] wants.

خَلْدِيْنَ فِيْهَا مَا دَامَتِ السَّمَوٰتُ
وَالْاَرْضُ اِلَّا مَا شَاءَ رَبُّكَ اِنَّ رَبَّكَ
فَعَالٌ لِّمَا يَّرِيْدُ ﴿١٠٧﴾

108. And as to whom^r (had been) fortunated they^z then in the Paradise^w immortals they^z (are) in it^w when^o/whatever bided-she^y the Heavens^w and the Earth^w except whatever willed your^t Lord, a giving other than *majdhoodhen* (that which had been severed-/fragmented).

وَاَمَّا الَّذِيْنَ سُعِدُوْا فِيْ الْجَنَّةِ
خَلْدِيْنَ فِيْهَا مَا دَامَتِ السَّمَوٰتُ
وَالْاَرْضُ اِلَّا مَا شَاءَ رَبُّكَ عَطَاءٌ غَيْرَ
مَجْدُوْرٍ ﴿١٠٨﴾

109. So let-not *tako*¹⁴⁸ (be [you^s] in a dubitancy¹⁴⁹ of what worship these; not worship they^z except just-as worship their fathers of before; and verily We (are) surely fulfillers¹⁵⁰ (for) them their lot other than *mangoossen*¹⁵¹ (that which is abated/diminished).

فَلَا تَكُ فِيْ مَرِيَّةٍ مِّمَّا يَعْبُدُ هٰتُوْلًا
مَا يَعْبُدُوْنَ اِلَّا كَمَا يَعْبُدُ اٰبَاؤُهُمْ
مِّنْ قَبْلُ وَاِنَّا لَمَوْفُوْهُمْ نَصِيْبُهُمْ غَيْرَ
مَنْقُوصٍ ﴿١٠٩﴾

110. And *laqad* (verily, already and affirmatively) *aa'tayna* (We accorded/gave) *Mosa* (Moses) the book^x then (had been) differed in it;^x and *lawla* (had it not been for) a word^w preceded^w from your^t Lord, surely (would have been) judged/finished¹⁵² among them; and verily they, surely (are) in a doubt of it^x/him¹⁵³ suspect.¹⁵⁴

وَلَقَدْ اٰتَيْنَا مُوسٰى الْكِتٰبَ
فَاٰخْتَلَفَ فِيْهِ وَلَوْلَا كَلِمَةٌ سَبَقَتْ
مِّنْ رَبِّكَ لَفَئِذٍ لَّقَضٰى بَيْنَهُمْ وَاٰتَهُمْ لَفِيْ
شَكٍّ مِّنْهُ مُرِيبٍ ﴿١١٠﴾

111. And verily each *lamma* (except)¹⁵⁵ assuredly¹⁵⁶ fulfills¹⁵⁷ (for) them your^t Lord their works; verily He (is) by what they^z work Proficient.

وَإِنَّ كُلًّا لَّمَّا لَيُوفِيْنَهُمْ رَبُّكَ
أَعْمَلُهُمْ إِنَّهٗ بِمَا يَعْمَلُوْنَ خَبِيْرٌ ﴿١١١﴾

¹⁴⁵ See the *Lexicon* attached to this Translation regarding *whatever*.

¹⁴⁶ The particle "ما" is "إسم أو أداة شرط" = conditional noun/particle; or "ما" = "إسم موصول" = connective noun meaning *that which*. See *الذر المصون*, لـ احمد الحلبي and *إعراب القرآن*, لمحمود صافي.

¹⁴⁷ The word "فعال" is in the *intensive* form, so to *intensify* "doer," the word "stalwart" is used.

¹⁴⁸ *Tako*=*ta'kon*, shortened for *resoluteness* and *assertiveness*.

¹⁴⁹ The word "مريّة" strictly linguistically speaking, is "الشك و الجدل." See *التاج*، و الهادي، و اللسان. Although some scholars, say it is "التردد في الشيء" which is the *result* of the "مريّة" and not the "مريّة" itself.

¹⁵⁰ For the word "وفى" in "لموفوهم" see footnote 2430 below for explanation.

¹⁵¹ The word "mangoos" = "منقوص" is an *objective*, *singular*, *masculine noun*, meaning that which is *not abated*.

¹⁵² That is *immediately hastened* for them their dues by way of *reward* or *punishment*, each accordingly.

¹⁵³ The pronoun "هـ" in "منه" could refer to *the book of Moses* or to *Moses himself*. See *الذر المصون*، لـ احمد الحلبي.

¹⁵⁴ The word "مريب" here is "تعت" = "adjective," hence "suspect." See *إعراب القرآن*، محمود صافي. However, the word "suspect" could fit for a *noun* or an *adjective*.

¹⁵⁵ The particle "إن" = annuler/negator, see *إعراب القرآن*، لمحمود صافي. The particle "لما" has many functions, such as: it enters on the *present tense* and *makes it past tense*, and *negates it*. It also could mean a particle of exception, i.e.: "but." See *القرطبي* ومغني اللبيب.

¹⁵⁶ The "ل" in "ليوفينهم" is a *juratory* "ل" = "القسم" amounting to = "التأكيد" i.e. *affirmation*, expressed by "assuredly."

¹⁵⁷ The word "يوفي" in "ليوفينهم" from "الوفاء" = "التمام" meaning *gathering the last component of any obligation to make it a whole*. Thus, "يوفي" means *endeavor and gather the last part of an obligation to fulfill it*.

112. So *istaqim* (let-*seek straightening*) [you^s] just-as (*had been*) commanded you^g and who^p [he] repented with you;^g and let-not tyrannize you^z verily He (*is*) by what you^z work *Basseeron* (*keenly: Seer/Omniscient*). ﴿١١٢﴾
113. And let-not *tarkano*¹⁵⁸ (*you^z: incline/trust and have self satisfaction*) to whom^r *dbalamo*¹⁵⁹ (*they^z: wronged*); then (*shall*) touch/betides you^b The Fire;^w and not for you^b of lesser than Allah of *aw'leyaa*¹⁶⁰ (*guardians-/allies*); after-wards not (*to be*) succored you.^z ﴿١١٣﴾
114. And *aqem*¹⁶¹ (let-[you^s] up-to-fulfill the prescribed obligations of) the Prayer,^w both ends (of) the *naba're* (*between sunrise and sunset*) and *zulafan*¹⁶² (*early-portions*) of the night; verily the *hasana'te*^w (*meritorious-deeds*)^w undo they^y the *sayye-a'te*^w (*demeritorious-deeds*);^w *tha'leka* (*afar-that-it*)^x (*is*) a remembrance^{w163} for the rememberers.^x ﴿١١٤﴾
115. And *issber* (let-hold on patiently [you^s]) so verily Allah wastes not remuneration (of) the benefactors. ﴿١١٥﴾
116. So *lawla* (*why have not*) [was] of the generations of before you^z remnants' possessors, they^z restrain a'n (*regarding*) the corruption in the Earth^w except a few of whom^p We delivered of them; and *ettaba'a* ([he] closely-followed) who^r *dbalamo*¹⁶⁴ (*they^z: wronged*) what (*had been*) luxuriated they^z in it^x and they^z were criminals. ﴿١١٦﴾
117. And not [was] your^t Lord to perish the villages^w by an injustice while its^w folks (*are*) menders/reformers. ﴿١١٧﴾

¹⁵⁸ The word “ركن” in “تركنا” simultaneously imparts many ideas, inclined, trusted, and be satisfied towards some one, and hence relied on such a one or group.

¹⁵⁹ See the *Lexicon* attached to this Translation for “ظالم”=“فاعل الظلم”=“injustice-doer” and “ظلم”=“wronged.”

¹⁶⁰ The word “اولياء” could also mean, among them: protector, friend.

¹⁶¹ That is you^s up/sustain/maintain all the rituals necessary.

¹⁶² The word “زلفا” is plural of “زلفة,” meaning “الطائفة من أول الليل”=“early portions of the night.” See اللسان. Other scholars said “زلفة” means part of the night near the daylight.

¹⁶³ The word “ذكرى” is “remembrance” based on this great *Ayah*, “And if the Satan (*causes*) you to assuredly forget then sit not, after remembrance” (S6: 68).

¹⁶⁴ See the *Lexicon* attached to this Translation for “ظالم”=“فاعل الظلم”=“injustice-doer” and “ظلم”=“wronged.”

118. And had willed your^t Lord, surely He (*could have*) made the mankind an *Ummatan*^w (*nation/ community*)^w one^{w165} and (*would*) not cease they^z *mukhtalefeena*¹⁶⁶ (*they who are different/ differing*).
وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً وَلَا يَرَالُونَ مُخْتَلِفِينَ ﴿١١٨﴾
119. Except whom^p your^t Lord *ra'hema*¹⁶⁷ ([He] *mercy-gave*) and for *tha'leka* (*afar-that-it/ that*)^x [He] created them; and concluded-she^y your^t Lord's word^w surely [I] assuredly¹⁶⁸ fill Hell^w of the Jinn and the man-kind wholes.
إِلَّا مَنْ رَحِمَ رَبُّكَ وَلِذَلِكَ خَلَقَهُمْ وَتَمَّتْ كَلِمَةُ رَبِّكَ لِأَمْلَأَنَّ جَهَنَّمَ مِنَ الْإِنْسِ وَالنَّاسِ أَجْمَعِينَ ﴿١١٩﴾
120. And each [We] narrate on you^g of the messengers' *an'ba'e*¹⁶⁹ (*significant-and-availing-news*)^x what [We] firm by it^x your^t *foaa'da* (*heart/ mind*)); and came (to) you^g in this^w the right^x and an exhortation^{w170} and a reminiscence^w/remembrance^w for the believers.
وَكُلًّا نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ الرُّسُلِ مَا نَحْنُ بِكَ بِهِ فُوَادِكْ وَجَاءَكَ فِي هَذِهِ الْحَقُّ وَمَوْعِظَةٌ وَذِكْرَى لِلْمُؤْمِنِينَ ﴿١٢٠﴾
121. And let-say [*you*^s] for whom^r not believe they:^z let-work you^z on yourⁿ status verily we (*are*) workers.
وَقُلْ لِلَّذِينَ لَا يُؤْمِنُونَ أَعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنَّا عَمِلُونَ ﴿١٢١﴾
122. And let-wait you^z verily we are *muntadheroona* (*waiting our selves*).
وَأَنْظِرُوا إِنَّا مُنْظِرُونَ ﴿١٢٢﴾
123. And for Allah (*is the*) invisible (*of*) the Heavens^w and the Earth^w and to Him (*to be*) returned the matter^x all (*of*) it;^x so let-worship Him [*you*^s] and let-trust on Him [*you*^s]; and not your^t Lord (*is*) surely neglector *amma* (*regarding*) what you^z work.
وَلِلَّهِ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ وَإِلَيْهِ يُرْجَعُ الْأَمْرُ كُلُّهُ فَاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ وَمَا رَبُّكَ بِغَفِلٍ عَمَّا تَعْمَلُونَ ﴿١٢٣﴾

¹⁶⁵ The word "واحدة" is an *epithet* (نعت) for *ummah*, which is a feminine in Arabic, hence a "she-one."

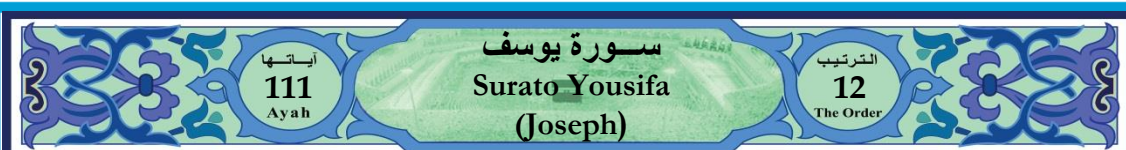
¹⁶⁶ The word "مختلفين" = "*mukhtalefeen*," is plural, masculine, subjective noun, meaning: *they who are different*.

¹⁶⁷ The word "رحمة" = "*mercy*" in Arabic "رحمة" is *unlike* its English equivalent, in that "رحمة" can be *conjugated* into *verbs* of the past, present, future, active, passive, etc. As in this case, it is constructed in the past-tense for the masculine singular. There is no way to exactly render this in English *per se*. So the closest is to possibly say: "mercy-gave," thus introducing the idea of "mercy-given" which the Arabic text does *not* really say *per se*. The Arabic says, as if to say: *Your^t had Lord merced*," which cannot be said in correct English, as there is no such word as "*merced*."

¹⁶⁸ The "ل" in "لأملأن" is a *juratory* "ل" = "القسم" amounting to = "التأكيد," i.e. *affirmation*, expressed by "assuredly."

¹⁶⁹ See the *Lexicon* attached to this *Translation* for "*naba'a*."

¹⁷⁰ The word "موعظة" rooted in "وعظ" = "*exhorted*" or "*admonished*," could mean: *exhortation* or *admonition*. +



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me (The iterative Mercy Giver)*

1. *Alif Lam Ra.*¹ *Telka*^w (*she-that-afar-it*^w / *those*^w) (are) The Book's^x *Aya'te*,^w (*Qur'anic statements*) the manifesterer. الرَّ تِلْكَ ءَايَاتُ الْكِتَابِ الْمُبِينِ ﴿١﴾
2. Verily We descended it^x Qur'an^x Arabic^{x2} *la'alla* (*craving currently unavailable deed that/perhaps*) you^b cerebrate you.^z إِنَّا أَنْزَلْنَاهُ قُرْءَانًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ ﴿٢﴾
3. We narrate on you^g *absa'ne*³ (*perfecter and beautifuler*) (*of*) the narratives by what We revealed⁴ to you^g this^x The Qur'an^x while *en* (*albeit*) you^g were of before it^x surely of the *ghafeleena* (*they who are: unaware-ignorant/neglectors*). نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْءَانَ وَإِنْ كُنْتَ مِنْ قَبْلِهِ لَمَنِ الْغَافِلِينَ ﴿٣﴾
4. *Edh* (*when/since*) said *Yousifo* (*Joseph*) for his father O, my father, verily I *ra'ayto* (*I visioned in sleep-vision*) eleven stars^{w5} and the sun^w and the moon^x [I] saw them for me *sa'jedeena* (*kowtowing they*⁶). إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ ﴿٤﴾
5. Said [*he*]: O, my little-son⁶ let-not narrate [*you*^s] your^t vision/dream [on] your^t brothers, then they^z scheme for you^g a scheme; verily the Satan for the mankind (*is*) a foe⁷ manifestrer. قَالَ يَبْنَئُ لَا تَقْصُصْ رُءْيَاكَ عَلَى إِخْوَتِكَ فَيَكِيدُوا لَكَ كَيْدًا إِنَّ الشَّيْطَانَ لِلْإِنْسَانِ عَدُوٌّ مُبِينٌ ﴿٥﴾
6. And like *tha'leka* (*afar-that-it/that*)^x *yajtabey* (*favorably and directly selects*) you^g your^t Lord and teaches you^g [*He*] of *ta'awee'le* (*ultimate: construing/explanation-interpretation*) (*of*) the *abadee'the*⁸ (*dreams and their related events*) and concludes [*He*] His boon^{w9} on وَكَذَلِكَ يَجْنِيكَ رَبُّكَ وَيُعَلِّمُكَ مِنْ تَأْوِيلِ الْأَحَادِيثِ وَيُتِمُّ نِعْمَتَهُ عَلَيْكَ وَعَلَىٰ آلِ يَعْقُوبَ كَمَا أَتَمَّهَا

¹ See the details in the *Lexicon* attached to this Translation for commentary in this.

² That is to say: The Qur'an employs the *Arabic language* as its *vehicle of expression*, therefore, (1) the *linguistic meaning of each word* is the *most paramount first step to consider vis-à-vis* The Qur'an; (2) Also, it is *pronounced, read, and written in Arabic*; (3) thus, the *pronunciation, the reading and the writing* of The Qur'an are all *consistent with the "rules"* Of "النحو و الصرف" (i.e. *grammar and the etymological conjugation*) of Arabic word roots and their conjugations; (4) By *implication* its *diction* is consistent with Arabic tongue expressions. See Sections 34 and 38 of the *Introduction* to this Translation for more elaboration.

³ There is no English word for أحسن = *absane*. Both words *perfecter* and *beautifuler* are in their *adjective* sense.

⁴ The word "أوحى" denotes at least **six** different meanings, *all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another* (e.g.: a *commanded*). And "الوحي" is *fire or king*. See *اللسان*.

⁵ The word "كوكب" from a *linguistic* point of view means: *star*. Although in modern times "كوكب" = *planet*.

⁶ The word "بني", the *diminutive* of son, is said by way of *endearment* addressing a beloved son.

⁷ The word "عدو" in Arabic is used for: (1) *singular*, (2) *plural* and (3) "*multitudinous foe*," see *اللسان* and *الهادي*.

⁸ The word "abadeeth" = "أحاديث" has *several* meanings among them: *dreams and their related events*.

⁹ See the *Lexicon* attached to this Translation for "ne'amah" ("boon").

you^g and on Ya'aqooba's (Jacob's) aal'e¹⁰ (family-/house/kin/chiefs/followers), just-as [He] concluded it^w on your^t [both fathers],¹¹ of before Ebraheema (Abraham) and Is-haqa (Isaac),¹² verily your^t Lord (is) Omniscient Hakeemon¹³ (infinite bekma¹⁴ Possessor).

عَلَىٰ أَبَوَيْكَ مِنْ قَبْلِ إِبْرَاهِيمَ وَإِسْحَاقَ إِنَّ رَبَّكَ عَلِيمٌ حَكِيمٌ ﴿٦﴾

7. Laqad (verily, already and affirmatively) [was] in Yousifa (Joseph) and his brothers Ayaton^w (signs/proofs) for the inquirers.

لَقَدْ كَانَ فِي يُوسُفَ وَإِخْوَتِهِ آيَاتٌ لِّلسَّائِلِينَ ﴿٧﴾

8. Edb (when/since) they^z said: surely Yousifo (Joseph) and his brother (are) lovelier to our father than us, while we (are) a league; * verily our father (is) surely in a misguidance^x manifeste^r.

إِذْ قَالُوا لِيُوسُفُ وَأَخُوهُ أَحَبُّ إِلَيْنَا أَيْنَا مِنَّا وَنَحْنُ عُصْبَةٌ إِنَّ أَبَانَا لَفِي ضَلَالٍ مُّبِينٍ ﴿٨﴾

9. Let-kill you^z Yousifa (Joseph) or let-cast him you^z (to another) a land, (this casting) vacates for you^b face¹⁵ (i.e. entity of) yourⁿ father and you^z be from after that ssa'leheena (righteous/upright people).

أَفْتُلُوكَ يَٰيُوسُفُ أَوْ أَطْرَحُوكَ أَرْضًا يَخْلُ لَكُمْ وَجْهُ أَبِيكُمْ وَتَكُونُوا مِنْ بَعْدِهِ قَوْمًا صَالِحِينَ ﴿٩﴾

10. Said a sayer of them: let-not you^z kill Yousifa (Joseph) and let-fling him you^z in gheyaba'te (depression-/depth)^w (of) the jubbe (well/pit whose upper rim is not built-and-plastered or cased for use) picks him some (of) the sayyara'te (travelers/treaders), en (if) you^c were doers.

قَالَ قَائِلٌ مِنْهُمْ لَا تَقْتُلُوا يُوسُفَ وَأَلْقُوهُ فِي غَيَبَتِ الْجُبِّ يَلْقَاهُ بَعْضُ السَّيَّارَةِ إِن كُنْتُمْ فَاعِلِينَ ﴿١٠﴾

11. Said they:^z O, our father; what (is) for you^g not [you^s] trust us over Yousifa (Joseph) while verily we (are) for him surely na'seboona¹⁶ (sincere: care-renderers-/counselors/advisors).

قَالُوا يٰٓأَبَانَا مَا لَكَ لَا تَأْمَنَّا عَلَىٰ يُوسُفَ وَإِنَّا لَهُ لَنَاصِحُونَ ﴿١١﴾

12. Let-[you^s] send him with us tomorrow (so) reveals

أَرْسِلْهُ مَعَنَا غَدًا يَرْتَعْ وَيَلْعَبْ

¹⁰ The word “آل” has many meanings, among them: (1) the family of a person, i.e. wife and children, (2) the chiefs or the notables of a family, (3) the followers of a certain leaders, (4) the distant indistinguishable human apparition. It is used to ennoble and dignify.

¹¹ The word “أَبَوَيْكَ” or its grammatical inflections all constitute an Arabic tongue expression meaning: father and mother as well as father and grandfather, father and uncle (paternal or maternal). See اللسان. However it must be born in mind that the word “mother” is not necessarily the begetter-mother= “الوالدة” as the “mother” in Arabic tongue could mean: step-mother, nursing mother, mother who reared someone, or the aunt (paternal or maternal). The context defines exactly what is meant.

¹² In Arabic tongue: the grandfather, the begetter-father as well as the brother of the father all are referred to as “father.”

¹³ See the Lexicon attached to this Translation for an exposition on the words “الحكيم” and “حكيم.”

¹⁴ See the Lexicon attached to this Translation for “bekma.”

* The word عَصِيَّة = between ten to forty persons.

¹⁵ In Arabic the word “face” in addition to its literal meaning has a figurative meaning of: (1) pleasure or (2) entity.

¹⁶ The word “ناصحون” = “naseboon” is plural, masculine, subjective noun. But first the word “نصح” in “ناصحون” in Arabic defines and implies more than its English supposed equivalent “advised.” The Arabic “نصح” = “أخلص” “القول فيما فيه الخير للمنصوح” i.e. he sincerely-advised or sincerely-opined the advisee as to what is best for him. However, in English the word “advised” mean given opinion (presumably, not necessarily) as to the best course of action the advisee should take or do. Hence, the qualifying word “sincerely” is necessary to manifest the distinction. Also “ناصحون” may mean: sincere care-renderers, well-wishers.

[he] and plays [he]; and verily we (are) for him surely keepers-up.¹⁷

وَأِنَّا لَهُ لَحَافِظُونَ ﴿١٢﴾

13. Said [he]: verily I, surely saddens me that you^z go by him and [I] fear¹⁸ that eats him the wolf while you^f (are) a'n (regarding) him neglecters.

قَالَ إِنِّي لَيَحْزُنُنِي أَنَّ تَذْهَبُوا بِهِ وَأَخَافُ أَنْ يَأْكُلَهُ الذِّئْبُ وَأَنْتُمْ عَنْهُ غَافِلُونَ ﴿١٣﴾

14. Said they:^z la'en (indeed if) ate him the wolf while we (are) a league, verily we then surely (are) losers.

قَالُوا لَئِنْ أَكَلَهُ الذِّئْبُ وَنَحْنُ عُصْبَةٌ إِنَّا إِذًا لَّخَيْرُونَ ﴿١٤﴾

15. So *lamma* (when/whence) they^z went by him and they^z concerted that (to) put him in *gheyaba'te* (depression-/depth)^w (of) the *jubbe* (a well/pit whose upper rim is not built-and-plastered for use); and We [revealed]¹⁹ to him: surely [you^s] assuredly²⁰ *tonabbe'o* ([you^s] inform by piece-of-significant-and-availing-news) them by their matter^x this^x while they perceive not.

فَلَمَّا ذَهَبُوا بِهِ وَاجْتَمَعُوا أَنْ يَجْعَلُوهُ فِي غِيَابَتِ الْجُبِّ وَأَوْحَيْنَا إِلَيْهِ لَتُنَبِّئَنَّهُمْ بِأَمْرِهِمْ هَذَا وَهُمْ لَا يَشْعُرُونَ ﴿١٥﴾

16. And they^z came (to) their father *esha'an* (the night fall/beginning of full night's darkness) weeping they.^z

وَجَاءُوا أَبَاهُمْ عِشَاءً يَبْكُونَ ﴿١٦﴾

17. Said they:^z O, our father, verily we went racing and we left our brother *enda* (at/with/by) our *mata'a*²¹ (furnishings/chattel/or things for utility) then ate him the wolf; and not you^s (are) surely believer for us, while albeit we were *ssa'dequeena* (always truth renderers).

قَالُوا يَتَّابَانَا إِنَّا ذَهَبْنَا نَسْتَبِقُ وَتَرَكْنَا يُوسُفَ عِنْدَ مَتْنِعِنَا فَأَكَلَهُ الذِّئْبُ وَمَا أَنْتَ بِمُؤْمِنٍ لَّنَا وَلَوْ كُنَّا صَادِقِينَ ﴿١٧﴾

18. And they^z came on his shirt by a false blood; said [he]: rather lured^w for you^b yourⁿ selves^w a matter; so a beautiful patience; and Allah (is) the *musta'ano* (He Whose help is sought) over what you^z describe.²²

وَجَاءُوا عَلَى قَمِيصِهِ بِدَمٍ كَذِبٍ قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا فَصَبْرٌ جَمِيلٌ وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ ﴿١٨﴾

19. And came^w a *sayyaraton* (travelers'/treaders'-company)^w then they^z sent their *wa'reda* (water-drawer), so [he] let down his pail; said [he]: lo, a *bushra*^w (a pleasant-tiding)^{w23} this (is) a *gholamon*²⁴ (boy); and they^z concealed him a merchandise,^{w25} and Allah (is) Omniscient by what they^z work.

وَجَاءَتْ سَيَّارَةٌ فَأَرْسَلُوا وَارِدَهُمْ فَأَدْلَى دَلْوَهُ قَالَ يَبُشْرَىٰ هَذَا غُلَامٌ وَأَسَرُّهُ بِضَاعَةً وَاللَّهُ عَلِيمٌ بِمَا يَعْمَلُونَ ﴿١٩﴾

¹⁷ The word "حافظون" is rooted in "حفظ" which is to "kept-up" not just "kept, or maintained," or even "guarded." Merriam Webster's Dictionary puts "keep up" as: "to stay even (as in acts of strength, endurance, or speed) *although he was small he could keep up with the larger boys in sports*." (Emphasis is added).

¹⁸ Linguistically the word "خفت" carries dual meanings: (1) feared and (2) knew..

¹⁹ See footnote 4 above regarding revealed.

²⁰ The "ل" in "لَتُنَبِّئَنَّهُمْ" is a juratory "ل" = "ال القسم" amounting to = "التأكيد" i.e. affirmation, expressed by "assuredly".

²¹ The word "متاع" = "mata'an" has many meanings, among them: furnishings, chattel, things for utility.

²² The word "تصفون" rooted in "وصف" In the Arabic tongue expression "تصفون" could mean describing the untruth, as in the Ayah: "And describe your tongues the lying" (S16: 62).

²³ See the Lexicon attached to this Translation for bashasbara/youbashsharo/mubasheeron = بَشْرًا يُبَشِّرُ مَبَشْرًا.

²⁴ The word "gholamon" means (1) a male boy, (2) a young mustached boy, (3) a hireling, (4) a servant/slave.

²⁵ That is to say they concealed him as a merchandise to sell him as a slave.

20. And they^z sold him by a paltry price, *ma'adodatan*^{w26} (shortly countables);^w silver coins;²⁷ and they^z were in him of the *za'bedeen*²⁸ (low-estimators/deemed him insignificant).
 وَشَرَوْهُ بِثَمَنٍ بَخْسٍ دَرَاهِمَ مَعْدُودَةٍ وَكَانُوا فِيهِ مِنَ الزَّاهِدِينَ ﴿٢٠﴾
21. And said [he] who^x [he] purchased him of Misra (Egypt) for his woman] (i.e. wife): *akremi* (let-be you generous and ennobling to)²⁹ his *mathwa* (forced: long-term-abode) (with us), *asa* (craving a deed beyond one's means/may) that [he] benefits us or *nattakbetha*³⁰ (we take and make) him a child (for us); and like *tha'leka* (afar-that-it/tha)^x We established³¹ for Yousifa (Joseph) in the land^w and to teach him [We] of the *aba'deethe's*³² (dreams, and their related events) *ta'awee'le* (ultimate: construing-explanation); and Allah (is) overcomeer over His command; [and,] but most (of) the mankind not know.
 وَقَالَ الَّذِي اشْتَرَاهُ مِنْ مِصْرَ لِامْرَأَتِهِ أَكْرِمِي مَثْوَاهُ عَسَىٰ أَنْ يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا وَكَذَٰلِكَ مَكَّنَا لِيُوسُفَ فِي الْأَرْضِ وَلِنُعَلِّمَهُ مِن تَأْوِيلِ الْأَحَادِيثِ وَاللَّهُ غَالِبٌ عَلَىٰ أَمْرِهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٢١﴾
22. And *lamma* (when/whence) [he] reached his *ashuda*³³ (prime/full mental and physical strengths) *aa'taynabo* (We accorded/gave him) a rule³⁴ and knowledge; and like *tha'leka* (afar-that-it/tha)^x [We] requite the benefactors.
 وَلَمَّا بَلَغَ أَشُدَّهُ ءَاتَيْنَاهُ حُكْمًا وَعِلْمًا وَكَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٢٢﴾
23. And seduced-she^y him who^u he (was) in her house a'n (regarding) himself;^w and *ghalla'gha'te*³⁵ (iteratively bolted-she^y) the doors and said-she:^y *haytalaka* (come on you^s quickly/I'm ready); said [he]: a refuge³⁶ (by) Allah; verily He/he (is) my lord,³⁷ *abasana* ([he] who
 وَرَدَدَتْهُ إِلَىٰ هُوَ فِي بَيْتِهَا عَنْ نَفْسِهِ وَغَلَّقَتِ الْأَبْوَابَ وَقَالَتْ هَيْتَ لَكَ قَالَ مَعَاذَ اللَّهِ إِنَّهُ

²⁶ The word “*ma'dodati*” = “مَعْدُودَةٌ” subjective noun means counted in scale of smallness (shortly countables).

²⁷ The word “*Dirham*” is the equivalent of 12 grains of silver in a silver-coin during the pre-Islamic era.

²⁸ The word “*az-za'bedeen*” = “الزَّاهِدِينَ” is masculine, plural, subjective noun with no English equivalent in the sense applicable here of “the low-estimators” i.e. they did not attach much value for him.

²⁹ See footnote 37 of the Introduction to this Translation where there is a lengthy discussion around the fact that there is no English equivalent for “*karrama*” = “was generous to,” and that included in “*karrama*” is *ennoblement* or the endeavor to *ennoble the one being treated generously*. Thus, here the wife was told to be generous to him for his long term abode (مَثْوَاهُ) with them in their home.

²⁹ In “*اللسان*”: “*مَثْوَى*” = هَلِكٌ; and “*مَثْوَى*” in The Qur'an overwhelmingly is joined with Hell. So, whoever is in the “*مَثْوَى*” is there by force of his/her circumstances and not by his/her choice *per se*. So, *mathwa*-abode is an obligatory one and so “forced: long-term/semi-permanent-abode” seems to me rather appropriate.

³⁰ The word “*إِتَّخَذَ*” from “*الِإِتَّخَاذُ*” which is “*إِفْتَعَالُ*” for “*الِإِتَّخَاذُ*,” as stated in *لسان العرب*; therefore, “*إِتَّخَذَ*” is always taking and presuming something about what was taken. Thus, it is not just the mere taking.

³¹ The word “*مَكَّنَ*” in “*مَكَّنَا*” means “found” or “established.” It also means “enabled” or “empowered.” Clearly, the English word “established” does not imply or connote the same as “*مَكَّنَ*” *per se*.

³² See the Lexicon attached to this Translation regarding “*abadeeth*,” for more details.

³³ The Arabic word “*ashudati*” = “أَشَدُّهُ” translated as [his “prime, full strength”] meaning reached the ideal age of physical and mental strengths.

³⁴ The word “*حُكْمًا*” = rule: possessing sound understanding effecting just judgment all around.

³⁵ The word “*iterative*” is used to intensify “bolted” as the Arabic is in the iterative-intensity form, “*غَلَّقَتْ*”

³⁶ The Arabic tongue expression “*مَعَاذَ اللَّهِ*” = “*Refuge by Allah*” means the speaker says “I seek refuge in Allah for His protection against what is confronting me.”

³⁷ That is Allah Who safeguarded him or his/her master, i.e. her husband, who was rearing him while guesting him.

rendered meritorious-deeds for) my *mathwa*³⁸ (obligatory: long-term-abode); verily it^x not thrive the *dha'leemoona*³⁹ (injustice-doers).
 الرَّحْمَنُ أَحْسَنَ مَثْوًى إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ﴿٢٣﴾

24. And *laqad* (verily, already and affirmatively) purposed-she^y by him and purposed [he] by her, *lawla* (had it not been that) [he] saw his Lord's proof;^x like *tha'leka* (afar-that-it/that)^x to divert a'n (off) him [We] the ill and the profanity^{w40} verily he (is) of Our *eba'de* (worshippers/submitters/slaves) the *mukbla'seena*⁴¹ (purified and saved).
 وَلَقَدْ هَمَّتْ بِهٖ وَهَمَّ بِهَا لَوْلَا أَنْ رَأَى بُرْهَانَ رَبِّهٖ كَذَلِكَ لِنَصْرِفَ عَنْهُ السُّوٓءَ وَالْفَحْشَاءَ إِنَّهُ مِنْ عِبَادِنَا الْمُخْلَصِينَ ﴿٢٤﴾

25. And both raced (to) the door and rended-she^y his shirt from *doboren* (behind/rear) and *alfaya* (both embarrassingly/unhappily found) her master *lada*⁴² (directly at/by) the door; said she:^y what requital (should receive) whom^p wanted [he] by your^t family^w an ill except that (to be) imprisoned [he] or a painful torment.
 وَأَسْتَبَقَا الْبَابَ وَقَدَّتْ قَمِيصَهُ مِنْ دُبُرٍ وَأَلْفَيَا سَيِّدَهَا لَدَا الْبَابِ قَالَتْ مَا جَزَاءُ مَنْ أَرَادَ بِأَهْلِكَ سُوءًا إِلَّا أَنْ يُسْجَنَ أَوْ عَذَابٌ أَلِيمٌ ﴿٢٥﴾

26. Said [he]: she seduced me a'n (regarding) myself;^w and witnessed/testified a witnesser/testifier of her family:^w en (if) [was] his shirt (had been) rended from [anterior] then *ssadaqat*⁴³ (she said the truth), and he (is) of the liars.
 قَالَ هِيَ رَوَدَّتْنِي عَنْ نَفْسِي وَشَهِدَ شَاهِدٌ مِّنْ أَهْلِهَا إِنْ كَانَ قَمِيصُهُ قُدَّ مِنْ قُبُلٍ فَصَدَقَتْ وَهُوَ مِنَ الْكَاذِبِينَ ﴿٢٦﴾

27. And en (if) [was] his shirt (had been) rended from a *doboren* (behind/rear) then lied-she^y and he (is) of the *ssa'dequeena* (always truth renderers).
 وَإِنْ كَانَ قَمِيصُهُ قُدَّ مِنْ دُبُرٍ فَكَذَبَتْ وَهُوَ مِنَ الصَّادِقِينَ ﴿٢٧﴾

28. Then *lamma* (when/whence) [he] saw his shirt (had been) rended from *doboren* (behind/rear), said [he]: verily it^x (is) of your^y wile;^w verily your^y wile^w (is) great.
 فَلَمَّا رَأَى قَمِيصَهُ قُدَّ مِنْ دُبُرٍ قَالَ إِنَّهُ مِنْ كَيْدِكُنَّ إِنَّ كَيْدَكُنَّ عَظِيمٌ ﴿٢٨﴾

29. *Yousifo* (Joseph): let-shun [you^s] a'n (off) this;^x and *istaghfery*⁴⁴ (let-seek forgiveness you^y) for your^y offense;
 يُوسُفُ أَعْرِضْ عَنْ هَذَا يُسْتَغْفَرُ لَكَ مِنْهُ

³⁸ In "اللسان" "هالك" = "مئوى"; and "مئوى" in The Qur'an overwhelmingly is joined with Hell. So, whoever is in the "مئوى" is there by force of his/her circumstances and not by his/her choice per se. So, *mathwa*-abode is an obligatory one and so "forced: long-term/semi-permanent-abode" seems to me rather appropriate.

³⁹ The "ظالمون" = "the injustice-doer," as "الظلم" = "injustice."

⁴⁰ The Arabic word used is "الفحشاء" = the noun of: "فاحشة," see التاج. And "الفحشاء" = "profanity" or "profaneness" means: vulgar or irrelevant say or action, i.e. the excess of ugliness in statement or action by an entity, a person or a group, (2) or any of Allah's proscriptions, (3) or fornication (sexual intercourse between partners who are not married to each other) or adultery (voluntary sexual intercourse between a married person and a partner other than the lawful spouse), (3) The ugly excesses of say or action, (4) homosexuality.

⁴¹ The word "mukhlaseen" is objective, masculine, plural noun meaning: they that were selected by Allah for purity of their genuine nature and thus were provided safety and security from any punishment.

⁴² The word "لدى" from "لدى" is closer than "عند" as you can say: "عندي مال و المال ليس بقبضتك الآن" thus, "لدى" which closer spatially and more specific. So *lada* = "directly at/by" seems to indicate such closeness. See "اللسان".

⁴³ That is she "always-truth-enforcer" = "صدق" as there is no English word for the verb "صدق".

⁴⁴ The word "استغفري" = "إطلب الغفران" = "let-seek forgiveness [you y]". In English there is no seemly way to say: =

verily you^d were-she^y of the *kha'tte'eena*⁴⁵ (*he-they wrongdoers*).
وَأَسْتَغْفِرِي لَذَنبِكِ إِنَّكَ كُنْتَ مِنَ الْخَاطِئِينَ ﴿٢٩﴾

30. And said women in the city:^w *Azeez's* (*the Premier's- / the ruler's*) woman (i.e. wife) seduces [*she*] her lad⁴⁶ a'n (*regarding*) himself^w *qad* (*already and affirmatively*) [*he*] (*frantically*) impassioned her (*with*) love; verily we see her in a misguidance^x manifest^x.
﴿٣٠﴾ وَقَالَ نِسْوَةٌ فِي الْمَدِينَةِ امْرَأَتُ الْعَزِيزِ تُرَاوِدُ فَتَاهَا عَنْ نَفْسِهِ قَدْ شَغَفَهَا حُبًّا إِنَّا لَنَرَاهَا فِي ضَلَالٍ مُّبِينٍ

31. So *lamma* (*when/ whence*) heard-she^y by their^y machination, sent-she^y to them^y and prepared-she^y for them^y *muttakan* (*armed-couch-for-the-feast*) and *aa'tat* (*gave-she^y*) each one-she^y of them^y a knife^w and said-she^y (*to Joseph*): let-exit [*you*^s] on them;^y *lamma* they^y saw him, exalted-the^{ym}⁴⁷ him and *qatta'ana*⁴⁸ (*iteratively cut they^{ym}*) their^y hands^w and said they:^{ym} *hasha* (*transcends all imperfections*) for Allah; not this^x (*is*) a human; *en* (*not*) this^x except an angel *ka'reemon*⁴⁹ (*bounty-giver and possessor of every praise-worthy deed/ say*).
فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ وَأَعْتَدَتْ لَهُنَّ مُتَّكًا وَآتَتْ كُلَّ وَاحِدٍ مِّنْهُنَّ سِكِّينًا وَقَالَتِ اخْرُجْ عَلَيْهِنَّ فَلَمَّا رَأَيْنَهُ أَكْبَرْنَهُ وَقَطَّعْنَ أَيْدِيَهُنَّ وَقُلْنَ حَاشَ لِلَّهِ مَا هَذَا بَشَرًا إِنْ هَذَا إِلَّا مَلَكٌ كَرِيمٌ ﴿٣١﴾

32. Said she:^y so, *thalekunna*⁵⁰ (*it-that-afar-you^y all^y*) whom^r you^y blamed^w me in him; and *laqad* (*verily, already and affirmatively*) I seduced him a'n (*regarding*) himself,^w then *ista'assama*⁵¹ ([*he*] *affirmably safeguarded*) (*in abstinence/preserving his self from sin*); and *la'en* (*indeed if*) not [*he*] does, what [*I*] command him, surely [*he*] assuredly⁵² be imprisoned and surely assuredly be [*he*] of the cringelings.
قَالَتْ فَذَلِكُنَّ الَّذِي لُمْتُنَنِي فِيهِ وَلَقَدْ رَاوَدْتُهُ عَنْ نَفْسِهِ فَاسْتَعْصَمَ وَلَئِن لَّمْ يَفْعَلْ مَا ءَامُرُهُ لَيَفْجُرَنَّ وَلَيَكُونَنَّ مِنَ الصَّغِيرِينَ ﴿٣٢﴾

33. Said [*he*]: O, my Lord, the prison (*is*) lovelier to me than what they^y invite me to it,^x and *en* (*if*) not
قَالَ رَبِّ السِّجْنُ أَحَبُّ إِلَيَّ مِمَّا

= "استغفري" *per se*. So I settled for saying: "let-*seek forgiveness* [*you*]^r."

⁴⁵ The word "*kha'tte'eena*" = "خاطئين" = "مَنْ تَعَمَّدُوا الْخَطَا" = *he-they* who had *intentionally wronged*; unlike the "المخطئين" = *he-they* who *err unintentionally*. So, here *she* is of the "*he-they wrongdoer*," not *she-they wrongdoers*, as if to say *she* is of the "*kha'tte'eena mankind*^s or *progeny*," both words are *masculine-gender*. Also, "*of*" the wrongdoers *intensifies* her *nature* as wrongdoer.

⁴⁶ The word "فتى" has *three* distinct meanings: (1) *lad/chap/fellow*, i.e. a *man* of *any age*, (2) a *young man* taken as a *servant* or a *supporter*, (3) *man* of: *manliness, helpfulness, pridefulness*.

⁴⁷ In "كتب التفسير," Books of Qur'an explanation/commentary by the erudite scholars, when the women saw Yousif (*Joseph*) they all were *deeply astonished* so much so that they *menstruated*. For example see القرطبي.

⁴⁸ The word "*iteratively*" to *intensify* "cut," as the Arabic word is "قطعن" not just "فقطعن."

⁴⁹ The word "*karem*" = "كريم" is a *subjective, singular, masculine noun*. It has *no* exact English equivalent, as explained in length in the *Lexicon* attached to this *Translation*. In short *bounty-giver/ possessor of every praise worthy deed/ say*.

⁵⁰ This "*thalekunna*" = "ذلكن" is a *demonstrative pronoun* made up of *three* distinct components: (1) the particle "ذا" = the *demonstrative pronoun* for *near, singular, masculine, animate or the inanimate*; (2) the "لام البعد" = for the "*afar idea*;" and (3) the "ضمير المخاطب" = "ك" for the *addressee's pronoun*, in this case a *plural feminine addressees*. There is *no* English equivalent. The best rendition I believe is: *thalekuma* (*it-that-afar-she-you-all*). And "*i*" stands for the "*fact*" or "*reality*," which in fact was *afar* from their perception as they *began accusing* her of "*misguidance manifest*."

⁵¹ See the *Lexicon* attached to this *Translation* for the effect of the letter *س* when added to a word.

⁵² The "ل" in "ليسجنن" and "ليكونن" and in "ليسجننه" in Ayah # 35 below, all are *juratory* "ل" = "القسم" amounting to = "التأكيد," i.e. *affirmation*, expressed in all cases by "*assuredly*."

[You] fend a'n (off) me their^v wile, assbo ([I] passionately incline) to them^v and [I] be of the ja'hileena⁵³ (they who act ignorantly or incorrectly). لَجَاهِلِينَ ۝۳۳ يَدْعُونَ إِلَيْهِ وَإِلَّا تَصْرِفْ عَنِّي كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ وَأَكُن مِّنَ الْجَاهِلِينَ ۝۳۳

34. So estajaba⁵⁴ (favorably-answered) to him his Lord, so [He] parried a'n (off) him their^v wile; verily He, He (is) The Sameeo⁵⁵ (The Acute-Hearer/The Enabler of others to hear/favorable Answerer to prayer), The Omniscient.

فَاسْتَجَابَ لَهُ رَبُّهُ فَصَرَفَ عَنْهُ كَيْدَهُنَّ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ۝۳۴

35. Afterwards seemed/appeared for them⁵⁶ from after they^z saw the Aya'te^w (signs)^w surely to assuredly⁵⁷ imprison him until a while.

ثُمَّ بَدَأْ لَهُمُ مِن بَعْدِ مَا رَأَوُا آيَاتٍ لِّسْجُنُهُمْ حَتَّىٰ جَاءَهُنَّ

36. And entered with him the prison two lads⁵⁸; said an abado⁵⁹ (lone/any-one) (of) them both: verily I dream/vision-[me] pressing wine; and said the other: verily I dream/vision-[me] carrying atop my head bread^x eating from it^x the birds; nabbea'na (let inform us you^s by piece-of-significant-and-availing-news) by its^x ta'awee'le (ultimate-explanation/interpretation); verily we see you^g of the benefactors.

وَدَخَلَ مَعَهُ السِّجْنَ فَتَيَانٍ قَالَ أَحَدُهُمَا إِنِّي أَرِنِي أَخْصِرَ خَمْرًا وَقَالَ الْآخَرُ إِنِّي أَرِنِي أَحْمِلُ فَوْقَ رَأْسِي خُبْرًا تَأْكُلُ الطَّيْرُ مِنْهُ نَبِّئْنَا بِتَأْوِيلِهِ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ ۝۳۵

37. Said [he]: not comes (to) you both, tta'aamon^x (wheat/edible/food-grains)^x tor'zaga'nebe (it^x being given victuals for sustenance to) you both except nabba'ato ([I] informed by piece-of-significant-and-availing-news) you both by its^x ta'awee'le (ultimate-explanation/interpretation) before that [it^x] comes (to) you both; tha'lekuma⁶⁰ (it-that-afar-you-both) of what taught me my Lord; verily I left sect^w/faith^w (of) a people not believing they^z by Allah and they by the Hereafter^w they (are) unbelievers.

قَالَ لَا يَأْتِيكُمَا طَعَامٌ تُرْزَقَانِهِ إِلَّا نَبَأَكُمَا بِتَأْوِيلِهِ قَبْلَ أَنْ يَأْتِيَكُمَا ذَٰلِكُمَا مِمَّا عَلَّمَنِي رَبِّي إِنِّي تَرَكْتُ مِلَّةَ قَوْمٍ لَا يُؤْمِنُونَ بِاللَّهِ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ ۝۳۶

⁵³ The word “جاهلين”=“jabeleena” is rooted in “جهل” meaning: (1) was ignorant of, (2) believed in a thing contrary to reality, (3) did a thing not correct. So the “jahiloona” are they who act ignorantly or incorrectly.

⁵⁴ The word “استجاب” is answered plus made available what was requested, i.e. “favorably answered.”

⁵⁵ See the Lexicon attached to this Translation for this multi-meaning word “Same'o”=“المسمع.”

⁵⁶ For “them,” i.e. to the Azeez, her husband and ruler (thus, “them” either for magnanimity of the “ruler”) or the ruler and his wife, to show or preserve apparent respect for his wife, as if she were not guilty, despite all the proofs to the contrary, to imprison him for a time.

⁵⁷ Clearly for affirmation.

⁵⁸ The word “فتى” in “فتيان” has three distinct meanings: (1) lad/chap/fellow, i.e. a man of any age, (2) a young man taken as a servant or a supporter, (3) man of: manliness, helpfulness, pridefulness.

⁵⁹ See the Lexicon attached to this Translation regarding “أحد.”

⁶⁰ This “thalekuma”=“ذالكما” is a demonstrative pronoun made up of three distinct components: (1) the particle “ذا”= the demonstrative pronoun, singular, masculine, for near, animate or the inanimate; (2) the “لام البعد”= for the “afar idea;” and (3) the “ك، ضمير المخاطب” for the addressee’s pronoun, in this case a twain addressees. There is no English equivalent. The best rendition I believe is: thalekuma (it-afar-you-both), the “it” standing for “this fact” or the “this reality.” And this “fact” or “reality” is sure afar from any one, as it is from the most High, Allah SWT. And clearly the addressees are two lads, hence “you-both.”

38. And *ettaba'a* (closely-followed) I my fathers' sect^w - /faith^w *Ebraheema* (Abraham) and *Is-haqa* (Isaac) and *Ya'aqooba* (Jacob); not [was] for us to partner (deities) by Allah of a thing; *tha'leka* (afar-that-it/that)^x (is) of Allah's munificence on us and on the mankind; [and,] but most (of) the mankind not thank they.^z
39. O, both [my]⁶¹ the prison's companions: are miscellany lords, *kbayron* (choicer/superior/worthier) or Allah The One, The *Qahba'ro* (Ever/Stout Subduer).
40. Not worship you^z of lesser than/without Allah except names you^z named it^w you^f and yourⁿ fathers; not Allah descended by it^w of an authority; *en* (not) the rule except for Allah; [He] commanded that not worship you^z except *eyyaho*⁶² (indeed particularizing Him); *tha'leka* (afar-that-it/that)^x (is) [the] religion⁶³ the forthright; [and,] but most (of) the mankind not know.
41. O, both [my]⁶⁴ the prison's companions: as to an *abado*⁶⁵ (lone/any-one) (of) you both so [he] avails⁶⁶ a drink (for) his lord a wine; and as to the other, so [he] (shall be) crucified; then eat the birds from his head; (had been) judged/finished⁶⁷ the matter^x (for) which^x in it^x *tastafteya'ne* (you both affirmably-seek situationally apt and wise opinion).
42. And said [he] to whom^p [he] presumed that he (would be) escaper of them both: let-mention me [you] *enda* (before/at the presence of) your^t lord; then (caused) him (to) forget the Satan *thekra* (mention of Joseph at) his lord; so [he] waited in the prison a few years.^w
43. And said the king: verily I vision seven fat kine eating them^y seven *aeja'fon* (emaciated-leans)^w and seven green ears (of seed-bearing plants) and others^w

وَاتَّبَعْتُ مِلَّةَ آبَائِي إِبْرَاهِيمَ
وَإِسْحَاقَ وَيَعْقُوبَ مَا كَانُوا لَنَا أَنْ
نُشْرِكَ بِاللَّهِ مِنْ شَيْءٍ ذَلِكَ مِنْ
فَضْلِ اللَّهِ عَلَيْنَا وَعَلَى النَّاسِ وَلَكِنَّ
أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ﴿٣٨﴾

بَصَّحِي السِّجْنِ أَرْيَابُ مُفْرَقُونَ
خَيْرٌ أَمِ اللَّهُ الْوَجْدُ الْقَهَّارُ ﴿٣٩﴾

مَا تَعْبُدُونَ مِنْ دُونِهِ إِلَّا أَسْمَاءُ
سَمِئْتُمْوهَا أَنْتُمْ وَآبَاؤُكُمْ
مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ إِنْ
الْحُكْمُ إِلَّا لِلَّهِ أَمَرَ أَلَّا تَعْبُدُوا إِلَّا
إِيَّاهُ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ
أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٤٠﴾

بَصَّحِي السِّجْنِ أَمَّا أَحَدُكُمَا
فَيَسْقَى رَبَّهُ خَمْرًا وَأَمَّا الْآخَرُ
فَيُصَلَّبُ فَتَأْكُلُ الطَّيْرُ مِنْ
رَأْسِهِ قُضِيَ الْأَمْرُ الَّذِي فِيهِ
تَسْتَفْتِيَانِ ﴿٤١﴾

وَقَالَ لِلَّذِي ظَنَّ أَنَّهُ نَاجٍ مِّنْهُمَا
أَذْكُرْنِي عِنْدَ رَبِّكَ فَأَنَسَنَّهُ
الشَّيْطَانُ ذَكَرَ رَبِّهِ فَلَيْتَ فِي
السِّجْنِ بِضْعَ سِنِينَ ﴿٤٢﴾

وَقَالَ الْمَلِكُ إِنِّي أَرَى سَبْعَ بَقَرَاتٍ
سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ

⁶¹ The word "بَصَّحِي" could have one or two meanings. Either "O, the twain companions," or "O, the twain, my companions." Books of "التفسير" are not firm one or the other but both could be true.

⁶² The word "إِيَّاهُ" = "إِدَاةُ تَوْكِيدٍ لِّضَمِيرٍ مَنْصُوبٍ" = an article of intensity for an objective pronoun.

⁶³ The word "قَيِّمٌ" = "مُسْتَقِيمٌ" i.e. means straight. See اللسان.

⁶⁴ See footnote 61 above regarding "my."

⁶⁵ See the Lexicon attached to this Translation regarding "أحد."

⁶⁶ The word "يَسْقَى" is rooted in "أَسْقَى" which is more intense than "سَقَى," as "أَسْقَى" means availed the drink for (someone), to be drunk as and when needed. See الراجب.

⁶⁷ The word "قُضِيَ" bears dual meanings: (1) judged, or (2) finished. There is little room, if any, to incline for one or the other.

dry;^w O, you the chiefs: *aftoney* (let-you^z situationally fittingly and wisely opine me) [in] my dream/vision, *en* (if) you^c were for the dream/visions *ta'aboroona* (you^z can interpret).

وَسَمِعَ سُبُلَكَ حُضِرٍ وَأُخْرَ
يَايَسْتُ يَتَايَهَا أَلَمَلُ أَفْتُونِي فِي
رُءْيَايَ إِنْ كُنْتُمْ لِلرُّءْيَا تَعْبُرُونَ ﴿٤٦﴾

44. Said they:^z *adhghatho*⁶⁸ (confused-medley) dreams and not we by the dreams' *ta'awee'le* (ultimate: construing-/explanation) surely (are) knowers.

قَالُوا أَضْغَتْ أَحْلَمٍ وَمَا نَحْنُ
بِتَأْوِيلِ الْأَحْلَمِ بِعَالِمِينَ ﴿٤٧﴾

45. And said [he] who^x escaped of them both, and [he] recalled after an *ummaton*⁶⁹ (while), I *ona'bbe'o* ([I] inform by piece-of-significant-and-availing-news) you^b by its^x *ta'awee'le* (ultimate-explanation/interpretation), so let-send [me]⁷⁰ you.^z

وَقَالَ الَّذِي نَجَا مِنْهُمَا وَادَّكَرَ بَعْدَ
أُمَّةٍ أَنَا أُنَبِّئُكُمْ بِتَأْوِيلِهِ
فَارْسِلُونِ ﴿٤٨﴾

46. Yousofo (Joseph): O, you the *Sseddeego*⁷¹ (ever truth practicer) *aftoneyna* (let-you^s situationally fittingly and wisely opine us) in seven fat kine eating them^y seven *aeja'fon* (emaciated-leans)^w and seven green ears^w (of seed-bearing plants) and others^w dry;^w *la'allā* (craving currently unavailable deed that/perhaps) I return to the mankind *la'allā* (craving currently unavailable deed that/perhaps) they know they.^z

يُوسُفُ أَيُّهَا الصِّدِّيقُ أَفْتِنَا فِي سَبْعِ
بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ
عِجَافٌ وَسَبْعِ سُبُلَاتٍ حُضِرٍ
وَأُخْرَ يَايَسْتُ لَعَلِّي أَرْجِعُ إِلَى النَّاسِ
لَعَلَّهُمْ يَعْلَمُونَ ﴿٤٩﴾

47. Said [he]: you^z sow seven years^w *da'aban* (diligently), then what harvested you^c then let-leave it^x you^z in its^x ears^w except a little of what you^z eat.

قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ دَأَبًا فَمَا
حَصَدْتُمْ فَذَرُوهُ فِي سُبُلِهِ إِلَّا
قَلِيلًا مِمَّا نَأْكُلُونَ ﴿٥٠﴾

48. Afterwards *ya'atee* (approaches/comes) from after *tha'leka* (afar-that-it/that)^x seven^w hard^w (years), eat they^y what advanced you^c for them^y except a little of what *tobssenoona* (fortifyingly preserve you^z).

ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ سَبْعٌ شِدَادٌ
يَأْكُلْنَ مَا قَدَّمْتُمْ لَهُنَّ إِلَّا قَلِيلًا مِمَّا
تُحْصِنُونَ ﴿٥١﴾

49. Afterwards *ya'atee* (approaches/comes) from after *tha'leka* (afar-that-it/that)^x *aamon*^{w72} (year) in it^x *youghatho*

ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ عَامٌ فِيهِ يُعَاثُ

⁶⁸ The word "أضغاث" = *adhghatho* = plural for "اضغث" "*dhghtho*" = a handful/bunch of grass/firewood. And *adhghatho*-dreams = "confused-medley of dreams" = metonymical way of saying: it is perplexing and difficult to explain clustered bunch of things.

⁶⁹ The word "أمة" has more than a dozen different meanings, among a *while*. See الهادي.

⁷⁰ The letter "ن" in "فارسلون" by Arabic (*linguistic*) Rule, is called "نون الوقاية او العمداء، حيث لا يستغنى عنها" which precedes the speaker's pronoun "ي". The speaker's pronoun "ي" in "فارسلون" is omitted, for "التخفيف"، = "alleviation, lightening" or *Ayat's* end harmony (*rhyme*). See إعراب القرآن، لمحمود صافي

⁷¹ The word "الصدِّيق" carries many meanings: (1) believes muchly, (2) always tells the truth, (3) it is the title of the Great Messenger and Prophet (*Patriarch*) *Ebrabeem* (*Abraham*), (4) the title of *Yousif* (*Joseph*) in this *Surah*, (5) the title of Prophet *Idriss* (*Idrees*), (6) the title of the chaste *Mariam* (*Mary*), mother of *Isa* (*Jesus*), (7) title of *Abu Bakr*, First Caliph, may Allah be pleased with him.

⁷² The Arabic text says "عام" but in English there is only one word to mean عام and سنة. In Arabic there is "عام"، "سنة"، "حول"، "حجة"، and "سنة" each with a difference. Here "عام" is in reference to a year with a specific significant event in it, beginning any day within the year; whereas "سنة" is a year with reference to a beginning of a specific month and an ending by a specific month every time all the time. As to "حول" = anniversary of any special =

(to be they⁷³ revived by delightful-pasture-producing rain) the mankind and in it^x ya'asserona (press/squeeze they⁷³).

النَّاسُ وَفِيهِ يَعْصِرُونَ ﴿١٩﴾

50. And said the king: eeto (let-bring you^z to) me by him; so lamma (when/whence) came^x (to) him the messenger^x said [he] (Yousif/Joseph): let-return [you⁸] to your^t lord and then let-ask him [you⁸]: what the women's status, who^v qatta'a (repetitively cut) they^y their hands;^w verily my Lord by their^y wile (is) Omniscient.

وَقَالَ الْمَلِكُ أَتُؤْنِي بِهِ فَلَمَّا جَاءَهُ الرَّسُولُ قَالَ أَرْجِعْ إِلَىٰ رَبِّكَ فَسَأَلَهُ مَا بَالَ الْإِنْسَانِ الَّذِي قَطَعَنَ أَيْدِيَهُمْ إِنْ رَبِّي بِكَيْدِهِمْ عَلِيمٌ ﴿٥٠﴾

51. Said [he] (the king to the women): what (was/had been) your^v kbatt'bo (serious-matter) edh (when) [you^{ym}] seduced^{ym} Yousifa (Joseph) a'n (regarding) himself^w; said they^{ym} hasba (transcends all imperfection) for Allah; not we knew on him of an ill; said-she^y the Azeez's (master's/premiere's) woman (i.e. wife): now hasshassa⁷³ (probingly evidenced) the right; I seduced him a'n (regarding) himself^w and verily he surely (is) of the ssa'deqeena (always truth enforcers).

قَالَ مَا خَطْبُكُمْ إِذْ رَوَدُّنِي يُوسُفَ عَنْ نَفْسِي قُلْتُ حَشَّ لِلَّهِ مَا عَلِمْنَا عَلَيْهِ مِنْ سُوءٍ قَالَتْ أَمْرَأَتُ الْعَزِيزِ الْفَنِّ حَصَّصَ الْحَقُّ أَنَا رَوَدُّهُ عَنْ نَفْسِهِ وَإِنَّهُ لَمِنَ الصَّادِقِينَ ﴿٥١﴾

52. Tha'leka (afar-that-it/that)^x to know [he] (the premiere) surely I not betrayed him by the ghaybe⁷⁴ (during his absence); and that Allah not yahdey (divinely-guides) the betrayers' slyness.

ذَلِكَ لِيَعْلَمَ أَنِّي لَمْ أَخُنْهُ بِالْغَيْبِ وَأَنَّ اللَّهَ لَا يَهْدِي كَيْدَ الْخَائِنِينَ ﴿٥٢﴾

53. And not [I] absolve myself,^w verily the self^w (is) surely ammaraton (iterative orderer)^w by the ill, except what ra'hema⁷⁵ (mercy-gave) my Lord, verily my Lord (is) Ghafooron (iterative Forgiver) Raheemon (iterative mercy Giver).

وَمَا أُبْرِئِي نَفْسِي إِنْ أَنفَسَ لَأَمَارَةٌ بِالسُّوءِ إِلَّا مَا رَجِمَ رَبِّي إِنْ رَبِّي غَفُورٌ رَحِيمٌ ﴿٥٣﴾

54. And said the king: eeto (let-bring you^z to) me by him astakh'less ([I] affirmably-exclusively-single) him for myself;^w so lamma (when/whence) [he] spoke (to) him, said [he]: verily you⁸ (are) today laday⁷⁶ (directly and possessively from) us makeenon⁷⁷ (he who is of: status/empowerment/long abode) trustworthy.

وَقَالَ الْمَلِكُ أَتُؤْنِي بِهِ أَسْتَخْلِصُهُ لِنَفْسِي فَلَمَّا كَلَّمَهُ قَالَ إِنَّكَ الْيَوْمَ لَدَيْنَا مَكِينٌ أَمِينٌ ﴿٥٤﴾

= event; and "حجة" = lunar-year. Although generally all are loosely used synonymously or interchangeably. See الفرق اللغوية، لـ أبي هلال العسكري.

⁷³ The word "حصص" means became manifest after probing into its evidence, not just became clear.

⁷⁴ The word "الغيب" has several meanings: (1) the invisible which only Allah knows, (2) doubt, and (3) the place where it is not known what it contains (4) anything not seen by the eye even if concludable. See اللسان.

⁷⁵ The word "رحمة" = "mercy" in Arabic "رحمة" is unlike its English equivalent, in that "رحمة" can be conjugated into verbs of the past, present, future, active, passive, etc. As in this case, it is constructed in the past-tense for the masculine singular. There is no way to exactly render this in English per se. So the closest is to possibly say: "except what mercy-gave my Lord," thus introducing the idea of "mercy-given" which the Arabic text does not really say per se. The Arabic says, as if to say: except what merced my Lord" which cannot be said in correct English, as there is no such word as "merced."

⁷⁶ The word "لدى" is closer than "عند" as you can say: "عندي مال و المال ليس بقبضتك الآن" thus, "لدى" which closer spatially and more specific. So, "directly and possessively from" (us) seems to indicate such closeness. See اللسان.

⁷⁷ The word "makeen" = "مكن" is a singular, masculine, subjective or objective noun, for which there is no English equivalent. The word has four distinct meanings, all seem applicable here. It means (1) a man of esteemed status, (2) he who is established and empowered to thoroughly administer and manage, (3) he who is a resident of stable abode, (4) a stable lodging or a stable abode.

55. Said [he]: let-make me [you]^s over the land's^w treasures;^w verily I am *hafeedhon*⁷⁸ (iterative keeper-up) omniscient. قَالَ أَجْعَلْنِي عَلَى خَزَائِنِ الْأَرْضِ إِنِّي حَفِيظٌ عَلَيْهٗمۡ ۝٥٥
56. And like *tha'leka* (afar-that-it/that)^x We firmly enabled/empowered⁷⁹ for Yousifa (Joseph) in the land^w *yatabanw'o* ([he] deservedly ensconces) of it^w whence [he] will; [We] betide by Our mercy^w whom^p [We] will and [We] waste not a remuneration (of) the benefactors. وَكَذَٰلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ يَتَّبِعُوا مِنهَا هَيْثُ يَشَاءُ نُفَصِّلُ الْبَرَاحِمَآ مِن شِئْءٍ وَلَا نُضِيعُ أَجْرَ الْمُحْسِنِينَ ۝٥٦
57. And surely the Hereafter's^w remuneration (is) *khayron* (choicer/superior/worthier) for whom^r believed they^z and they^z were *yattaqoona* (they reverently guard not to displease Allah). وَلَا جُرْ إِلَّا خَيْرٌ لِّلَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ ۝٥٧
58. And came Yousifa's (Joseph's) brothers; then they^z entered on him; so [he] knew them while they (were) for him *munkeroona* (not recognizers). وَجَاءَ إِخْوَةُ يُوسُفَ فَدَخَلُوا عَلَيْهِ فَعَرَفَهُمْ وَهُمْ لَهُ مُنْكَرُونَ ۝٥٨
59. And *lamma* (when/whence) [he] furnished them by their furnishment said [he]: *eeto* (let-bring you^z to) me by a brother for you^b of yourⁿ father; do not⁸⁰ see you^z surely I fulfill⁸¹ the measure and I am *khayro* (choicer/superior/worthier) (of) the hospitality-givers. وَلَمَّا جَهَّزَهُم بِجَهَّازِهِمْ قَالَ أَتُنُونِي بِأَخٍ لَّكُمْ مِّنْ أَبِيكُمْ أَلَا تَرَوْنَ أَنِّي أُوفِي الْكَيْلَ وَأَنَا خَيْرُ الْمُنْزِلِينَ ۝٥٩
60. Then *en* (if) not *ta'ato* (come to) me by him then no measure for you^b *endey* (by my rule) and let-not near [me]⁸² you.^z فَإِن لَّمْ تَأْتُونِي بِهِۦ فَلَا كَيْلَ لَّكُمْ عِنْدِي وَلَا تَقْرَبُونِ ۝٦٠
61. Said they:^z we shall induce *a'n* (regarding) him his father and verily we surely (are) doers. قَالُوا سَرَوْدُ عَنْهُ أَبَاهُ وَإِنَّا لَفَاعِلُونَ ۝٦١
62. And said [he] for his lads: let-make you^z their merchandise in their saddlebags, *la'alla* (craving currently unavailable deed that/perhaps) they know it^w if they^z transposed⁸³ to their family,^w *la'alla* they return they.^z وَقَالَ لِغُلَامَيْهِ أَجْعَلُوا بُضْعَهُمْ فِي رِحَالِهِمْ لَعَلَّهُمْ يَعْرِفُونَهَا إِذَا انْفَلَكُوا إِلَىٰ أَهْلِهِمْ لَعَلَّهُمْ يَرْجِعُونَ ۝٦٢

⁷⁸ The word “حَفِيظٌ” is rooted in “حَفَظَ” = “kept-up” not just “kept, or maintained,” or even “guarded.” Merriam Webster's Dictionary puts “keep up” as: “to stay even (as in acts of strength, endurance, or speed) *although he was small he could keep up with the larger boys in sports*.” (Emphasis is added).

⁷⁹ The word “مَكَّنَ” in “مَكَّنَّا” means “found” or “established. It also means “enabled” or “empowered.” Clearly, the English word “established” does not imply or connote the same as “مَكَّنَ” per se.

⁸⁰ Clearly this “أَلَا” is the “أَلَا” for urging or desiring, i.e. promoting the action of the following verb.

⁸¹ The word “أُوفِي” from “الوفاء” = “التمام” meaning gathering the last component of any obligation to make it a whole. So, “أُوفِي” means I endeavor and gather the last part of an obligation and fulfill it.

⁸² The letter “ن” in “تَقْرَبُونَ” by Arabic (linguistic) Rule, is called “نون الوقاية او العمداء، حيث لا يَسْتَقْبَلُ عَنْهَا” which precedes the speaker's pronoun “ي.” The speaker's pronoun “ي” in “تَقْرَبُونَ” is omitted, for “التخفيف” = “alleviation, lightening” or *Ayat's* end harmony (rhyme). See محمود صافي

⁸³ The word “انقلبوا” = “they^z transposed,” means they betook themselves returning.

63. So *lamma* (*when/whence*) returned they^z to their father said they:^z O, our father (*had been*) disallowed of us the measure, so let-send [*you*^s] with us our brother, [*we*] measure and verily we (*are*) for him surely keepers-up.⁸⁴

فَلَمَّا رَجَعُوا إِلَىٰ أَبِيهِمْ قَالُوا
يَتَابَانَا مَعَنَا مِمَّا الْكَيْدُ فَأَرْسِلْ
مَعَنَا أَخَانَا نَكْتَلْ وَإِنَّا لَهُ
لَحَافِظُونَ ﴿١٢﴾

64. Said [*he*]: do [*I*] trust you^b on him except just-as I (*had*) trusted you^b on his brother of before; then, Allah (*is*) *kbayron* (*choicer/superior/worthier*) keeper-up⁸⁵ and He (*is*) *arhamo* (*more merciful*) (*of*) the *ra'beemeena* (*multitudinous mercy-givers*).

قَالَ هَلْ ءَامَنْتُمْ عَلَيْهِ إِلَّا كَمَا
ءَامَنْتُمْ عَلَىٰ أَخِيهِ مِنْ قَبْلُ قَالَ
خَيْرَ حَفِظًا وَهُوَ أَرْحَمُ الرَّاحِمِينَ ﴿١٣﴾

65. And *lamma* (*when/whence*) opened they^z their *mata'a*⁸⁶ (*furnishings/chattel/or things for utility*) they^z found their merchandise^w *ruddat* (*had been forthwith-returned-she*^v) to them; said they:^z O, our father what (*more*) do we quest; this (*is*) it;^w Our merchandise^w *ruddat* to us; and *nameero* (*[we] obtain [wheat-grain lay-up provision] for*) our family^w and [*we*] keep-up⁸⁷ our brother and *nazdado*⁸⁸ (*[we] further-augment*) a camel's measure, *tha'leka* (*afar-that-it/that*)^x (*is*) an easy measure.

وَلَمَّا فَتَحُوا مَتَاعَهُمْ وَجَدُوا
بِضْعَهُمْ رُدَّتْ إِلَيْهِمْ قَالُوا
يَتَابَانَا مَا نَبْغِي هَذِهِ بِضْعُنَا
رُدَّتْ إِلَيْنَا وَنَمِيرُ أَهْلَنَا وَنَحْفَظُ
أَخَانَا وَنَزِدَادُ كَيْلَ بَعِيرٍ ذَلِكَ
كَيْلٌ يَسِيرٌ ﴿١٤﴾

66. Said [*he*]: never [*I*] send him with you^b until *ta'atoney* (*you^z accord/grant me*) a *mantheqan*⁸⁹ (*ratified-covenant*) from Allah that assuredly⁹⁰ *ta'ato'nanney* (*come you^z to me*) by him, except if (*to be*) besieged [*by*] you;^z so *lamma* (*when/whence*) they^z gave him their *mantheqa* (= *manthe-qan*), said [*he*]: Allah over what we say (*is*) Custodian.

قَالَ لَنْ أُرْسِلَهُ مَعَكُمْ حَتَّىٰ تُؤْتُونِ
مَوْثِقًا مِنَ اللَّهِ لَتَأْتُنِي بِهِ إِلَّا أَنْ
يُحَاطَ بِكُمْ فَلَمَّا ءَاتَوْهُ مَوْثِقَهُمْ قَالَ
اللَّهُ عَلَىٰ مَا نَقُولُ وَكِيلٌ ﴿١٥﴾

67. And said [*he*]: O, my sons let-not enter you^z from a one door; and let-enter you^z from miscellany (*separate*) doors; and not I enrich/sufficed⁹¹ *a'n* (*regarding*) you^b from Allah of a thing; *en* (*not*) the rule except for Allah, on Him I trusted and on Him so surely let trust the trusters.

وَقَالَ يَبْنَى لَا تَدْخُلُوا مِنْ بَابٍ وَاحِدٍ
وَادْخُلُوا مِنْ أَبْوَابٍ مُتَفَرِّقَةٍ وَمَا أُغْنِي
عَنكُمْ مِنَ اللَّهِ شَيْءٌ إِنْ أَلْحُمْتُ
إِلَّا اللَّهُ عَلَيْهِ تَوَكَّلْتُ وَعَلَيْهِ فَلْيَتَوَكَّلِ
الْمُتَوَكِّلُونَ ﴿١٦﴾

⁸⁴ The word “حافظون” is rooted in “حفظ” which is to “kept-up” not just “kept, or maintained,” or even “guarded.” Merriam Webster’s Dictionary puts “keep up” as: “to stay even (as in acts of strength, endurance, or speed) *although he was small he could keep up with the larger boys in sports*.” (Emphasis is added).

⁸⁵ Ibid, except for “حافظ”.

⁸⁶ The word “متاع” = “mata’an” has many meanings, among them: furnishings, chattel, things for utility.

⁸⁷ Ibid, except for “نحفظ”.

⁸⁸ The word “نزداد” implies greater intensity, and اللطاف says it is “إلغ.” So further is prefixed for this purpose. That is they would further-increase their gain by getting additional load for their brother..

⁸⁹ Ratification by open declaration and oath.

⁹⁰ The “ل” in “لتأتني” is a juratory “ل” = “القسم” amounting to= “التأكيد,” i.e. affirmation, expressed by “assuredly.”

⁹¹ The word “أغني” has double meanings: (1) enrich, (2) suffice. But “enrich” includes suffice and not vice versa. As “enrich” makes rich or richer, makes fuller, more meaningful, or more rewarding whereas “suffice” meets the present needs of a specific task. Hence “enrich” is superior.

68. And *lamma* (*when/whence*) entered they^z from whence ordered them their father not [was] enriching-/sufficing *a'n* (*regarding*) them of Allah a thing except a need (*concern*) in *Ya'aqooba's* (*Jacob's*) self^w [he] satisfied it; ^w and verily he (*is*) a knowledge possessor for what We taught him; [and,] but most (*of*) the mankind not know.

وَلَمَّا دَخَلُوا مِنْ حَيْثُ أَمَرَهُمْ أَبُوهُمْ مَا كَانَتْ يُعْنِي عَنْهُمْ مِنَ اللَّهِ مِنْ شَيْءٍ إِلَّا حَاجَةً فِي نَفْسِ يَعْقُوبَ قَضَاهَا وَإِنَّهُ لَدُوٌّ عَلِيمٌ لِمَا عَلَّمْنَاهُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿١٨﴾

69. And *lamma* (*when/whence*) they^z entered on *Yousifa* (*Joseph*), [he] lodged to him⁹² his brother (*and*) said [he]: verily I am your^t brother; so let-not [you^s] anguish/sorrow by what they^z were working.

وَلَمَّا دَخَلُوا عَلَى يُوسُفَ ءَاوَىٰ إِلَيْهِ أَخَاهُ قَالَ إِنِّي أَنَا أَخُوكَ فَلَا تَبْتَئِسْ بِمَا كَانُوا يَعْمَلُونَ ﴿١٩﴾

70. Then *lamma* (*when/whence*) [he] furnished them by their furnishment, he emplaced the *seqa'ya'te* (*drink-goblet*^w) in his brother's saddlebag; afterwards proclaimed a proclaimer: O, you^y the *aero* (*caravan carrying wheat/food-grains*)^w verily you^b (*are*) surely thieves.

فَلَمَّا جَهَّزَهُمْ بِجَهَّازِهِمْ جَعَلَ السِّقَايَةَ فِي رَحْلِ أَخِيهِ ثُمَّ أَذَّنَ مُؤَذِّنٌ أَتَتْهَا آلُ عِبرَ ءِ إِنَّكُمْ لَسَّرِقُونَ ﴿٢٠﴾

71. Said they^z while they^z forwardly-advanced on them: what (*are*) you^z missing.

قَالُوا وَأَقْبَلُوا عَلَيْهِمْ مَاذَا تَفْقِدُونَ ﴿٢١﴾

72. Said they^z: we (*are*) missing *sso'wa'a*^{x93} (*drinking-/measuring goblet*)^x (*of*) the king; and for whom^p [he] came by it^x a camel's load and I am by it^x a claimer/guarantor.

قَالُوا نَفْقِدُ صُوَاعَ الْمَلِكِ وَلِمَن جَاءَ بِهِ حِمْلُ بَعِيرٍ وَأَنَا بِهِ زَعِيمٌ ﴿٢٢﴾

73. Said they^z: *ta-Allahey*⁹⁴ (*by Allah*) *laqad* (*verily, already and affirmatively*) knew you^c not came we to corrupt in the land^w and not we were thieves.

قَالُوا تَاللَّهِ لَقَدْ عَلِمْتُمْ مَا جِئْتَنَا لِنُفْسِدَ فِي الْأَرْضِ وَمَا كُنَّا سَرِقِينَ ﴿٢٣﴾

74. Said they^z: then what (*is*) his requital, *en* (*if*) you^c were liars.

قَالُوا فَمَا جَزَاؤُهُ إِنْ كُنْتُمْ كَاذِبِينَ ﴿٢٤﴾

75. Said they^z: his requital (*is*) who^a [*it*^x] (*the king's goblet*) (*had been*) found in his saddlebag, so he (*is*) his requital;⁹⁵ like *tha'leka* (*afar-that-it/that*)^x requite [we] the *dha'lemeena*⁹⁶ (*injustice-doers*).

قَالُوا جَزَاؤُهُ مَنْ وَجَدَ فِي رَحْلِهِ فَهُوَ جَزَاؤُهُ كَذَلِكَ نَجْزِي الظَّالِمِينَ ﴿٢٥﴾

⁹² Embraced him, i.e. by way of greeting him.

⁹³ The word "صَوَاع" = "سِقَايَة" could be masculine or a feminine gender. It is masculine as "صَوَاع" and a feminine as "سِقَايَة" = (giving/supplying-of-water)^w. See *الدر المصون، لـ أحمد الحلبي*.

⁹⁴ The word "*ta-Allahey*" is made up of two distinct components: the "*ta*" = "ت" and "*Allahey*." The "*ta*" is "ت" = "القسم" = a "jurative particle," in English it's equivalent to "by" in the sense of: "in the name of;" and "*Allahey*" is "Allah" grammatically inflected because of the prepositional genitive particle "*ta*."

⁹⁵ According to their customary Law, whoever was convicted of thievery he is taken as a slave.

⁹⁶ The "ظالمين" = "the injustice-doers," as "الظلم" = "injustice." See the Lexicon attached to this Translation.

76. So [he] began by their chattel before his brother's chattel; afterwards *ista'kbrajaha*⁹⁷ ([he] affirmably-produced it^w) from his brother's chattel; like *tha'leka* (*afar-that-it/that*)^x We schemed for Yousifa (Joseph); not [was] [he] to take his brother in the king's religion (*Law*) except that/if Allah wills; [We] raise ranks^w (of) whom^p [We] will; and above every a knowledge possessor (is) an omniscient.

فَبَدَأَ بِأَوْعِيَتِهِمْ قَبْلَ وِعَاءِ أَخِيهِ ثُمَّ
اسْتَخْرَجَهَا مِنْ وِعَاءِ أَخِيهِ
كَذَلِكَ كِدْنَا لِيُوسُفَ مَا كَانَ
لِيَأْخُذَ أَخَاهُ فِي دِينِ الْمَلِكِ إِلَّا أَنْ
يَشَاءَ اللَّهُ نَرْفَعُ دَرَجَاتٍ مَنْ نَشَاءُ
وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ ﴿٧٦﴾

77. Said they:^z *en (if)* [he] steals, so *qad* (*already and affirmatively*) stole his brother of before; so *asarraha* (*secretly-kept it*)^w Yousifo (Joseph) in himself^w and not disclosed/flushed it^w to them; said [he]: you^f (*are*) eviler place/post, and Allah (*is*) knowinger by what you^z describe.⁹⁸

قَالُوا إِنْ يَسْرِقْ فَقَدْ سَرَقَ
أَخٌ لَهُ مِنْ قَبْلُ فَأَسْرَهَا يُوسُفُ فِي
نَفْسِهِ وَلَمْ يُبْدِهَا لَهُمْ قَالَ أَنْتُمْ
شَرُّ مَكَانًا وَاللَّهُ أَعْلَمُ بِمَا
تَصِفُونَ ﴿٧٧﴾

78. Said they:^z *ya'ayyoha* (O, you^s) the *Azeez* (*Master*) verily for him (*is*) a father *shaykhan* (*aged*) big/old; so let-take [you^s] an *ahadana*⁹⁹ (*lone/any-one of us*) (*in*) his stead; verily we see you^g of the benefactors.

قَالُوا يَتَّخِذُهَا الْعَزِيزُ ابْنًا لَهُ أَبًا
شَيْخًا كَبِيرًا فَخُذْ أَحَدَنَا مَكَانَهُ
إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ ﴿٧٨﴾

79. Said [he]: Allah's refuge^{w100} that [we] take except whom^p we found our *mata'a*¹⁰¹ (*furnishings/chattel-/or things for utility*) *endabo* (*in his possession*); verily we (*are*) then surely *dha'lemoona*¹⁰² (*injustice-doers*).

قَالَ مَعَاذَ اللَّهِ أَنْ نَأْخُذَ إِلَّا مَنْ
وَجَدْنَا مَتَاعًا عَنْدَهُ إِنَّا إِذَا
لَطَلِمُونَ ﴿٧٩﴾

80. Then *lamma* (*when/whence*) *istay'aso*¹⁰³ (*affirmed-despair they*) from him, they^z detached *na'jeyan*¹⁰⁴ (*secretly-mutually-conferees*); said their elder: have not known you^z that yourⁿ father *qad* (*already and affirmatively*) [he] took on you^b a *mantheqan* (*ratified-covenant*) from Allah and of before when^o *farrattom*¹⁰⁵ (*bad-remiss you*)^c in Yousifa (Joseph); so

فَلَمَّا اسْتَيْسَسُوا مِنْهُ خَلَصُوا نَجِيًّا
قَالَ كَبِيرُهُمْ أَلَمْ تَعْلَمُوا أَنَّ
أَبَاكُمْ قَدْ أَخَذَ عَلَيْكُمْ مَوْثِقًا مِنَ
اللَّهِ وَمِنْ قَبْلُ مَا فَرَّطْتُمْ فِي يُوسُفَ

⁹⁷ See the Lexicon attached to this Translation for the effect of the letter س when added to a word.

⁹⁸ The word "تصفون" rooted in "وصف." In the Arabic tongue expression "تصفون" could mean describing the untruth, as in the Ayah: "And describe your tongues the untruth" (S16: 62).

⁹⁹ The word "أحد" is a proper noun for whomever it is suitable to be addressed, be it a singular, a plural, a masculine or a feminine. See اللسان. It means: (1) a unique one, i.e. unlike any other, (2) a lone, that stands apart from others. (3) Literally one. However, in English "lone" is singular, standing alone. So, to keep the concepts of "أحد" and "lone" simultaneously transliteration seems to be a must. The applicable "أحد" will or should be obvious from context where it appears.

¹⁰⁰ The expression "Allah's refuge" is Arabic tongue expression meaning: I refuge by Allah = I shall refrain from doing the wrong thing by Allah's help.

¹⁰¹ See footnote 21 above regarding "mata'a."

¹⁰² The word "ظالمون" = "the injustice-doers," as "الظلم" = "injustice." See footnote 148 below.

¹⁰³ The word here is "استيسسوا" = "affirmed despair, not "ينسوا" = "despaired."

¹⁰⁴ The word "خلص" in "خلص الرجل من القوم، أي اعتزلهم وخرج عنهم ومنهم" = "detached (as from a group); and the word "نجيا" is an adverbial, derived from "تتجى" = that is he had secretly and mutually counseled. See إعراب القرآن، لمحمود صافي والهادي.

¹⁰⁵ The word "farratta" = "فرط" in "فرطتم" is best described by the word "remiss" which is an adjective and =

never [I] leave the land^w until allows me my father, or rules Allah for me; and He (is) *khayro* (choicer/superior/worthier) (of) the rulers.

فَلَنْ أَبْرَحَ الْأَرْضَ حَتَّى يَأْذَنَ لِي أَبِي أَوْ يَحْكُمَ اللَّهُ لِي وَهُوَ خَيْرُ الْحَاكِمِينَ ﴿٨٠﴾

81. Let-return you^z to yourⁿ father then let-say you:^z O, our father; verily your^t son stole; and not we witnessed except by what we knew; and we were not for the invisible keepers-up.¹⁰⁶

أَرْجِعُونَا إِلَى أَبِيكُمْ فَقُولُوا يَا أَبَانَا إِنَّكَ ابْنُكَ سَرَقَ وَمَا شَهِدْنَا إِلَّا بِمَا عَلَّمْنَا وَمَا كُنَّا لِلْغَيْبِ حَافِظِينَ ﴿٨١﴾

82. And let-ask [you^s] the village^w which^u we were in it^w and the *aero* (caravan carrying wheat/food-grains);^w which^u *aqbalana* (we forwardly-advanced) in it;^w and verily we surely (are) *ssadeqeena* (always truth enforcers).

وَسَلِّ الْقَرْيَةَ الَّتِي كُنَّا فِيهَا وَالْعَيْرَ الَّتِي أَقْبَلْنَا فِيهَا وَإِنَّا لَصَادِقُونَ ﴿٨٢﴾

83. Said [he]: rather lured-she^v for you^b yourⁿ selves^w a matter; so comely patience; *asa* (craving a deed beyond one's means that/may) Allah to *ya'ateyaney* (bring to me) by them together; verily He, He (is) The Omniscient The *Hakeemo*¹⁰⁷ (infinite *hekma*)¹⁰⁸ Possessor).

قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا فَصَبْرٌ جَمِيلٌ عَسَى اللَّهُ أَنْ يَأْتِيَنِي بِهِمْ جَمِيعًا إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ ﴿٨٣﴾

84. And [he] diverted *a'n* (off) them and said [he]: alas, my sorrow over *Yousifa* (Joseph); and whitened-she^{ym}¹⁰⁹ his both eyes^w from the sadness, while he (was) *ka'dhee-mon*¹¹⁰ (unrelenting suppressor of his grief).

وَتَوَلَّى عَنْهُمْ وَقَالَ يَتَّسِفُنِي عَلَى يُوسُفَ وَأَبْيَضْتُ عَيْنَاهُ مِنْ أَلْحَزَنِ فَهُوَ كَظِيمٌ ﴿٨٤﴾

85. Said they:^z *ta-Allahay*¹¹¹ (by Allah); *tafta'o*¹¹² (recurrently - cease not [you^s]) remember [you^s] *Yousifa* (Joseph) until be [you^s] *haradhan* (degenerate/self-inflected debasement) or be [you^s] of the *ba'lekeena* (ones that had perished/expired).

قَالُوا تَاللَّهِ تَقْتُلُونَ تَذْكُرُ يُونُسَ حَتَّى تَكُونَ حَرَضًا أَوْ تَكُونَ مِنَ الْهَالِكِينَ ﴿٨٥﴾

86. Said [he]: verily only [I] complain my *batbth* (ultimate-grief) and my sadness to Allah and [I] know from Allah what not know you.^z

قَالَ إِنَّمَا أَشْكُوا بَثِّي وَحُزْنِي إِلَى اللَّهِ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ﴿٨٦﴾

87. O, my sons: let-go you^z then *tabasaso* (let-inquire you^z by all your senses) of *Yousifa* (Joseph) and his brother; and let-not despair you^z from Allah's *raw'he*^x (mercy)^w/essence of beauty and delight/relief^x-/pleasing-trait^x;¹¹³ verily it^x (the truth is) not despairs of Allah's *raw'he*^x except the people, the unbelievers.

يَبْنَیْ أَذْهَبُوا فَتَحَسَّسُوا مِنْ يُوسُفَ وَأَخِيهِ وَلَا تَأْسُوا مِنْ رَوْحِ اللَّهِ إِنَّهُ لَا يَأْتِئُكُمْ مِنْ رَوْحِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ ﴿٨٧﴾

= all its synonyms are also adjectives as expected. But "فرط" and "فرطتم" all are verbs in the past tense. So I chose "had-remiss."

¹⁰⁶ The word "حافظين" is rooted in "حفظ" which is to "kept-up" not just "kept, or maintained," or even "guarded." Merriam Webster's Dictionary puts "keep up" as: "to stay even (as in acts of strength, endurance, or speed) *although he was small he could keep up with the larger boys in sports*." (Emphasis is added).

¹⁰⁷ See the Lexicon attached to this Translation for an exposition on the words "الحكيم" and "حكيم."

¹⁰⁸ See the Lexicon attached to this Translation for "hekma."

¹⁰⁹ That mean he lost his vision.

¹¹⁰ The word "unrelenting" is employed here to intensify "suppressor" as the Arabic is "كظيم" not "كظيم."

¹¹¹ See footnote 94 above regarding: "ta Alla'he."

¹¹² The word "فتىء" in "تفتنوا" = recurrently-ceases and repeats the cycle. And generally it means "ما زلت" = you cease not. See الهادي والهادي.

¹¹³ The word "روح" = "raw'he" means mercy/relief/pleasing-trait. See التاج والهادي، اللسان. Also essence of beauty and delight.

88. So *lamma* (when/whence) they^z entered on him, said they:^z O, the *Azeezo* (master/premiere), touched/betided us, and our family the *dhurro* (persisting distress); and we came by a merchandise^w *musja'ten*^w (scanty and insignificant);^w nonetheless let-fulfill¹¹⁴ [you^s] for us the measure and *tassaddaq* (let have charity you^s) on us; verily Allah requites the *mutassaddegeena* (charity-doers). ﴿٨٨﴾
89. Said [he]: have known you^c what you^c did by Yousifa (Joseph) and his brother, *edh* (while) you^f (were) *jabiloona*¹¹⁵ (they who act ignorantly or incorrectly). ﴿٨٩﴾
90. Said they:^z are oh/indeed you,^g surely you^s (are) Yousifo (Joseph); said [he]: I am Yousifo (Joseph) and this (is) my brother, *qad* (already and affirmatively) *manna*¹¹⁶ ([He] had graced His boon^w) Allah on us; verily who-ever *yatta'qe* (he reverentially guards not to displease Allah) and *yassber* ([he] holds on patiently), then verily Allah wastes not the benefactors' remuneration. ﴿٩٠﴾
91. Said they:^z *ta-Allabey*¹¹⁷ (by Allah); *laqad* (verily, already and affirmatively) favored/preferred you^g Allah over us, and *en* (surely) we were certainly wrongdoers.¹¹⁸ ﴿٩١﴾
92. Said [he]: no *tath'reeba* (reproach/castigation) on you^b today, Allah forgives for you^b and He (is) *arhamo* (more merciful than) the *ra'hemeena* (multitudinous mercy givers). ﴿٩٢﴾
93. let-go you^z by my shirt^x this^x then let-throw it^x you^z over my father's face, (subsequently) *ya'atee* ([he] becomes) a *basseeran* (keen seer) and *eetoney* (let-you^z come/bring to me) by yourⁿ family^w wholes.¹¹⁹ ﴿٩٣﴾
94. And *lamma* (when/whence) sundered-she^y the *aero* (caravan carrying wheat/food-grains)^w said their father: verily I surely find Yousifa's (Joseph's) smell/wind *lawla* (why do not) that confute you^z [me].¹²⁰ ﴿٩٤﴾

¹¹⁴ The word "أوف" from "الوفاء", "التمام", meaning gathering the last component of any obligation to make it a whole. So, "أوف" means you endeavor and gather the last part of an obligation and fulfill it.

¹¹⁵ The word "جاهلون" = "jabiloona" is rooted in "جهل" meaning: (1) was ignorant of, (2) believed in something contrary to reality, (3) did something not correct. So the "jabiloona" are they who act ignorantly or incorrectly.

¹¹⁶ The word "من" in "يمن" means "نعمه ينعمها". That a "boon He graces it."

¹¹⁷ See footnote 94 above regarding "ta-Alla'be."

¹¹⁸ The word "خاطيء" = "من تعد الخطأ" = who intentionally wronged; unlike the "المخطيء" = who errs unintentionally. So, "الخاطئين" = the "wrongdoers."

¹¹⁹ The Qur'an commentators say that the "family all together" were ninety three when they came to Joseph.

¹²⁰ The letter "ن" in "تفقدون" by Arabic (linguistic) Rule, is called "نون الوقاية أو العمداء، حيث لا يستغنى عنها" which precedes the speaker's pronoun "ي" The speaker's pronoun "ي" in "تفقدون" is omitted, for "التخفيف" = "alleviation, lightening" or *Ayat's* end harmony (rhyme). See إعراب القرآن، لمحمود صافي

95. Said they:^z *ta-Allahay*¹²¹ (*by Allah*); verily you^g **قَالُوا تَاللّٰهِ اِنَّكَ لَفِي ضَلٰلٍكَ**
surely (*are*) in your^t misguidance (*of*) the old. **الْقَدِيْمِ** ﴿٩٥﴾
96. So *lamma* (*when/whence*) came the *basheero*¹²² (*he the*
iterative proclaimer of pleasant tidings), [*he*] cast it^x (*the shirt*^x)
over his face then *ertadda*¹²³ (*forthwith-retuned* [*he*])
basseran (*keen seer*); said [*he*]: have not I told you^b verily I
know from Allah what not you^z know. **فَلَمَّا اَنْ جَاءَ الْبَشِيْرُ اَلْفَنُو عَلٰى**
وَجْهِهٖ فَارْتَدَّ بَصِيْرًا قَالِ اَلَمْ اَقُلْ
لَكُمْ اِنِّىْ اَعْلَمُ مِنْ اَللّٰهِ مَا لَا
تَعْلَمُوْنَ ﴿٩٦﴾
97. Said they:^z O, our father *istaghfer*¹²⁴ (*let-seek* [*you*^s]
forgiveness) for us our offenses; verily we were
wrongdoers.¹²⁵ **قَالُوا يَا اَبَانَا اَسْتَغْفِرْ لَنَا ذُنُوْبَنَا اِنَّا**
كُنَّا خٰطِئِيْنَ ﴿٩٧﴾
98. Said [*he*]: will *astaghfero*¹²⁶ ([*I*] *seek forgiveness*) for you^b
(*from*) my Lord, verily He, He (*is*) 'The *Ghafooro*
(*iterative Forgiven*), The *Rabeemo* (*iterative mercy Giver*). **قَالَ سَوْفَ اَسْتَغْفِرُ لَكُمْ رَبِّىْ اِنَّهٗ**
هُوَ الْغَفُوْرُ الرَّحِيْمُ ﴿٩٨﴾
99. Then *lamma* (*when/whence*) they^z entered on *Yousifa*
(*Joseph*) [*he*] lodged/retreated to him his both
[*fathers*]¹²⁷ and said [*he*]: let-enter you^z *Misra* (*Egypt*)
en (*if*) Allah will *aameneena* (*you^z are self-safety-securers*). **فَلَمَّا دَخَلُوْا عَلٰى يُوْسُفَ عَاوٰى**
اِلَيْهٖ اَبُوَيْهٖ وَقَالَ ادْخُلُوْا مِصْرًا
اِنْ شَاءَ اللّٰهُ اٰمِيْنَ ﴿٩٩﴾
100. And [*he*] elevated his [both fathers]¹²⁸ over the
*Arshe*¹²⁹ (*Throne of Kingship*)^x and they^z tumbled for
him kowtowing, and said [*he*]: O, my father, this (*is*)
ta'anwee'lo (*ultimate: construing/ explanation*) (*of*) my vision^w
of before, *qad* (*already and affirmatively*) made it^w my
Lord a right; and *qad* (*already and affirmatively*) *abasana*¹³⁰
([*He Who*] *rendered meritorious-deeds*) by me, my Lord
edh (*when/since*) [*He*] exited me from the prison and
[*He*] came by you^b from the *Ba'dve*¹³¹ (*nomads*) from
after that the Satan incited between me and
[between] my brothers; verily my Lord (*is*) *Lateefon*¹³² **وَرَفَعَ اَبُوَيْهٖ عَلٰى الْعَرْشِ وَحَرُوْا**
لَهٗ سَجْدًا وَقَالَ يٰٓاَبَتِ هٰذَا تَاْوِيْلُ
رُءْيَاىْ مِنْ قَبْلُ قَدْ جَعَلَهَا رَبِّىْ حَقًّا
وَقَدْ اَحْسَنَ بِّىْ اِذْ اَخْرَجَنِ مِنَ
السِّجْنِ وَجَاءَ بِكُمْ مِنَ الْبَدُوِّ مِنْ
بَعْدِ اَنْ تَزْعَ الشَّيْطٰنُ بَيْنِىْ وَبَيْنَ
اِخْوَتِىْ اِنَّ رَبِّىْ لَطِيْفٌ لِّمَا يَشَآءُ

¹²¹ See footnote 94 above regarding "ta Alla'e'."

¹²² The word "basheer" is masculine, singular, subjective noun, meaning proclaimer of pleasing tidings, with no English equivalent.

¹²³ The word "رتد" is rooted in "رد" meaning forthwith returned; example the greeting must be "forthwith retuned," as in: "And when (*bad*) been greeted you^e by a greeting^w then let-you^z greet by better than it^w or let-you^z forthwith-return it." (S4: 86).

¹²⁴ The word "استغفر" = "اطلب الغفران" = "let-seek forgiveness [*you*]." In English there is no seemly way to say: "استغفر" per se. So I settled for the aforesaid.

¹²⁵ See footnote 45 above regarding wrongdoers.

¹²⁶ Ibid, regarding "استغفر".

¹²⁷ See footnote 11 above regarding "أبويك".

¹²⁸ Ibid.

¹²⁹ See the Lexicon attached to this Translation for more elaboration on this wondrous word.

¹³⁰ The "hidden" pronoun in "أحسن" (هو=He) refers to his Lord, Allah. See الطبري.

¹³¹ The word "بدو" generally means inhabitants of the "بادية" = nomads. However, the word "بدا" = Bada, is a name of place in the desert of Palestine. And in Bada Prophet Jacob dwelled and had a mosque there. So those who came from this Bada = grammatically inflected = "from the Ba'dve" are referred to as: "بدوا بدوا" = [they] came from Bada. See تفاسير of: القراطي و الألوسي.

¹³² The word "لطيف" = "رفيق" in concrete (material) terms it means: fine; and in abstract terms, it means: subtle or gentle or both. See البصائر. Additionally, when the word: "لطيف" is ascribed to Allah it becomes =

(fine/subtle/gentle/and protector) for what-ever¹³³ [He] wills; verily He, He (is) The Omniscient The Hakeemo¹³⁴ (infinite bekma¹³⁵ Possessor).

إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ ﴿١٠٠﴾

101. My Lord: *qad* (already and affirmatively) *aa'taytaney* (You^g accorded me) of the proprietorship and You^g taught me of¹³⁶ the *ahadeeth*'s¹³⁷ (dreams and related events)'s *ta'-awee'le* (ultimate: construing/explanation); the Heavens^w and the Earth's^w *Fatte're* (innately-perfect-Originator), You^s (are) my Guardian in the world^w and the Hereafter^w *tawaffaney* (let-You^s receive me while dying) (as) a Muslim and let-conjoin me [You^s] by the *ssa'lebeena* (righteous-people).

﴿١٠١﴾ رَبِّ قَدْ آتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي مِنْ تَأْوِيلِ الْأَحَادِيثِ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ أَنْتَ وَلِيِّ فِي الدُّنْيَا وَالْآخِرَةِ تَوَفَّنِي مُسْلِمًا وَأَلْحِقْنِي بِالصَّالِحِينَ ﴿١٠٢﴾

102. *tha'leka* (afar-that-it/that)^x (is) of the invisible *anba'e*^{x138} (significant-and-availing-news)^x [We] reveal¹³⁹ it^x to you^g and not you^g were *laday*¹⁴⁰ (directly present by) them *edh* (when/since) they^z concerted their matter while they^z machinate.

﴿١٠٣﴾ ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ أَجْمَعُوا أَمْرَهُمْ وَهُمْ يَمْكُرُونَ ﴿١٠٤﴾

103. And not most (of) the mankind, albeit you^g hankered, (are) surely believers.

﴿١٠٥﴾ وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ ﴿١٠٦﴾

104. And not ask them [you^s] over it^x of a remuneration; *en* (not) it^x except *thekron* (Qur'an/invocation/exhortation) for the worlds.

﴿١٠٧﴾ وَمَا تَسْأَلُهُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿١٠٨﴾

105. And how many of an *Aya'ten*^w (miracle/sign/proof) in the Heavens^w and the Earth^w they^z pass [on] it^w while they (are) *a'n* (regarding) it^w shunners.

﴿١٠٩﴾ وَكَأَيِّنْ مِنْ آيَةٍ فِي السَّمَوَاتِ وَالْأَرْضِ يَمُرُّونَ عَلَيْهَا وَهُمْ عَنْهَا مُعْرِضُونَ ﴿١١٠﴾

106. And not believe most (of) them by Allah except while they (are) *mushrekoona* (he-they who partner deities with Allah/ he-polytheists).

﴿١١١﴾ وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ ﴿١١٢﴾

107. Have then *ameno* (they^z felt-secured) that *ta'ateya*^w (betides/approaches/comes down on)^w (to) them *gha'sheyaton* (pall^w / an all-covering affliction/calamity)^w of Allah's torment, or *ta'teya*^w them The Hour^w suddenly while they not perceive.

﴿١١٣﴾ أَفَأَمِنُوا أَنْ تَأْتِيَهُمْ غَشِيَةٌ مِّنْ عَذَابِ اللَّهِ أَوْ تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿١١٤﴾

= one of Allah's most beautiful attributive characteristics, which denotes protection in addition to fineness, subtlety, and gentleness. I know of no English word which simultaneously denotes: fineness, subtlety, gentleness and protection. Hence, the only available resort is transliteration and parenthetical explanation.

¹³³ The particle "ما" is "إِسْمٌ أَوْ آدَاءٌ شَرْطٌ" = conditional noun/particle; or "ما" = "إِسْمٌ مُّوصُولٌ" = connective noun meaning that which. See the Lexicon attached to this Translation for an exposition on the words "الحكيم" and "حكيم."

¹³⁴ See the Lexicon attached to this Translation for an exposition on the words "الحكيم" and "حكيم."

¹³⁵ See the Lexicon attached to this Translation for "hekma."

¹³⁶ The prepositional word "of" in "of the dominion" and "of the ahadeeth," in both cases obviously are for portioning, i.e. part of them.

¹³⁷ See footnote 8 regarding "ahadeeth," at Ayah (S10: 6), at the start of this Surah.

¹³⁸ See the Lexicon attached to this Translation for "naba'a."

¹³⁹ See footnote 4 regarding reveal.

¹⁴⁰ The word "لدى" in "لديهم" from "لدى" is closer than "عند" as you can say: "عندي مال و المال ليس بقبضتك الآن" thus, "لدى" which closer spatially and more specific. So, "directly present by" (them) seems to indicate such closeness. See اللسان.

108. Let-say [you^s]: this-she^{y141} (is) my path, I invite to Allah on a *basseeraten* (persuader-discernment/evident argument/enlightenment)^w I and who^p *ettaba'a'ney* ([he] closely-followed me) and *subhana*¹⁴² (hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of) Allah and not I am of the *mushrekeena* (be-they who partner deities by Allah/be-polytheists).

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى
بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي وَسُبْحَانَ اللَّهِ
وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴿١٠٨﴾

109. And not We sent [of] before you^g except men, [We] reveal to them, of the villages^w folks;^w have not then they^z treaded in the land^w then looked they^z how [was] consequence^w of whom^r of before them; and surely home^w (of) the Hereafter^w (is) *khayron* (choicer/superior/worthier) for whom^r *ettaqam* (they had reverentially guarded not to displease Allah); do then not you^z cerebrate.

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رَجَالًا
نُوحِي إِلَيْهِمْ مِنْ أَهْلِ الْقُرَىٰ أَلَمْ
يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا
كَيْفَ كَانَ عِقَابُ الَّذِينَ مِنْ
قَبْلِهِمْ وَلَدَارُ الْآخِرَةِ خَيْرٌ لِلَّذِينَ
اتَّقَوْا أَفَلَا تَعْقِلُونَ ﴿١٠٩﴾

110. Until *edba* (when/whereas) *istay'asa*¹⁴³ (affirmably despaired) the messengers and presumed that they *qad* (already and affirmatively) (had been) lied to, came^x (to) them Our succor;^x then (had been) delivered whom^p [We] will; and not (to be forthwith-retained-/parried) Our *ba'aso* (intense-torment) a'n (off) the people the criminals.

حَتَّىٰ إِذَا اسْتَيْسَسَ الرُّسُلُ وَظَنُوا
أَنَّهُمْ قَدْ كُذِّبُوا جَاءَهُمْ نَصْرُنَا
فَنَجَّىٰ مَنْ نَشَاءُ وَلَا يُرَدُّ بَأْسُنَا عَنِ
الْقَوْمِ الْمُجْرِمِينَ ﴿١١٠﴾

111. *Laqad* (verily, already and affirmatively) [was] in their narratives *ebraton* (instructive-example) for the *albab's*¹⁴⁴ (hearts-intellects)'s possessors; not was [it^x] a discourse *youstara* (to be crafted as a lie for fraudulent end); [and,] but *tassdeeqa*¹⁴⁵ (approval/it being and accepted as credible/and its sayer is credible) (of) that between its^x both hands^w and an expounding (of) everything, and a *hudan* (divine-guidance)^x and a mercy^w for a believing people.

لَقَدْ كَانَتْ فِي قَصَصِهِمْ عِبْرَةٌ
لِّأُولِي الْأَلْبَابِ مَا كَانَ حَدِيثًا
يُفْتَرَىٰ وَلَكِنْ نَصَدِيقَ
الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ
شَيْءٍ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿١١١﴾

¹⁴¹ The word “سَبِيل” = “path” in Arabic could be feminine or masculine gender. Clearly any reference to it must be treated accordingly. In this case it is feminized and so the word “this” in reference to it is feminized by “this^w”.

¹⁴² The word “subhana”= “سُبْحَانَ” has no English equivalent. Wherever this word, or its grammatical inflections (such as “سُبْحَانُكَ” or “سُبْحَانَهُ”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus Allah is hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness. So, we can render “subhana”= “سُبْحَانَ” concept by saying: hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him.

¹⁴³ The word “استيأس” generally means “despaired”= “يَس” However, the prefix “اس” makes the word as if to mean “affirmably despaired.” In other word, and Allah knows best, the one despairing allowed himself to have the despair get the better of him. Hence, “affirmably despaired he.”

¹⁴⁴ See the *Lexicon* attached to this Translation for The Qur'an's characterizations of “نَوَالِبَاب”= the *albab's* possessors.

¹⁴⁵ The word “التصديق” means: approval, associating the say in reference or its sayer to the truth or being truthful. +



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me (The iterative Mercy Giver)*

1. Alef. Lam. Meem. Ra.¹ Telka^w (*she-that-afar-it^w / those^w*) (are) The Book's^x Aya'te^w (*Qur'anic statements*)^w and (*that*) which^x (*had been*) descended to you^g from your^t Lord (*is*) the right; [and,] but most (*of*) the mankind believe not. الْمَرْءَ تِلْكَ ءَايَاتُ الْكِتَابِ وَالَّذِي أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ ﴿١﴾
2. Allah, Who [He] raised the Heavens^w by other than pillars^w you^z see it;^w afterwards *istawa*² ([He] set Himself) on The *Arshe*^{x3} (*Throne of Kingship*)^x and [He] subjugated the sun^w and the moon^x each runs to an *ajalen*⁴ (*term-limit*) *musamma*⁵ (*that which is designated and/or named*); disposes [He] the matter [He] expounds the Aya'te^w (*miracles/signs/proofs*); *la'alla* (*craving currently unavailable deed that/perhaps*) you^b by yourⁿ Lord's *lega'a* (*meeting with*) *toqeenoon* (*you^z believe with certitude*). اللَّهُ الَّذِي رَفَعَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ثُمَّ أَسْتَوَىٰ عَلَى الْعَرْشِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى يُدَبِّرُ الْأَمْرَ يُفَصِّلُ الْآيَاتِ لَعَلَّكُمْ بِلِقَاءِ رَبِّكُمْ تُوقِنُونَ ﴿٢﴾
3. And He Who extended [He] the Earth^w and made [He] in it^w anchors⁶ (*catches/fasteners/stabilizers*) and rivers and of all the *thamara'te*^w (*trees/plants crops-/fruits*)^w [He] made in it^w two pairs^x/categories;^{x7} overlays [He] the night the *naba're* (*between sunrise and sunset*); verily in *tha'leka* (*afar-that-it/that*)^x surely (*are*) Aya'ten^w (*miracle/sign/proof*) for a people rethinking. وَهُوَ الَّذِي مَدَّ الْأَرْضَ وَجَعَلَ فِيهَا رَوَاسِيَ وَأَنْهَارًا وَمِنْ كُلِّ الشَّجَرِ جَعَلَ فِيهَا زَوْجَيْنِ اثْنَيْنِ يُغِثِي أَلِيلَ النَّهَارِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٣﴾
4. And in the Earth^w (*are*) neighboring^w tracts^w and gardens^w of grapes⁸ and *zar'on*⁹ (*crops ready for* وَفِي الْأَرْضِ قِطْعٌ مُّتَجَوِّزَاتٌ

¹ See the Lexicon attached to this Translation for commentary.

² The word "*istawa*" has several meanings: (1) intended and set to fix or establish; (2) balanced from a state of imbalance; (3) became straight from crookedness; (4) matured and reached the age of discerning; (5) took a firm hold; (6) made or done (as in the case of food). It is of paramount importance to mention here that in the case of Allah, the "how" did He "*istawa*" is not knowable, because there is nothing to compare Allah with to know the "how" of His action.

³ See the Lexicon attached to this Translation for more elaboration on this wondrous word.

⁴ The word "الأجل" means term-limit, see اللسان.

⁵ The word "*musamma*" is masculine, singular, subjective noun, meaning: that which is designated and/or named.

⁶ That is the mountains.

⁷ The word "زوج" strictly and linguistically speaking means (1) pair, (2) husband or wife, (3) the individual entity with a companion, (4) category = "صنف" (sort or kind or specimen), (5) hue (color). And quite relevant to the word "زوج" is its plural: (1) "أزواج" which could also mean: (2) similars, i.e. the look-likes. (3) hues. See اللسان.

⁸ Invariably throughout The Qur'an when the reference is made to the "النخل و الأعناب" the mention of the date-palm is openly stated but with respect to the grapevine, known in Arabic as "الكرم", never ever the mention of the "grapevine per se but the reference is made only to the fruit itself, i.e. the grapes." In this =

harvesting/sprouts) and palm-trees^w twain/off-shoots and other than twain/off-shoots, (all are being) watered by one water and [We] favor some (of) it^w over some in the *okol'e*¹⁰ (fruits/crops/edibles); verily in *tha'leka* (afar-that-it/that)^x surely (are) *Aya'ten*^w (miracle-/sign/proof) for a reasoning people.

وَجَعَلَتْ مِّنْ أَعْنَبٍ وَرَزَعٌ وَنَحِيلٌ
صِنَوَانٌ وَعَئِرٌ صِنَوَانٍ يُسْقَى بِمَاءٍ
وَاحِدٍ وَنُقِضَلُ بَعْضَهَا عَلَى بَعْضٍ
فِي الْأَكْلِ إِنَّ فِي ذَلِكَ لَآيَاتٍ
لِّقَوْمٍ يَعْقِلُونَ ﴿٤﴾

5. And *en* (if) you^g wonder, so wonderment (is) their say: are if we were *tora'ban* (crushed sand) are verily we sure/surely in a new creation; those (are) who^r unbelieved they^z by their Lord, and those the shackles (are) in their necks^w and those (are) The Fire's^w companions, they (are) in it^w immortals.

وَإِن تَعَجَبْ فَعَجَبٌ قَوْلُهُمْ أَءِذَا
كُنَّا تُرَابًا أَءِنَّا لَفِي خَلْقٍ جَدِيدٍ أُولَئِكَ
الَّذِينَ كَفَرُوا بِرَبِّهِمْ وَأُولَئِكَ
الْأَغْلَالُ فِي أَعْنَاقِهِمْ وَأُولَئِكَ
أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٥﴾

6. And they^z *yasta'ajelo*¹¹ (affirmably hasten) you^g by the *sayyea'tey*^w (demeritorious-deed)^w before the *hasanatey*^w (meritorious-deed)^w and *qad* (already and affirmatively) ceded^w before them the *matholato* (deterrent-examples),^{w12} and verily your^t Lord (is) surely forgiveness^w possessor for the mankind over their injustice; and verily your^t Lord surely (is) severe (in) the punishment.

وَيَسْتَعْجِلُونَكَ بِالسَّيِّئَةِ قَبْلَ
الْحَسَنَةِ وَقَدْ خَلَتْ مِنْ قَبْلِهِمُ
الْمَثَلَاتُ وَإِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ
لِّلنَّاسِ عَلَى ظُلْمِهِمْ وَإِنَّ رَبَّكَ
لَشَدِيدُ الْعِقَابِ ﴿٦﴾

7. And say who^r unbelieved they^z: *lawla* (why had not been) descended on him an *Aya'ton*^w (miracle-/sign/proof) from his Lord; verily only you^s (are) a warner; and for every people (is) a *haden* (divine-guider).

وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا أُنْزِلَ عَلَيْهِ
آيَةٌ مِّن رَّبِّهِ ۖ إِنَّمَا أَنْتَ مُنذِرٌ
وَلِكُلِّ قَوْمٍ هَادٍ ﴿٧﴾

8. Allah knows what bears^w each female and what sink¹³ the wombs^x and *tazdado*¹⁴ (further augments) [*it*]^x; and everything *enda* (by munificence of/by Rule of) Him (is) by a *meqdar* (measurement/fating-gauge/standard).

اللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنْثَىٰ وَمَا
تَغْفِيضُ الْأَرْحَامُ وَمَا تَزْدَادُ
وَكُلُّ شَيْءٍ عِنْدَهُ بِمِقْدَارٍ ﴿٨﴾

= respect, there is a true *Hadeeth* in *al-Bukharey* and *Muslim*, which directs the believers not to refer to "العنب" as "الكرم" because surely the "الكرم" is the Muslim. And in another narration: verily only that "الكرم" is the heart of the believer. See *شرح رياض الصالحين*, لمحي الدين مستو ومصطفى سعيد، مؤسسة الرسالة، الرياض.

⁹ See Section 34, in the Introduction, for very lengthy discussion of this important word "*zar'on*" = "زرع".

¹⁰ The word "*okol'e*" = "أكل" is singular, masculine, subjective noun having several meanings: (1) the fruits, (2) the morsel/crops of any food or fruit, (3) the edibles, (4) the lot or portion of food or fruit.

¹¹ See the Lexicon attached to this Translation for the effect of the letter *س* when added to a word.

¹² One meaning, among others, of "example is: punishment given as a warning or deterrent. See the American Heritage Dictionary. In this case it is in the plural feminine.

¹³ That is by seeping or oozing of its blood (e.g. menstrual cycle) or premature abortion, etc..

¹⁴ The word "تزداد" implies greater intensity, and *اللتاج* says it is "ابلق". So further is prefixed for this purpose.

9. Knower (of) the invisible and the visible, The Ka'beero^{x15} (Big beyond comparison/comprehension-/Predates all things) The Muta'aley¹⁶ (He Who is ever towering above all short-comings and above all His creatures in all attributes).
عَلَمِ الْغَيْبِ وَالشَّهَادَةِ الْكَبِيرِ الْمُتَعَالِ ٩
10. Coequally of you^b who^p concealed [he] the say^x and who^p loudened [he] by it^x and who^p (is) mustakhfen¹⁷ (affirmably-concealer) by night and a sa'rebon (down-sloping/ designated road journeyer) by the naba're (between sunrise and sunset).
سَوَاءٌ مِنْكُمْ مَنْ أَسَرَ الْقَوْلَ وَمَنْ جَهَرَ بِهِ وَمَنْ هُوَ مُسْتَخْفٍ بِاللَّيْلِ وَسَارِبٌ بِالنَّهَارِ ١٠
11. For Him¹⁸ (are) trackers^{w19} from between his hands^{w20} and from his rear^x they^z keep-up²¹ [him],²² of Allah's command; verily Allah changes not whatever²³ (is) by (within) a people until they^z change whatever (is) by (within) their selves,^w and if Allah wanted by a people an ill^x then no maradda (fending/repelling) for it^x and not for them of lesser than/without Him of a guardian.
لَهُ مُعَقِّبَاتٌ مِّن بَيْن يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِّن أَمْرِ اللَّهِ إِنَّ اللَّهَ لَا يُغَيِّرُ مَا يَقُومُ حَتَّىٰ يَغْيِرُوا مَا بَأْنُسِهِمْ وَإِذَا أَرَادَ اللَّهُ يَقُومَ سُوءًا فَلَا مَرَدَّ لَهُ وَمَا لَهُم مِّن دُونِهِ مِن وَّالٍ ١١
12. He Who shows you^b [He] the lightning,²⁴ frighteningly,²⁵ and covetously,²⁶ and [He] establishes the sababa²⁷ (gliding-clouds) the heavies.
هُوَ الَّذِي يُرِيكُمْ الْبَرْقَ خَوْفًا وَطَمَعًا وَيُنْشِئُ السَّحَابَ الثِّقَالَ ١٢
13. And yousabbeho²⁸ (says: subhana Allah) the thunder by His praise and the angels from kheyfatee^{w29} وَيَسِيحُ الرُّعْدُ بِحَمْدِهِ وَالْمَلَائِكَةُ

¹⁵ The word "ka'beer" = "كَبِير" when prefixed with the article "The" becomes One of Allah's most beautiful attributive names, meaning, in this case: He Who is signalized and singled to be bigger/older than anything humanly imaginable. As Allah is *The First*, as *nothing is ahead of Him*, and *He is The Last*, as *nothing is after Him*. Allah is *incomparably Big/Pre-Exant/Predates all things*.

¹⁶ The word "muta'aley" = "مُتَعَالِي" means: He Who is ever towering above all shortcomings and all His creatures in all attributes".

¹⁷ See the Lexicon attached to this Translation for the effect of the letter س when added to a word.

¹⁸ For Allah, i.e. He made them to be.

¹⁹ The word "معقبات" is a plural of multiplicity or the exaggeration of the function of the word in reference, in this case "معقبات" = *trackers*,^w meaning the angels. Since the plural of "ملائكة" = angels, is a broken plural, so it is in the feminine format. And the "ت" in "معقبات" is for multiplicity and intensity.

²⁰ The expression "between his hands" is an Arabic tongue expression meaning: before, ahead of, fronting.

²¹ The word "يحفظونه" is rooted in "حفظ" = "kept-up" not just "kept, or maintained," or even "guarded." Merriam Webster's Dictionary puts it: "to stay even (as in acts of strength, endurance, or speed) *although he was small he could keep up with the larger boys in sports*." (Emphasis is added).

²² The pronoun "هـ" in "يَحْفَظُونَهُ، وَيُخَفِّضُونَهُ، وَيُدْبِرُونَهُ" all refer to subjective noun in the previous Ayah, (S13:10).

²³ This "ما" = "whatever" is a conditional particle, although some say it may be "اسم موصول" = *connective noun*.

²⁴ The "البرق" = "lightening," is figuratively speaking mean "rain water," say Qur'an commentators. See الطبري.

²⁵ That is from its destructive force for the traveler or sea man, according to The Qur'an commentators.

²⁶ That is for the possible rain for the land dwellers and their desire for rain, say Qur'an commentators.

²⁷ The word "سحاب" versus "غيم" is that the "سحاب هو ينسحب" i.e. glides itself or the wind pulls or pushes it and make it move. And it's plural of a "سحابة." Whereas the "غيم" appears stationary. أنظر اللسان.

²⁸ Saying "subhana Allah" = singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around.

²⁹ The word "خيفة" = "a state-of-fear," meaning adhering to them at all circumstances. That is what is "الراغب"

(*circumstantial state-of fearing*)^w Him; and [He] sends the thunderbolts^w so [He] betides by it^w whom^p [He] wills; and they^z dispute in Allah while He (*is*) severe (*vis-à-vis*) the *meba'le*³⁰ (*Proficient-Schemer-/Overcomeer/Punisher*).

مِنْ خِيفَتِهِ وَيُرْسِلُ الصَّوَاعِقَ فَيُصِيبُ بِهَا مَنْ يَشَاءُ وَهُمْ يُجَادِلُونَ فِي اللَّهِ وَهُوَ شَدِيدُ الْمِحَالِ ١٣

14. For Him (*is*) the right's [an] invocation^w and who^r invoke they^z of lesser than/without Him, not *yestajee-bona*³¹ (*they^z compliantly-respond*) for them by a thing, except as *ba'setto* (*outstretcher/taker*) (*of*) his both hands-palms to the water to reach his mouth and not it^x/he surely its^x reacher; and not the unbelievers' invocation except in a misguidance^x/waste.^x

لَهُ دَعْوَةُ الْحَقِّ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَسْتَجِيبُونَ لَهُمْ شَيْءٌ إِلَّا كِبْسِطُ كَتِّهِ إِلَى الْمَاءِ لِيَبْلُغَ فَاهُ وَمَا هُوَ بِبَلِّغٍ وَمَا دَعَاُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ ١٤

15. And for Allah kowtow who^p (*are*) in the Heavens^w and the Earth^w voluntarily and coercively,³² and their shadows (*are*) in the *ghodowe* (*dawn-until-sunrise*) and the *aa'ssa'le* (*late afternoon until sunset*).³³

وَاللَّهُ يَسْجُدُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَظِلَالُهُمْ بِالْغُدُوِّ وَالْآصَالِ ١٥

16. Let-say [*you*^s]: Who (*is*) the Heavens^w and the Earth's^w Lord; let-say [*you*^s]: Allah; let-say [*you*^s]: have then *ittakhathatom*³⁴ (*you^c took and presumed*) of lesser than/without Him *an'leyaa*³⁵ (*guardians/allies*) not possess they^z for their selves^w a benefit and nor a harm; let-say [*you*^s]: are level/even the blind and the *basseero* (*keen seer*); or are the darknesses^w and the illumination^x level; or they^z made for Allah partners (*deities*); they^z created like His creation so looked-alike the creation on them; let-say [*you*^s]: Allah (*is*) Creator (*of*) everything and He (*is*) The One The *Qabha'ro*³⁶ (*Ever/Stout Subduer*).

قُلْ مَنْ رَبُّ السَّمَوَاتِ وَالْأَرْضِ قُلِ اللَّهُ قُلْ أَفَاتَّخَذْتُمْ مِنْ دُونِهِ أَوْلِيَاءَ لَا يَمْلِكُونَ لِأَنفُسِهِمْ نَفْعًا وَلَا ضَرًّا قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ أَمْ هَلْ تَسْتَوِي الظُّلُمَاتُ وَالنُّورُ أَمْ جَعَلُوا لِلَّهِ شُرَكَاءَ خَلَقُوا كَخَلْقِهِ فَتَشَبَّهُ الْخَلْقُ عَلَيْهِمْ قُلِ اللَّهُ خَلَقَ كُلَّ شَيْءٍ وَهُوَ الْوَاحِدُ الْقَهَّارُ ١٦

says. See الراغب. On the other hand says a, "تاج العروس," meaning a transitory state, such the "خيفة" of *Mosa* (*Moses*) in (S20: 67) which says: "So, [he] perceived in himself a *kbeyfatan* (a circumstantial state-of-fear) *Mosa* (*Moses*)." Since The Qur'an is first and for most is: "Qur'an Arabic," it seems to me what says "تاج العروس" is more correct in this case. Moses' *kbeyfatan* was during the initial stage of the show-down between Pharos magicians and Moses.

³⁰ The Arabic word "المحال" = *mehal*, means the proficient-schemer and overcomeer or punisher.

³¹ The word "يستجيبون" is rooted in "استجاب," meaning: favorably/compliantly respond, *not just respond*. See الهادي.

³² See the Lexicon attached to this Translation for the distinction between "جرها" *far'ba* on the "ك," as in this Ayah, and "جرها" *dhammah* on the "ك," as in (S46: 15), and "إكراه" as in (S2:256).

³³ In English there is no exact corresponding words for "غدو" = "*ghodon*" (grammatically inflected "*ghodowe*") and "آصال" = "*aasal*," late afternoon until sunset.

³⁴ The word "اتخذ" from "الاتخاذ" which is "إفتعال" for "الاتخاذ," as stated in لسان العرب; therefore, "اتخذ" is always taking and making/presuming some-thing of what was taken. Thus, it is not just the mere taking.

³⁵ The word "أولياء" could also mean, among them: *protector, friend*.

³⁶ The word "Ever" is prefixed to "Subduer" to intensify it, as "قهار" is not just "قاهر."

17. [He] descended from the sky^w water;^x then flowed valleys^w by its^w measure then carried the torrent-rain foam, raiser, and of what they^z ignite over it^x in the fire^{w37} *ebtegha* (in earnest-quest) (of) an ornament^w or a *mata'aen*^{x38} (resource for a transitory worldly delight) (is) foam like it;^x like *tha'leka* (afar-that-it/that)^x hits Allah the right^x and the false-hood;^x so as-to the foam so [*it*^x] goes *jufa'an* (as cast off), and as-to what benefits the mankind so *yamkotho* ([*it*^x] stays/remain) in the Earth;^w like *tha'leka* strikes Allah the examples/parables.

أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَالَتْ أَوْدِيَةٌ
بِقَدَرِهَا فَاحْتَمَلَ السَّيْلُ زَبَدًا رَابِيًا
وَمِمَّا يُوقِدُونَ عَلَيْهِ فِي النَّارِ ابْتِغَاءَ
حُلِيٍّ أَوْ مَتَاعٍ زَبَدٌ مِثْلَهُ كَذَلِكَ يَضْرِبُ
اللَّهُ الْحَقَّ وَالْبَاطِلَ فَأَمَّا الزَّبَدُ
فَيَذْهَبُ جُفَاءً وَأَمَّا مَا يَنْفَعُ النَّاسَ
فَيَمْكُثُ فِي الْأَرْضِ كَذَلِكَ يَضْرِبُ اللَّهُ
الْأَمْثَالَ ﴿١٧﴾

18. For whom^r *estajabo*³⁹ (they^z favorably-answered) for their Lord (is) the Paradise;^w and who^r not *yastajeebo* (compliantly responded they^z) for Him, had that for them what (is) in the Earth^w together and like it^x with it^x surely (would have) ransomed they^z by it;^x those for them (is) the ill reckoning and their abode-/lodging (is) Hell^w and wretched the *meha'do* (bed/cradle/fixed expanse).

لِلَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ الْحُسْنَىٰ
وَالَّذِينَ لَمْ يَسْتَجِيبُوا لَهُ لَوْ
أَنَّ لَهُمْ مَا فِي الْأَرْضِ جَمِيعًا
وَمِثْلَهُ مَعَهُ لَافْتَدَوْا بِهِ ۗ أُولَٰئِكَ
لَهُمْ سُوءُ الْحِسَابِ وَمَأْوَاهُمْ جَهَنَّمُ
وَيَسَّرَ اللَّهُ لَهُمُ

19. Does then who^p [he] knows, verily only (had been) descended to you^g from your^t Lord the right as who^p he (is) blind; verily only reminisce the *albab's*^{*} (the hearts-intellects staff)'s possessors.

أَفَمَنْ يَعْلَمُ أَنَّمَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ
الْحَقُّ كَمَنْ هُوَ أَعْمَىٰ إِنَّمَا يَنْذَرُ أُولَٰئِ
الَّذِينَ لَا تَلْبَسُ ﴿١٩﴾

20. Who^r they^z fulfill⁴⁰ by Allah's covenant and not breach they^z the *meethaqa*^x (ratified-covenant).^x

الَّذِينَ يُوفُونَ بِعَهْدِ اللَّهِ وَلَا يَنْفُضُونَ
الْعِمْلَ ﴿٢٠﴾

21. And who^r join they^z what commanded Allah by it^x that [*it*^x] be joined; and they^z reverently-fear their Lord and they^z fear/know⁴¹ the ill reckoning.

وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ ۖ أَنْ يُوصَلَ
وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوءَ الْحِسَابِ ﴿٢١﴾

22. And who^r *ssabaro* (they held on patiently) *ebtegha* (in earnest-quest) (of) their Lord's Face⁴² an *aqamo*⁴³ (they^z

وَالَّذِينَ صَبَرُوا ابْتِغَاءَ وَجْهِ رَبِّهِمْ

³⁷ That is the ore.

³⁸ The word "مَتَاعٌ" = "mata'aen" is rooted in the word "مَتَعَ" = "matta'a" with many meanings, among them: resources of transitory worldly delight. See Lexicon attached to this Translation for more elaboration.

³⁹ The word "اسْتَجَابُوا" is answered plus made available what was requested, i.e. "favorably-answered".

^{*} See the Lexicon attached to this Translation for The Qur'an's characterizations of "أُولَٰئِ الَّذِينَ لَا تَلْبَسُ" = the *albab's* possessors.

⁴⁰ The word "يُوفُونَ" from "الْوَفَاءُ" = "الْتِمَامُ" meaning gathering the last component of any obligation to make it a whole. So, "يُوفُونَ" means they endeavor and gather the last part of an obligation and fulfill it.

⁴¹ Linguistically the word "خَافَ" carries dual meanings: (1) fear and (2) know. Both meanings could apply.

⁴² This is an Arabic tongue expression meaning His pleasure.

⁴³ The word "أَقَامُوا" from "أَقَامَ" in means upheld. But linguistically "أَقَامَ" means:

"أَدَامَ، بِمَعْنَى أَبْقَى أَوْ اسْتَمَرَّ عَلَى دَوَامٍ وَالدَّوَامُ هُوَ الْحُضُورُ فِي زَمَانٍ وَ مَكَانٍ مُعَيَّنٍ، مَعْرُوفٌ لَدَى الْحَاضِرِ مُسَبِّقًا"

So, "أَقَامُوا" means they: (1) sustained, in the sense of continuedness and keep up of all the prescribed obligations, as in

upped-to-fulfill the prescribed obligations of the Prayer^w and they^z expended of what *razaqna* (We provided) them secretly and openly^w and *yadra'ona* (they^z ward-off) by the *hasanatey*^w (meritorious-deed)^w the *sayyeata*^w (demeritorious-deed),^w those for them *aogba*^w (ultimate-result)^w the *da're*^w (the eternal home/paradise).^{w44}

وَأَقَامُوا الصَّلَاةَ وَأَنفَقُوا مِمَّا رَزَقْنَاهُمْ
سِرًّا وَعَلَانِيَةً وَيَدْرَءُونَ بِالْحَسَنَةِ
أُولَئِكَ أُولَئِكَ لَهُمْ عِزِّي الدَّارِ (٢٢)

23. *Adnen's* (Eden's)⁴⁵ *Paradises*^w/Gardens^w they^z enter it^w and who^p *ssalaba*⁴⁶ (who obliged by divine criteria) of their fathers and their spouses (wives) and their progenies^w and the angels enter on them from every door.

جَنَّاتٍ عَدْنٍ يَدْخُلُونَهَا وَمَن صَلَحَ مِنْ
آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ وَالْمَلَائِكَةُ
يَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ (٢٣)

24. Peace (be) on you^b by what *ssabartom* (you^c had held on patiently); so *ne'ama* (most excellent) (is) *aogba*^w (ultimate-consequence)^w (of) the *da're*⁴⁷ (eternal abode/home/paradise).^w

سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى
الدَّارِ (٢٤)

25. And who^r breach they^z Allah's covenant^x from after His/its^x *meethaqa*^x (ratified-covenant)^x and cut-off they^z what Allah commanded by it^x that[*it*^x] (be) joined and corrupt they^z in the Earth^w those for them (is) the curse^w and for them (is) the ill *da're* (eternal abode/Hell).^{w48}

وَالَّذِينَ يَقْضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ
مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ
أَن يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ
أُولَئِكَ لَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ (٢٥)

26. Allah *yabsotto* ([He] swells/expands) the *rez'qa*^x (provision/victuals for sustenance/rain)^x for whom^p [He] wills and [He] constricts; and rejoiced/reveled they^z by the life^w (of) the world;^w and not the life^w (of) the world^w in the Hereafter^w except a *mata'aon* (resource for a transitory worldly delight).

اللَّهُ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ
وَفَرَحُوا بِالْحَيَاةِ الدُّنْيَا وَمَا الْحَيَاةُ الدُّنْيَا
فِي الْآخِرَةِ إِلَّا مَتَاعٌ (٢٦)

27. And say who^r unbelieved they^z *lanla* (why have not)

يَقُولُ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ

this *Ayah* (S2: 3). Also "أَقَامُوا" has another "sharey'ah" prescribed meaning of: (2) called or upped to perform the Prayer itself, as in the *Ayah*: "And when you^g were in them, then you^g upped for them (the second call for) the Prayer," (S4: 102). Note: Prayer and how to be done was established and reveled by Allah. Hence people do not establish Prayer they only maintain and perform it.

⁴⁴ That is Paradise^w of the Hereafter^w.

⁴⁵ The word "عَدْن" is unlike the Biblical concept of being the garden of first home of Adam and Eve. But the "عَدْن" is center of Paradise^w. According to Abdullah Ibn Omar, "عَدْن" is a palace in Paradise enters it but a prophet, *seddique*, or martyr.

⁴⁶ The word "صَلَح" = "salaba" (1) it's "فعل ماض لازم" = an intransitive verb, and a past tense that is we are dealing not with a transitive verb, "أصلح." And (2) "صَلَح" is very difficult to exactly define, let alone translate, as the criteria could differ among different people and different eras. However, a "divine criterion," such as the "Pillars of Islam" or any such criterion which is Allah sanctioned would do. Any "righteous" work done according to, say, secular criteria will not avail in this respect, as this respect requires belief in Allah and His Criteria. There are many *Ayah*^w that emphasize: "...while he (is) a believer." For e.g.: "And whoever works the righteous works, of a male or a female while he (is) a believer, then those they enter the Paradise," (S4:124).

⁴⁷ The word *da're* = eternal-home, i.e. the Hereafter-home = Paradise^w or Hell.

⁴⁸ That is Hell of the Hereafter^w.

descended on him an *Aya'ton*^w (miracle/sign/proof) from his Lord; let-say [you^s]: verily Allah misleads whom^p [He] wills and *yahdey* ([He] *divinely-guides*) to Him whom^p *anaba* ([he] *returned-penitently*).

ءَايَةً مِّن رَّبِّهِ ۚ قُلْ إِنَّ اللَّهَ يَضِلُّ
مَن يَشَاءُ وَيَهْدِي إِلَيْهِ مَن أَنَابَ ﴿٧﴾

28. Who^r they^z believed and their hearts tranquilize by Allah's *thekre* (*Qur'an/mention of Him*), indeed by Allah's *thekre* tranquilize the hearts.

الَّذِينَ ءَامَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ
اللَّهِ ۚ أَلَا يَذْكُرُ اللَّهُ تَطْمَئِنُّ الْقُلُوبُ ﴿٨﴾

29. Who^r believed they^z and worked they^z the righteous-works^w *ttoba*⁴⁹ (*beatitute/special tree in Paradise*)^w for them and a *busno*⁵⁰ (*ultimately meritorious beautiful*) *ma'aabe* (*willful-return*).

الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ
طُوبَى لَهُمْ وَحَسُنَ مَا فِي طُوبَىٰ لَهُمْ ﴿٩﴾

30. Like *tha'leka* (*afar-that-it/that*)^x We sent you^g in an *Ummaten*^w (*people/generation*)^w *qad* (*already and affirmatively*) ceded^w of before it^w *Umamon*^w (*peoples-/generations*),^w to recite [you^s] on them which^x We revealed⁵¹ to you^g while they^z unbelieve by *Ar-Rahman*; let-say [you^s]: He (*is*) my Lord, no an *elaha* (*a deity*) except Him, on Him I trusted and to Him (*is*) [my] repentance.^{x52}

كَذَٰلِكَ أَرْسَلْنَاكَ فِي أُمَّةٍ قَدْ خَلَتْ
مِن قَبْلِهَا أُمَمٌ لِّتُنَبِّئَهُم آلَئِي
أَوْحَيْنَا إِلَيْكَ وَهُمْ يَكْفُرُونَ
بِالرَّحْمَنِ قُلْ هُوَ رَبِّي لَا إِلَهَ إِلَّا هُوَ
عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ مَتَابِ ﴿١٠﴾

31. And had that a Qur'an^x (*had been*): treaded by it^x the mountains, or *qutte'at* (*had been iteratively cut*)^w by it^x the Earth^w or (*had been*) spoken by it^x (*to*) the decedents,⁵³ rather for Allah (*is*) the command together; have not then cognized who^r believed they^z that if⁵⁴ Allah wills surely *bada* ([He] *would have divinely-guided*) the mankind together; and not cease who^r unbelieved they^z betides^w them by what *ssana'ao* (*carefully-crafted they*)^r a calamity^w or falls^w near their home^w until *ya'atee*^x (*betides/eventuates*)^x Allah's promise; verily Allah not unfulfills the appointment.

وَلَوْ أَن قُرْءَانًا سِطْرَتْ بِهِ الْجِبَالُ أَوْ
قُطِعَتْ بِهِ الْأَرْضُ أَوْ كُتِبَ بِهِ الْمَوْثُ
بَل لِّلَّهِ الْأَمْرُ جَمِيعًا أَفَلَمْ يَأْتِ
الَّذِينَ ءَامَنُوا أَن لَّو يَشَاءُ اللَّهُ
لَهْدَى النَّاسَ جَمِيعًا وَلَا يَزَالُ الَّذِينَ
كَفَرُوا تُصِيبُهُم بِمَا صَنَعُوا قَارِعَةٌ أَوْ
تَحُلُّ قَرِيبًا مِّن دَارِهِمْ حَتَّى يَأْتِيَ وَعْدُ
اللَّهِ إِنَّ اللَّهَ لَا يُخْلِفُ الْوَعْدَ ﴿١١﴾

32. And *laqad* (*verily, already and affirmatively*) *istoh'ze'a* (*had been affirmably jested*) by messengers^x of before you^g so I protracted for whom^r unbelieved they^z

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ
فَأَمَلَيْتُ لِلَّذِينَ كَفَرُوا ثُمَّ أَخَذْتُهُمْ

⁴⁹ The word "*toba*" = "طوبى" = linguistically beatitude; also according to the *Hadeeth*, is a tree in Paradise, originating in The Prophet's home and goes to every home of the believers.

⁵⁰ Some *linguists* suggest that *الحسن* is for the *face*, while *الجمال* is for the *parts of the body and other things*. See الهادي

⁵¹ The word "أوحى" denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded); and "الوحي" is fire or king. See الهادي.

⁵² The speaker's pronoun "ي" in "متاب" by Arabic (linguistic) Rule, is omitted, for "التخفيف" = "alleviation, lightening" or *Ayat's* end harmony (rhyme). See إعراب القرآن، لمحمود صافي.

⁵³ Due to Arabic eloquence there is an omitted predicate clause here, which could be: *would have been this Qur'an*. See القرطبي.

⁵⁴ The particle "لو" since it is a future-connected verb, probable to occur and not sure it's a present occurrence, such a "لو" amounts to "if" or "when." See معنى اللبيب، ابن هشام.

afterwards I took them, then how [was] [My] punishment.⁵⁵

فَكَيْفَ كَانَ عِقَابِ ﴿٣٣﴾

33. Is then Who^P He (*is*) *Qa'emon* (*Ever-Maintainer*) over each self^w by what earned-she;^y ⁵⁶ and they^z made for Allah partners (*deities*); let-say [*you*^s]: let-you^z name them; or *tona'bbe'o* (*[you*^z] *inform by piece-of-significant-and-availing-news*) Him by what [*He*] knows not in the Earth^w or as apparent of the say; rather (*had been*) adorned for whom^P unbelieved they^z their machination and they^z repelled a'n (*off*) the path; and whom^P Allah misleads surely for him (*is*) not a *baden* (*divine-guider*).

أَفَمَنْ هُوَ قَائِمٌ عَلَى كُلِّ نَفْسٍ بِمَا كَسَبَتْ وَجَعَلُوا لِلَّهِ شُرَكَاءَ قُلْ سَمُّوهُمْ أَمْ تُنَبِّئُونَهُ بِمَا لَا يَعْلَمُ فِي الْأَرْضِ أَمْ يَبْظَاهِرُ مِنَ الْقَوْلِ بَلْ زَيْنٌ لِلَّذِينَ كَفَرُوا مَكْرُهُمْ وَصُدُّوا عَنِ السَّبِيلِ وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ ﴿٣٣﴾

34. For them a torment in the life^w (*of*) the world^w and surely the Hereafter's^w torment (*is*) *ashshaqqa* (*woe fuller*) and not for them from Allah of a protector.

لَهُمْ عَذَابٌ فِي الْحَيَاةِ الدُّنْيَا وَلَعَذَابُ الْآخِرَةِ أَشَقُّ وَمَا لَهُمْ مِنَ اللَّهِ مِنْ وَاقٍ ﴿٣٤﴾

35. The Paradise's^w like/example which^u (*had been*) promised the *muttaqoon* (*the reverentially guarders not to displease Allah*), run^w from under it^w the rivers, its^w *okolo* (*fruits/crops/morsel/edibles*) (*is*) a bider (*ever unchanging*) and its^w shade [*tool*]; *telka*^w (*she-that-afar-it^w/it^w*) *aogba*^w (*ultimate-consequence*)^w (*of*) whom^r *ettaqam* (*they had reverentially guarded not to displease Allah*) and the unbelievers' *aogba*^w (*is*) The Fire.^w

﴿٣٥﴾ مَثَلُ الْجَنَّةِ الَّتِي وُعِدَ الْمُتَّقُونَ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ أُكُلُهَا دَائِمٌ وَظِلُّهَا تِلْكَ عُقْبَى الَّذِينَ اتَّقَوْا وَعُقْبَى الْكَافِرِينَ النَّارُ ﴿٣٥﴾

36. And whom^r We gave them The Book^x they^z revel/rejoice by what (*had been*) descended on you;^g and of the parties (*is*) who^P [*he*] disclaims some (*of*) it;^x let-say [*you*^s]: verily only I (*had been*) commanded to worship Allah and not partner (*deities*) I by Him; to Him I invite and to Him (*is*) [*my*] *ma'aabe*⁵⁷ (*willful-return*).

وَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَفْرَحُونَ بِمَا أُنْزِلَ إِلَيْكَ وَمِنَ الْأَحْزَابِ مَنْ يُكْرِهُهُمْ قُلْ إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ وَلَا أُشْرِكَ بِهِ إِلَيْهِ أَدْعُوا وَإِلَیْهِ مَقَابِ ﴿٣٦﴾

37. And like *tha'leka* (*afar-that-it/that*)^x We descended it^x (*harmoniously by*)⁵⁸ Arabic rule; and *la'en* (*if indeed*) *etta-ba'ata* (*you*^g *closely-followed*) their *abwa*⁵⁹ (*tendentious*

وَكَذَلِكَ أَنْزَلْنَاهُ حُكْمًا عَرَبِيًّا وَلَئِنْ اتَّبَعْتَ أَهْوَاءَهُمْ بَعْدَ مَا جَاءَكَ مِنْ

⁵⁵ The speaker's pronoun “ي” in “عقاب” is omitted, for “التخفيف,” = “alleviation, lightening” or *Ayat's* end harmony (rhyme). See إعراب القرآن، لمحمود صافي.

⁵⁶ Here is an excellent example of Arabic eloquence, which is based on brevity and inference by deduction, as in this case where a predicate clause is omitted, as it is obvious to the well versed Arab. Speech brevity in Arabic is a supreme hallmark, e.g.: “ما قل و دل” meaning “least in words giving most meanings.” So, inference by deduction is well exemplified here. And what is *appropriately omitted* is: “like another not so doer.”

⁵⁷ The word “المآب” has several meanings, such as: (1) return to the place of abode, (2) return to the source of authority (such as Allah, SWT) by way of repenting, all applying for entities with will. So it's a willful-return. See الراغب.

⁵⁸ See the Lexicon attached to this Translation for an elaborate exposition regarding this vital denotative and connotative word, describing the diction of The Qur'an, (harmoniously by) Arabic rule., in short “حكما”= adverbial, since there is no way to *adverbially* express “حكما,” which must be done, so I chose (*harmoniously by*).

⁵⁹ The word “هو” translated as “(tendentious) liking,” which in and of itself could be good or bad noble or vile. The Messenger (SAWS) says that believe not anyone of you until his “هو” agrees with what I came with, i.e. the Qur'an and *Hadeeth*.

likings) after what came (to) you^g of the knowledge; not for you^g from Allah (neither) [of] a *wa'leyen* (guardian/ally) nor (of) a preventer.

وَأَقِمْ ۞٣٧

38. And *laqad* (verily, already and affirmatively) We sent messengers of before you^g and We made for them spouses (*nives*) and progeny^w and not [was] for a messenger to *ya'atee* (produce/bring about [he]) by an *Aya'ten*^w (miracle/sign/proof) except by Allah's leave; for every *ajalen*⁶⁰ (term-limit) (there is) a book.

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ وَجَعَلْنَا لَهُمْ أَزْوَاجًا وَذُرِّيَّةً وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ اللَّهِ لِكُلِّ أَجَلٍ كِتَابٌ ۞٣٨

39. Erases Allah whatever⁶¹ [He] wills and [He] firms; and He has The Book's Mother.

يَمْحُو اللَّهُ مَا يَشَاءُ وَيُثَبِّتُ وَعِنْدَهُ أُمُّ الْكِتَابِ ۞٣٩

40. And if either [We] assuredly show you^g some (of) which^x [We] promise them, or *natawaffaka* (assuredly [We] receive you^g while before dying), then verily only on you^g (is) the announcement and on Us (is) the reckoning.

وَإِنْ مَا تُرِيدُكَ بَعْضَ الَّذِي نَعِدُهُمْ أَوْ تَوَفِّيْنَاكَ فَإِنَّمَا عَلَيْكَ الْبَلَاغُ وَعَلَيْنَا الْحِسَابُ ۞٤٠

41. Have [and]⁶² not they^z seen, verily We *na'atee* ([We] bring about) the Earth^w [We] diminish it^w from its^w (outhing) borders; and Allah rules, no *mu'aqqeba*⁶³ (successor-alternate) for His rule; and He (is) swift (in) the reckoning.

أَوَلَمْ يَرَوْا أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُهَا مِنْ أَطْرَافِهَا وَاللَّهُ يَحْكُمُ لَا مُعَقَّبَ لِحُكْمِهِ وَهُوَ سَرِيعُ الْحِسَابِ ۞٤١

42. And *qad* (already and affirmatively) they^z machinated who^r of before them; so for Allah (is) the machination together; knows [He] what earns each self^w and shall know the unbelievers for whom^a (is) the home's^w *aogba*^w (ultimate-consequence).^{w64}

وَقَدْ مَكَرَ الَّذِينَ مِن قَبْلِهِمْ فَلِلَّهِ الْمَكْرُ جَمِيعًا يَعْلَمُ مَا تَكْسِبُ كُلُّ نَفْسٍ وَسَيَعْلَمُ الْكُفْرُ لِمَنْ عُقِيَ الدَّارُ ۞٤٢

43. And say who^r they^z unbelieved not you^g (are) a *mursalan* (sent-messenger); let-say [you^s]: sufficed by Allah *Shaheedan* (Witnesser/Testifier) between me and [between] you^z; and Who has The Book's knowledge.

وَيَقُولُ الَّذِينَ كَفَرُوا لَسْتَ مُرْسَلًا قُلْ كَفَىٰ بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ وَمَنْ عِنْدَهُ عِلْمُ الْكِتَابِ ۞٤٣

⁶⁰ The word "الأجل" means term-limit, see اللسان.

⁶¹ The particle "ما" is "إسم أو أداة شرط" = conditional noun/particle; or "ما" = "إسم موصول" = connective noun meaning that which. See ل. أحمد الحلب and إعراب القرآن، لمحمود صافي.

⁶² The Arabic interrogative-castigatory particle "أولم" (implying negation) is made up of three parts (أ), (و), (لم) meaning: does it, referring to the fact, or sound logic of the evidence or clear situation. The (و) = (and) component is (و) of coupling which normally commences the sentence. However, because there is an interrogative particle which takes precedence for beginning a sentence. See the Lexicon attached to this Translation for more elaboration.

⁶³ The word "معقب" by itself has many meanings, but as an Arabic tongue expression, such as the phrase "معقب الحكم" as in this Ayah "معقب لحكمه" i.e. "Allah's rule," it means a "sequel-changer," i.e. to change the nature or annul the rule the rule after it had been issued or decided.

⁶⁴ The word "عقبى" means ultimate-good-result, commonly they say: عقبى لك i.e. ultimate-good result for you. +



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me (The iterative Mercy Giver)*

1. *Alif. Lam. Ra*^{1,2} A Book^x We descended it^x to you^g to [you^s] exit the mankind from the darknesses^w to the illumination^x by their Lord's leave to *Sseratte (a single and specific Path of)* The Mighty The *Hameede*³ (He Who is multitudinously praised/He Who is iterative praiser).
2. Allah, Who for Him what (are) in the Heavens^w and what (are) in the Earth;^w and *waylon*⁴ (lengthy: stay in a valley in Hell/bane/woe) for the unbelievers for every affaken^x (slandorous-fabricator/specious concoctor)^x atheemen (repetitive sinner)^x of a severe torment.
3. Who^t *yestabebbona (they^z questingly like/prefer)*⁵ the life^w (of) the world^w over the Hereafter's^w and they^z repel a'n (off) Allah's path and *yabghonaba (they^z earnestly-quest it^w)* crookedly; those (are) in a far misguidance.^x
4. And not We sent of a messenger except by his people's tongue, to manifest⁶ [he] for them; so misleads Allah whom^p [He] wills and *yabdey* ([He] divinely-guides) whom^p He wills; and He (is) The Mighty The *Hakeemo (infinite bekma*⁷ Possessor).
5. And *laqad (verily, already and affirmatively)* We sent *Mosa (Moses)* by Our *Aya'te*^w (miracles/signs/proof) that let-exit [you^s] your^t people from the darknesses^w to the illumination^x and let-[you^s] remind them by Allah's Days; verily in *tha'leka (afar-that-it/that)*^x surely (are) *Aya'ten*^w (=Aya'te^w) for every *ssabbaren (an ever/stout patience-endurer)*, *shakoren (iterative thanker)*.

¹ See the Lexicon attached to this Translation for commentary.

² The word "Hameed" = "حميد" linguistically means: (1) *multitudinous praised* and (2) *multitudinous praiser*.

³ Waylon is an Arabic word that has three distinct meanings: (1) lengthy: woe, bane; (2) a valley in the Hell Fire with intense heat that it melts every-thing that comes into it; (3) ruin.

⁴ Waylon is an Arabic word that has three distinct meanings: (1) lengthy: woe, bane; (2) a valley in the Hell Fire with intense heat that it melts every-thing that comes into it; (3) ruin.

⁵ See the Lexicon attached to this Translation for the effect of the letter س when added to a word.

⁶ he word "بين" means elucidates, clarifies, i.e. explains plainly Allah's message.

⁷ See the Lexicon attached to this Translation for "bekma."

6. And *edh* (*when/since*) said *Mosa* (*Moses*) for his people: let remember you^z Allah's boon^{w8} on you^b *edh* [*He*] delivered you^b from Pharaoh's *aal'e* (*family, house/kin/chiefs/followers*) [*they*] afflict you^b the ill torment; and *youthabbebona* (*iteratively slaughter they^r*) yourⁿ sons and *yasta'byo⁹* (*they^z affirmably-let-live*) yourⁿ women; and in *tha'lekum* (*collective-afar-that^x*) (*is*) a great essay from yourⁿ Lord. ٦
7. And *edh* (*when/since*) *ta'aththana¹⁰* (*iteratively proclaimed*) yourⁿ Lord, *la'en* (*if indeed*) you^c thanked, surely [*I*] assuredly¹¹ augment you^c and *la'en* unbelieved you^c verily My torment (*is*) assuredly severe. ٧
8. And said *Mosa* (*Moses*): if you^z unbelieve you^f and who^p (*are*) in the Earth^w together, so verily Allah (*is*) assuredly¹² Rich *Hammeedon* (*He Who is multitudinously praised/He Who is a multitudinous praiser*). ٨
9. Has not come (*to*) you^b *naba'o¹³* (*piece-of-significant-and-availing-news*) (*of*) who^r of before you:^z *Noohen's* (*Noah's*) people and *Aaden's* and *Thamooda's* and who^r of after them, knows them not except Allah, came^w (*to*) them their messengers^x by the evidences^w then *raddo¹⁴* (*they^z forthwith-retuned*) their hands^w into their mouths¹⁵ and said they^z: verily we unbelieved in what you^z (*had been*) sent by it^x and verily we (*are*) in a doubt, of what [*you^r*] invite us to [*it^x*] suspect.¹⁶ ٩
10. Said^w their messengers:^x is in Allah a doubt; the Heavens^w and the Earth's^w *Fatte're* (*innately-perfect-Originator*), [*He*] invites you^b to forgive [*for*] you^b [*He*] of yourⁿ offenses and tarries you^b [*He*] to *ajalen¹⁷* (*term-limit*) *musamma¹⁸* (*that which is designated*

⁸ See the *Lexicon* attached to this *Translation* for "*ne'amah*" ("boon").

⁹ See the *Lexicon* attached to this *Translation* for the effect of the letter *س* when added to a word.

¹⁰ The word "تأذن" = "أكثر الإعلام، قاله سيبويه" i.e. *iteratively proclaimed*. See *التاج*.

¹¹ The "ل" in "لازیدن" and in "لاشديد" and "لغني" in *Ayah* # 8 below, all are *juratory* "ل" = "ال القسم" amounting to = "التأكيد" i.e. *affirmation*, expressed in all cases by "assuredly."

¹² The "ل" in "لغني" is a *juratory* "ل" = "ال القسم" amounting to = "التأكيد" i.e. *affirmation*, expressed by "assuredly".

¹³ See the *Lexicon* attached to this *Translation* for "*naba'a*."

¹⁴ The word "فردوا" is rooted in "رد" meaning *forthwith returned*; example the greeting must be "*forthwith returned*," as in: "And when (*had*) been greeted you^c by a greeting^w then let-you^z greet by better than it^w or let-forthwith-return it^w you^z" (S4: 86).

¹⁵ The expression "*returned their hands into their mouths*" means out of rage towards the messengers, or by way of telling the messengers to "*be quite*" or "*we are amazed at what you (messengers) are saying*".

¹⁶ The word "مريب" here is "نعت" = *epithet*, i.e. an "adjective," hence "suspect." See *إعراب القرآن، محمود صافي*. However, the word "*suspect*" could fit for a *noun* or an *adjective*.

¹⁷ The word "الأجل" means *term-limit*, see *اللسان*.

and/or named); said they^z: *en* (not) you^f (are) except humans like us, you^z want to repel us *a'n* (off) what [were] our fathers worshipping; so *otona* (let-come you^z to us) by an authority^x manifeste^r.

قَالُوا إِنْ أَنَشْءَ إِلَّا بَشَرٌ مِّثْلُنَا تُرِيدُونَ
أَنْ تَصُدُّونَا عَمَّا كَانَتْ يَعْبُدُ
آبَاؤُنَا فَأَنُوتُنَا بِسُلْطَانٍ مُّبِينٍ ﴿١٠﴾

11. Said^w to them their messengers^x: *en* (not) we except humans like you^b; [and,] but Allah *yamonno*¹⁹ ([He] *graces His boon*^w) on whom^p [He] wills of His *eba'de* (*worshippers/submitters/slaves*); and not [was] for us to *na'ateekum* (*bring forth to you*^b) by an authority except by Allah's leave and on Allah then let trust the believers.

قَالَتْ لَهُمْ رُسُلُهُمْ إِنْ نَحْنُ إِلَّا بَشَرٌ
مِّثْلُكُمْ وَلَكِنَّ اللَّهَ يَمُنُّ عَلَى مَنْ
يَشَاءُ مِنْ عِبَادِهِ وَمَا كَانَ لَنَا أَنْ
نَأْتِيَكُمْ بِسُلْطَانٍ إِلَّا بِإِذْنِ اللَّهِ وَعَلَى
اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١١﴾

12. And what (*is*) for us that not we trust on Allah and *qad* (*already and affirmatively*) *bada* ([He] *divinely-guided*) us our paths and surely assuredly²⁰ *nassbiro* (*we hold on patiently*) on what you^z bothered us; and on Allah then let trust the trusters.

وَمَا لَنَا أَلَّا نَتَوَكَّلَ عَلَى اللَّهِ
وَقَدْ هَدَانَا سُبُلَنَا وَلَنَصْبِرَنَّ
عَلَى مَا آذَيْتُمُونَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ
الْمُتَوَكِّلُونَ ﴿١٢﴾

13. And said who^r unbelieved they^z for their messengers^x surely we assuredly²¹ exit you^b from our land^w or surely assuredly²² you^z return [in] our sect^w/faith,^w then revealed²³ to them their Lord: surely [We] assuredly perish the *dha'lemeena*²⁴ (*injustice-doers*).

وَقَالَ الَّذِينَ كَفَرُوا لِرُسُلِهِمْ
لَنُخْرِجَنَّكُمْ مِنْ أَرْضِنَا أَوْ
لَتَعُودُنَّ فِي مِلَّتِنَا فَأَوْحَى إِلَيْهِمْ
رَبُّهُمْ أَنَّهُ لَنُهْلِكَنَّ الظَّالِمِينَ ﴿١٣﴾

14. And surely assuredly²⁵ [We] domicile you^z the land^w from after them; *tha'leka* (*afar-that-it/that*)^x (*is*) for who^p [he] feared/knew²⁶ My Status-/Standing²⁷ and [he] feared/knew [My] menace.²⁸

وَلَنُسَكِّنَنَّكُمْ الْأَرْضَ مِنْ
بَعْدِهِمْ ذَلِكَ لِمَنْ خَافَ مَقَامِي
وَخَافَ وَعِيدِ ﴿١٤﴾

15. And *istaftaba* (*sought opening/overwhelming victory*) they^z and disappointed every *jabbaren* (*vigorous compeller/ever contumacious stubborn*) perverse/obstinate.²⁹

وَأَسَفَفْنَا وَحَابَ كُلِّ
جَبَّارٍ عَنِيدٍ ﴿١٥﴾

¹⁸ The word "musamma" is masculine, singular, subjective noun, meaning: that which is designated and/or named.

¹⁹ The word "من" in "يَمُنُّ" means "نِعْمَةً يَنْعِمُهَا". That a "boon He graces it."

²⁰ The "ل" in "لَنَصْبِرَنَّ" is a juratory "ل" = "ال القسم" amounting to = "التأكيد", i.e. affirmation, expressed here by "assuredly".

²¹ Similarly the "ل" in "لَنُخْرِجَنَّكُمْ", "لَتَعُودُنَّ" and "لَنُهْلِكَنَّ" are all juratory "ل" = "ال القسم" amounting to = "التأكيد", i.e. affirmation, expressed in all cases by "assuredly".

²² See footnote 19 above only for "لَتَعُودُنَّ".

²³ The word "أَوْحَى" denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded). And "الوحي" is fire or king. See *اللسان*.

²⁴ The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice." See the *Lexicon* attached to this Translation.

²⁵ See footnote 19 above, except here with respect to: "لَنُسَكِّنَنَّكُمْ".

²⁶ The word "خَافَ" carries dual meanings: (1) feared and (2) knew. Both meanings could apply. See *اللسان*.

²⁷ The word "مَقَامِي" has dual meanings: (1) status or majesty and (2) standing or presence. Both could apply. And the idea here and Allah knows best is that whoever feared his standing before Me.

²⁸ The word "وَعِيدٌ" by Arabic (linguistic) Rule, has an omitted speaker's pronoun "ي" omitted, for "التخفيف" = "alleviation, lightening." See *إعراب القرآن، لمحمود صافي*.

²⁹ The word "عَنِيدٌ" = "obstinate" which is "نعت" = epithet, in grammatical term an "adjective" for "jabbaren." See *إعراب القرآن، لمحمود صافي*.

16. From beyond³⁰ him (*is*) Hell^w and [*he*] (*is to be caused to*) drink water^x *ssadeeden* (blood and pus of the Hell's folks). صَدِيدٍ ١٦
17. *Yatajarra'ao*³¹ (*dislikably and iteratively sips*) it^x [*he*] and almost not (*easily*) swallows³² it^x [*he*]; and *ya'atee* (*approaches/comes to*) him the death from every place and not he (*is*) surely *mayye'ten*³³ (*dying/dead*); and from beyond³⁴ him (*is*) a harsh torment. يَتَجَرَّعُهُ وَلَا يَكَادُ يُسِغُهُ وَيَأْتِيهِ الْمَوْتُ مِنْ كُلِّ مَكَانٍ وَمَا هُوَ بِمَيِّتٍ وَمِنْ وَرَائِهِ عَذَابٌ غَلِيظٌ ١٧
18. Example/parable (*of*) whom^r unbelieved they^z by their Lord their works (*are*) like ashes hardened^w by it^x the wind^w in a tempestuous day, not enable they^z of what they^z earned over a thing; *tha'leka* (*afar-that-it/that*)^x (*is*) the far the misguidance. مَثَلُ الَّذِينَ كَفَرُوا بِرَبِّهِمْ أَعْمَالُهُمْ كَرَمَادٍ اشْتَدَّتْ بِهِ الرِّيحُ فِي يَوْمٍ عَاصِفٍ لَا يَقْدِرُونَ مِمَّا كَسَبُوا عَلَى شَيْءٍ ذَلِكَ هُوَ الضَّلَالُ الْبَعِيدُ ١٨
19. Have not [*you*^s] seen that Allah created the Heavens^w and the Earth^w by the right; *en* (*if*) [*He*] wills undoes you^z [*He*] and *ya'atee*^x (*creates/causes to exist*)^x [*He*] by a new creation. أَلَمْ تَرَ أَنَّ اللَّهَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ إِنْ يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ ١٩
20. And not *tha'leka* (*afar-that-it/that*)^x (*is*) on Allah surely *aʒeez*³⁵ (*mighty/impracticable*). وَمَا ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ ٢٠
21. And appeared they^z for Allah together; then said the weaklings for whom^p *istakbar*³⁶ (*they^z affirmed theirⁿ prideful haughtiness*) verily we were for you^b followers; so are you^f sufficers³⁷ *a'n* (*off*) us of Allah's torment of a thing; said they^z: had Allah *bada* (*divinely-guided*) us surely we (*would have*) *bada* (*divinely-guided*) you;^b equal on us whether we bewailed³⁸ or *ssabarna* (*we had held on patiently*), not for us of a *maheessen* (*an escape-place*). وَرَوُّوا لِلَّهِ جَمِيعًا فَقَالَ الضُّعَفَاءُ لِلَّذِينَ اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ أَنْتُمْ مُغْنُونَ عَنَّا مِنْ عَذَابِ اللَّهِ مِنْ شَيْءٍ قَالُوا لَوْ هَدَّيْنَا اللَّهُ لَهْدَيْنَاكُمْ سُوءًا عَلَىٰ نَا أَجْرَنَا أَمْ صَبَرْنَا مَا لَنَا مِنْ مَحِيصٍ ٢١

³⁰ The word "وراء" in "ورائه" means:

(1) "القدام أو بعد الخلف للأمر العظيم الذي لا يقدر عليه، مثلاً: ويزرون وراءهم الآخرة."

(2) "بعد الخلف، فخلف الشيء هو مؤخرته: مثلاً وراء الأكمة."

(3) ولد الولد. So, here (1) or (2) could apply.

³¹ The "يتجرعه" is to *iteratively sip it dislikably*, like a bitter medicine, or a defeat by an opponent, etc. See اللسان.

³² The word "يسيفه" is *easily swallows* it, but I know of no single English word for "يسيف" other than *easily-swallows*. Hence the qualifying prefix of "easily" is in parenthesis, as it is surely implied and clearly inferred in "يسيف" by definition but the word "easily," is not explicitly stated in the text *per se*.

³³ The whole expression: "And comes (*to*) him the death from every place and not he (*is*) surely *mayye'ten* (*dying*)." show the *prolonged and many-sided torture* which afflicts the individual in reference. Hence, all amounting to a lofty type of Arabic tongue expression for "prolonged and many-sided torture."

³⁴ The word "beyond" this mens: following or after.

³⁵ The word "عزیز" has many meanings, among them are: *mighty, impracticable, and infeasible*.

³⁶ See the Lexicon attached to this Translation for the effect of the letter س when added to a word.

³⁷ The word "مغنون" has triple meanings: (1) *sufficers*, (2) *enrichers*, (3) *benefiting*.

³⁸ The word "جزعنا" of "جزع" has several meanings, among here: bewailed. See اللتاج.

22. And said the Satan, *lamma* (when/whence) the matter (had been) judged/finished,³⁹ verily Allah promised you^b the right's promise and I promised you^b then I unfulfilled⁴⁰ (for) you;^b and not [was] for me on you^b of an authority except that I invited you^b so *estajabtom*⁴¹ (you^z compliantly-answered) for me; so let-not you^z blame me and let blame you^z yourⁿ selves;^w neither I am *mussrekeh* (succorer/sought-reliever of) you^b and nor you^f (are) *muss'rekeh* me; verily I unbelieved by what you^z partnered [me]⁴² of before. Verily the *dha'lemeena*⁴³ (injustice-doers) for them (is) a painful torment.

وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الْأَمْرُ إِنَّ اللَّهَ وَعَدَكُمْ وَعَدَ الْحَقِّ وَوَعَدْتُكُمْ فَأَخْلَفْتُكُمْ وَمَا كَانَ لِي عَلَيْكُمْ مِنْ سُلْطَانٍ إِلَّا أَنْ دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي فَلَا تَلُمُونِي وَلَوْلَا أَنْفُسُكُمْ مَا أَنَا بِمُصْرِخِكُمْ وَمَا أَنْتُمْ بِمُصْرِخِي إِنْ كَفَرْتُمْ بِمَا أَشْرَكْتُمُونِ مِنْ قَبْلُ إِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٢٢﴾

23. And (had been) admitted whom^r they^z believed and worked they^z the righteous-works^w paradises^w /gardens^w run^w from under it^w the rivers, immortals they^z (are) in it^w by their Lord's leave, their greeting^w in it^w (is): peace.

وَأُدْخِلَ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا بِإِذْنِ رَبِّهِمْ تَحِيَّتُهُمْ فِيهَا سَلَامٌ ﴿٢٣﴾

24. Have not seen [you^s] how struck Allah a parable^x /example^x a good^w word^w like a good^w tree^w its^w origin (is) firm and its^w [branch] (is) in the sky.^w

أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ ﴿٢٤﴾

25. To'atee^w ([It^w] churns-out)^w its^w okola (fruits/crops-/edibles) every period by its^w Lord's leave; and strikes Allah the parables/examples for the mankind, *la'alla* (craving currently unavailable deed that/perhaps) they bethink they.^z

تُؤْتِي أَكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٥﴾

26. And a parable/example (of) *khabeethaten* (wicked-/bad/ill-natured) word^w like a *khabeethaten* tree^w uprooted from the Earth's^w top, not for it^w of an abode.

وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ اجْتُثَّتْ مِنْ فَوْقِ الْأَرْضِ مَا لَهَا مِنْ قَرَارٍ ﴿٢٦﴾

27. Allah firms whom^r they^z believed by the say^{x44} the firm (immutable)⁴⁵ in the life^w (of) the world^w and in

يُبَيِّنُ اللَّهُ لِلَّذِينَ ءَامَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي

³⁹ The word "قضى" in "قضي" bear the dual meanings of (1) judged, or (2) finished.

⁴⁰ The word "أخلف" mean he *unfulfilled his promise* (i.e. failed to fulfill his obligation).

⁴¹ The word "استجبتم" is *answered plus made available what was requested*, i.e. "favorably-answered."

⁴² The letter "ن" in "أشركتمون" by Arabic (linguistic) Rule, is called "نون الوقاية أو العمداء، حيث لا يستغنى عنها" which precedes the speaker's pronoun "ي". The speaker's pronoun "ي" in "أشركتمون" is omitted, for "التخفيف" = "alleviation, lightening" or *Ayat's end harmony (rhyme)*. See إعراب القرآن، لمحمود صافي

⁴³ The "ظالمين" = "the injustice-doers," as "الظلم" = "injustice." See the Lexicon attached to this Translation.

⁴⁴ The commentators of the Qur'an say that the "firm say" is: لا إله إلا الله و أن محمدا رسول الله.

⁴⁵ That is the stable, the firmly fixed say. It is: لا إله إلا الله, translated as "No an *elaha* (a deity) except Allah." The word "الثابت" is "تعت للقول" so it is an *epithet, adjective* qualifying the say. See إعراب القرآن، لمحمود صافي

the Hereafter^w and Allah misleads the *dha'lemeena*⁴⁶ (injustice-doers) and does Allah whatever⁴⁷ [He] wills. وَيَفْعَلُ اللَّهُ مَا يَشَاءُ ﴿٢٧﴾

28. Have not seen [you^s] to whom^p substituted (i.e. betook) they^z Allah's boon^{w48} (for) an unbelief and settled their people the home^w (of) the worthlessness. ﴿٢٨﴾

29. Hell^w *yasslawna*⁴⁹ (they^z be broiled on/by) it^w and wretched the abode. ﴿٢٩﴾

30. And they^z made for Allah compeers to mislead they^z a'n (off) His path; let-say [you^s]: *tamatta'ao* (let-relish you^z the temporary worldly delight), so verily yourⁿ destiny (is) to The Fire.^w ﴿٣٠﴾

31. Let-say [you^s] for My *eba'de* (worshippers/submitters-/slaves) who^r they^z believed *youqehmo*⁵⁰ (to: they^z up-to-fulfill the prescribed obligations of) the Prayers^w and expend they^z of what *raz'aqna* (We provided/allotted) them secretly^x and overtly^w from before that *yaa'teya* (approaches/comes) a day^x neither a selling in it^x and nor *kbelalon* (ultimate-friendships). ﴿٣١﴾

32. Allah, Who created the Heavens^w and the Earth^w and [He] descended from the sky^w water^x then *akbraja* ([He] produced/emerged) by it^x of the *thamara'te*^w (trees/plant crops/fruits)^w a *rez'qan*^x (provision/victuals for sustenance/rain)^x for you^b and [He] subjugated for you^b the *folka*^w (ship/ships)^w to run^w in the sea by His command and [He] subjugated for you^b the rivers. ﴿٣٢﴾

33. And subjugated [He] for you^b the sun^w and the moon^x *da'ebay'ne*⁵¹ (both wontedly-successors) and subjugated [He] for you^b the night and the *naha're* (between sunrise and sunset). ﴿٣٣﴾

⁴⁶ The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice." See the *Lexicon* attached to this Translation.

⁴⁷ The particle "ما" is "إسم أو أداة شرط" = conditional noun/particle; or "ما" = "إسم موصول" = connective noun meaning *that which*. See *الذر المصون، لـ احمد الحلب وإعراب القرآن، لمحمود صافي*.

⁴⁸ See the *Lexicon* attached to this Translation for "*ne'amah*" ("boon").

⁴⁹ The word "يصلون" transliterated "*yasslawna*" here for lack of a properly corresponding word in English, means *broil simultaneously from all sides*, as if the entire body is *immersed* in the intensely kindled Fire.

⁵⁰ The word "يقيموا" is rooted in "أقام" = upheld. Linguistically "أقام" means:

"أدام، بمعنى أبقي أو استمر على دوام والدوام هو الحضور في زمان ومكان معين، معروف لدى الحاضر مسبقاً"

So, "يقيموا" means they: (1) *uphold/fulfill*, in the sense of *continuedness* and *keep up* of all the prescribed obligations, of the Prayer. (2) *Called or upped to perform* the Prayer itself. Note: Prayer and *how to be done* was established and revealed by Allah. Hence people do *not* establish Prayer they *only uphold/maintain* and perform it.

⁵¹ The word "دائنين" there is *no* English equivalent for it *per se*. However, closest to it could be "*both continuously-successors*," as "*successor*" alone could stand for: "خالف، عاقب، وارث." So, *qualifying successors* with "*continuously*" imparts *corrects* inference, and eliminates the ideas of: "خالف، عاقب، وارث" all together.

34. And *aa'takum* ([He] *accorded/gave you*^b) of all what you^c asked Him; and *en* (*if*) you^z count Allah's boon^{w52} not *tohssoba*⁵³ (*comprehensively reckoned it*^w you^z); verily the mankind (*is*) surely *dhalomon*,⁵⁴ (*iterative injustice-doer*) *kaffaron*⁵⁵ (*ever/stout ingrate*)
وَأَتَاكُمْ مِنْ كُلِّ مَا سَأَلْتُمُوهُ
وَأِنْ تَعَدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا^{٢٤}
إِنَّكَ الْإِنْسَانَ لَطَلُومٌ كَفَّارٌ^{٢٥}
35. And *edh* (*when/since*) said Ebraheemo (*Abraham*): my Lord let-make [You^s] this, the *balada* (*region/settlement*) secure and let-far-side⁵⁶ me [You^s] and my sons to [we] worship the idols.
وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ
هَذَا الْبَلَدَ آمِنًا وَاجْنُبْنِي وَبَنِيَّ
أَنْ نَعْبُدَ الْأَصْنَامَ^{٢٦}
36. My Lord: verily they,^y assuredly misled^w many of the mankind; so who^a [he] followed me, so verily he (*is*) of me and who^a [he] disobeyed me, so verily You^g (*are*) *Ghaffooron* (*iterative Forgiver*), *Raheemon* (*iterative mercy Giver*).
رَبِّ إِنَّهُمْ أَضَلَّلَنِي كَثِيرًا مِّنَ النَّاسِ
فَمَنْ يَّبْعَنِي فَإِنَّهُ مِنِّي^{٢٧} وَمَنْ عَصَانِي
فَإِنَّكَ غَفُورٌ رَّحِيمٌ^{٢٨}
37. (O), our Lord: verily I settled of my progeny^w by a valley other than possessor (*of*) *zar'en* (*crops about to be harvested/sprouts*) at Your House The Sacred; (O), our Lord: to *youqeymo*⁵⁷ (*they^z up-to-fulfill the prescribed obligations of*) the Prayer^w they,^z so let-make [You^s] *afedatan* (*hearts/minds*) of the mankind *tahwee*⁵⁸ (*to fleetly-fall coming*) to them and let-provide them [You^s] of the *thamara'te*^w (*trees/plant crops/fruits*) *la'alla* (*craving currently unavailable deed that/perhaps*) they, thank they.^z
رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ
غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ
رَبَّنَا لِيقِيمُوا الصَّلَاةَ فَاجْعَلْ
أَفْعِدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ
وَارْزُقْهُمْ مِنَ الثَّمَرَاتِ لَعَلَّهُمْ
يَشْكُرُونَ^{٢٩}
38. (O), our Lord: verily You^g know what we conceal and what we disclose, and not hides on Allah of a thing in the Earth^w and nor in the sky.^w
رَبَّنَا إِنَّكَ تَعْلَمُ مَا نُخْفِي وَمَا نُعْلِنُ
وَمَا يَخْفَى عَلَى اللَّهِ مِنْ شَيْءٍ فِي
الْأَرْضِ وَلَا فِي السَّمَاءِ^{٣٠}
39. The praise (*is*) for Allah, Who granted for me on⁵⁹ the *keba're* (*agedness/oldness*) *Ismaela* (*Ishmael*) and *Is-haqa* (*Isaac*); verily my Lord (*is*) surely *Sameeo* (*Acute-Hearer/Enabler of others to hear/favorable Answerer to*) the prayer.
الْحَمْدُ لِلَّهِ الَّذِي وَهَبَ لِي عَلَى
الْكِبَرِ إِسْمَاعِيلَ وَإِسْحَاقَ إِنَّ رَبِّي
لَسَمِيعُ الدُّعَاءِ^{٣١}

⁵² See the *Lexicon* attached to this Translation for “ne'amah” (“boon”).

⁵³ The word “أحصى” is *comprehensively reckoned*, i.e. *accounted for from all aspects*, not the simple enumeration. See البصائر.

⁵⁴ See the *Lexicon* attached to this Translation for “ظالم”; “ظلم” = “كثير الظلم” = “iterative injustice-doer” and “أظلم” = “wronger.”

⁵⁵ The word “كفار” strongly intensive singular masculine noun meaning: he who is *ever/stout ingrate*.

⁵⁶ The word “اجنبنى” means *disperse me, put me aside or side me off*, i.e. *اصرفني وابعدي جنباً اي غريباً*.

⁵⁷ See footnote 50 above regarding maintain.

⁵⁸ The word “تهوي” means: *fleetly (quickly) fall on or come down to*. . . . As “الهوي” = “سرعة الفعل”. See الهادي.

⁵⁹ The prepositional Arabic article “على” = “on” has many meanings, among them: (1) “المصاحبة” = *accompaniment* and (2) “الاستلاء” = *superiority or being on top*. In this case “على” is used, and Allah knows best, to mean: *on top of the fact, or despite the fact, or prevailing on the fact* of “old age” procreation was still possible. Because of Allah's say so.

40. My Lord: let-make me [You^s] the Prayer's^w maintainer and of my progeny^w [too]; our Lord: and *taqabbal*⁶⁰ (let-clemently accept [You^s]) [my]⁶¹ invocation/prayer. رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءِ ﴿٤٠﴾
41. (O), our Lord: let-forgive for me [You^s] and for my begetter-parents and for the believers day *yaqumo* (ups-to-fulfill)⁶² the reckoning. رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ ﴿٤١﴾
42. And let-not assuredly [you^s] count Allah (is) a neglector a'n (regarding) what work the *dha'lemoona*⁶³ (injustice-doers); verily only [He] delays them for a day^x gaze in it^x the sights. وَلَا تَحْسَبَنَّ اللَّهَ غَفْلًا عَمَّا يَعْمَلُ الظَّالِمُونَ إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ الْأَبْصَارُ ﴿٤٢﴾
43. *Mubtt'eena* (hasteners-gazers and extended necks) *muq'ne'ey* (raisers of their heads) they^z not *yartaddo* (forthwith-returns) to them their glance and their *afedato*⁶⁴ (hearts/minds) (are) *hawa* (empty/vacuous). مُهْطِعِينَ مُقْنِعِي رُءُوسِهِمْ لَا يَرْتَدُّ إِلَيْهِمْ طَرْفُهُمْ وَأَفَدَتْهُمْ أَهْوَاهُ ﴿٤٣﴾
44. And let-warn [you^s] the mankind (about a) day^x (during which) *ya'atee*^x (approaches/comes)^x them the torment then say who^r *dhalamo*⁶⁵ (they^r wronged): our Lord let-tarry us [You^s] to a near *aja'len*⁶⁶ (term-limit), we answer Your^g invitation and *natta'be'o* ([we] closely-follow) the messengers; did [and]⁶⁷ not had *aqsamtom* (oathed you^r) of before not for you^b of a cessation. وَأَنْذِرِ النَّاسَ يَوْمَ يَأْتِيهِمُ الْعَذَابُ فَيَقُولُ الَّذِينَ ظَلَمُوا رَبَّنَا أَخِّرْنَا إِلَى أَجَلٍ قَرِيبٍ يُجِبْ دَعْوَتَكَ وَتَتَّبِعِ الرُّسُلَ أَوَلَمْ تَكُونُوا أَفْهَمَ مِمَّن قَبُلَ مَا لَكُمْ مِنْ زَوَالٍ ﴿٤٤﴾
45. And dwelled you^z in dwellings (of) whom^r *dhalamo*⁶⁸ (they^r wronged to) their selves^w and manifested for you^b how We did by them and We struck for you^b the parables/examples. وَسَكَنْتُمْ فِي مَسْكَانٍ الَّذِينَ ظَلَمُوا أَنْفُسَهُمْ وَنَبَّيْتُ لَكُمْ كَيْفَ فَعَلْنَا بِهِمْ وَضَرَبْنَا لَكُمْ الْأَمْثَالَ ﴿٤٥﴾

⁶⁰ The word used in The Qur'an is "تَقَبَّلَ" not "اَقْبَلَ"=accept. Thus, "تَقَبَّلَ" means accept with clemency or mercy, as whatever that was being offered by the doer, who is beseeching Allah to accept it, may not be fully worthy of Allah's acceptance; or the work itself is somewhat deficient, not perfect and complete. So, Allah is besought to accept it as is, with the already known shortcomings it may have therein. So Allah accepts it by His clemency. So, تَقَبَّلَ= let-clemently accept [You^s].

⁶¹ The speaker's pronoun "ي" in "دُعَاءِ" by Arabic (linguistic) Rule, is omitted, for "التخفيف" = "alleviation, lightening" or *Ayat's* end harmony (rhyme). See إعراب القرآن، لمحمود صافي

⁶² The word "يَقُومُ" = "up" = "get up or rise" (in the intransitive sense), i.e. happen.

⁶³ The "ظالمون" = "the injustice-doer," as "الظلم" = "injustice."

⁶⁴ The Arabic word "الأفئدة" is plural of "فؤاد," thus "الأفئدة" = hearts/minds.

⁶⁵ See the *Lexicon* attached to this Translation for "ظالم" = "فاعل الظلم" = "injustice-doer" and "ظلم" = "wronged."

⁶⁶ the word "الأجل" means term-limit, see اللسان.

⁶⁷ The Arabic interrogative-castigatory particle "أولم" (implying negation) is made up of three parts (أ), (و), (لم) meaning: does it, referring to the fact, or sound logic of the evidence or clear situation. The (و) = (and) component is (و) of coupling which normally commences the sentence. However, because there is an interrogative particle which takes precedence for beginning a sentence. See the *Lexicon* attached to this Translation for more elaboration.

⁶⁸ See footnote 63 regarding "ظالم" = "فاعل الظلم" = "injustice-doer" and "ظلم" = "wronged."

46. And *qad* (already and affirmatively) machinated they^z their machination and Allah has their machination^x and *en* (albeit) [was] their machination *letaʒola* (to terminate/cease) from it^x the mountains. وَقَدْ مَكَرُوا مَكْرَهُمْ وَعِنْدَ اللَّهِ مَكْرُهُمْ وَإِنْ كَانَتْ مَكْرُهُمْ لِنَزُولٍ مِنْهُ الْجِبَالِ ﴿٤٦﴾
47. So let-not assuredly reckon [you^s] (that) Allah (is) *mukb-lefa* (not-fulfiller [He]) (of) His promise (to) His messengers; verily Allah (is) Mighty, revenge-possessor. فَلَا تَحْسَبَنَّ اللَّهَ مُحْلِفٍ وَعْدِهِ رُسُلُهُ إِنَّ اللَّهَ عَزِيزٌ ذُو انْتِقَامٍ ﴿٤٧﴾
48. Day the Earth^w (is to be) substituted other than the Earth^w and the skies^w [too] and appeared/outstood for Allah, The One The *Qahba're* (Ever/Stout Subduer). يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمَوَاتُ وَبَرَزُوا لِلَّهِ الْوَاحِدِ الْقَهَّارِ ﴿٤٨﴾
49. And [you^s] see the criminals, then-day *mugrraneen* (iteratively⁶⁹ bounded/paired) in the fetters. وَتَرَى الْمُجْرِمِينَ يَوْمَئِذٍ مُقَرَّنِينَ فِي الْأَصْفَادِ ﴿٤٩﴾
50. Their *sarabeelo* (raiments/mail) (are) of pitch; and overlays their faces the fire.^w سَرَابِيلُهُمْ مِنْ قَطَرَانٍ وَتَعْشَىٰ وُجُوهُهُمُ النَّارُ ﴿٥٠﴾
51. To requite Allah each self^w what it^w earned;^w verily Allah (is) swift (in) the reckoning. لِيَجْزِيَ اللَّهُ كُلَّ نَفْسٍ مَا كَسَبَتْ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿٥١﴾
52. This (is) an announcement^x for the mankind and to (be) warned they^z by it^x and to know they^z that only He (is) *Elabon* (Deity) One, and to *yadhbakkara* (repetitively-reminisce), the *alba'be*⁷⁰ (the hearts-intellects) possessors. هَذَا بَلَغٌ لِلنَّاسِ وَلِيُنذَرُوا بِهِ وَلِيَعْلَمُوا أَنَّمَا هُوَ إِلَهٌُ وَاحِدٌ وَلِيَذَّكَّرَ أُولُو الْأَلْبَابِ ﴿٥٢﴾

آياتها 99 Ayah	سورة الحجر Surato al'Hej're (The Rocky Tract)	الترتيب 15 The Order
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (The iterative Mercy Giver)

1. *Alif Lam Ra*.¹ *Telka*^w (she-that-afar-it^w/those^w) (are) The Book's^x *Aya'te*^w (Qur'an's statements) and a Qur'an manifest. الرَّ تِلْكَ آيَاتُ الْكِتَابِ وَقُرْآنٍ مُبِينٍ ﴿١﴾

⁶⁹ The word "مقرنين" for "التكثير" see البصائر and التاج.

⁷⁰ See the *Lexicon* attached to this Translation for "ذوالالباب" = the *albab's* possessors. +

¹ See the *Lexicon* attached to this Translation for commentary.

2. Often² when^o long³ who^r unbelieved they^z if they^z رُبَّمَا يَوَدُّ الَّذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ ﴿٢﴾
were Muslims.
3. Tharr⁴ ([you^s] let-alone/forsake) them eat they^z and يَأْكُلُوا وَيَتَمَتَّعُوا
yata-mattaa⁵ (let them relish the temporary worldly delights) and yulbe (entertainingly-preoccupy/distract) وَلِيْلَهُمْ أَلْأَمَلٌ فَسَوْفَ يَعْلَمُونَ ﴿٣﴾
them the hope; so they^z will know.
4. And not We perished of a village^w except for it^w a وَمَا أَهْلَكْنَا مِنْ قَرْيَةٍ إِلَّا وَلَهَا
book ma'aloomon⁶ (that which is known). كِتَابٌ مَعْلُومٌ ﴿٤﴾
5. Not surpasses of an Ummaten^w (generation/community)^w مَا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا وَمَا
its^w ajala⁷ (term-limit) and nor yasta'akherona⁸ (affirmably يَسْتَخِرُونَ ﴿٥﴾
slacken tarrying they^z).
6. And they^z said: ya'ayyaha (O, you⁸) who^x nozzela (had وَقَالُوا يَتَّخِذُ الَّذِي نَزَّلَ عَلَيْهِ
been iteratively descended) on him The Thekro (Qur'an) الذِّكْرُ إِنَّكَ لَمَجْنُونٌ ﴿٦﴾
verily you⁸ (are) surely a maniac.⁹
7. Lawma¹⁰ (why do not) ta'ateena^x ([you^s] produce/cause to لَوْ مَا تَأْتِينَا بِالْمَلَكَةِ إِنْ كُنْتَ
descend for us)^x by the angels, en (if) you⁸ were of the مِنَ الصَّادِقِينَ ﴿٧﴾
ssa'deena (always truth renderer).
8. Not nonazzelo (repetitively descend) [We] the angels مَا نُنَزِّلُ الْمَلَائِكَةَ إِلَّا بِالْحَقِّ
except by the right, and not they^z were then وَمَا كَانُوا إِذَا مُنْظَرِينَ ﴿٨﴾
mundhareena¹¹ (ones given reprieve).
9. Verily We, nazzalna (We repetitively descended) The إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ
Thekra^x (Qur'an)^x and verily We (are) for it^x surely حَافِظُونَ ﴿٩﴾
keepers-up.¹²

² The word "رُبَّمَا" in "رُبَّمَا" is an article of multiplicity, meaning "often." Some say it is for "paucity," meaning "little." However, currently, "رُبَّمَا" came to mean perhaps. See القرطبي and الهادي. What must be noted is that some time, by way of elegance and eloquence, in Arabic one explicitly expresses what he implicitly means by its opposite.

³ The word "يَوَدُّ" translated as "longs" means an earnest, heartfelt desire, especially for something beyond reach. That is to say: what many long for is not going to happen.

⁴ The word "tharr" = "let alone, forsake" has no English equivalent per se, so we transliterate and parenthetically explain.

⁵ See the Lexicon attached to this Translation for this word, generally meaning: taking temporary advantage of the worldly pleasures.

⁶ The word "ma'aloom" = "مَعْلُومٌ" is a subjective, singular, noun. No English correspondent for it.

⁷ The word "الاجل" means term-limit, see اللسان.

⁸ See the Lexicon attached to this Translation for the effect of the letter س when added to a word.

⁹ The word "مجنون" is a noun corresponding to "maniac" rather than "insane" = an adjective.

¹⁰ The two words "لو ما" = "لو لا" = "هلا." When "لو ما" precedes a present tense verb that means to urge and reproach. See Arabic Grammar books or القرطبي in his explanation to this Ayah.

¹¹ The word "منظرين" is a plural objective noun for which there is no English equivalent, they who are reprieved.

¹² The word "حافظون" is rooted in "حفظ" which is "kept-up" not just "kept, or maintained," or even =

10. And *laqad* (verily, already and affirmatively) We sent [of] before you^g in the [firsts'] (ancients') sects.¹³ وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ فِي شَيْعِ الْأَوَّلِينَ ﴿١٠﴾
11. And not *yaátehem* (comes to them) of a messenger except they^z were by him *yastab'zeona* (affirmably jesting/jesting). وَمَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿١١﴾
12. Like *tha'leka* (afar-that-it/tht)^x [We] thread it^x in the criminals' hearts. كَذَلِكَ نَسْلُكُهُ فِي قُلُوبِ الْمُجْرِمِينَ ﴿١٢﴾
13. Not believe they^z by it^x and *qad* (already and affirmatively) ceded^w the dispensation^w (of) [firsts] (ancients). لَا يُؤْمِنُونَ بِهِ ۖ وَقَدْ خَلَتْ سُنَّةُ الْأَوَّلِينَ ﴿١٣﴾
14. And had We opened on them a door from the Heaven^w so *dbhallo* (they^z continued/kept) in it^w *ya'arojona* (curvilinearly ascend they^o). وَلَوْ فَتَحْنَا عَلَيْهِمْ بَابًا مِنَ السَّمَاءِ فَظَلُّوا فِيهِ يَعْرُجُونَ ﴿١٤﴾
15. Surely (then would have) said they:^z verily only (had been) closed our visions, rather we (are) people *mas'hoorona* (we had been bewitched). لَقَالُوا إِنَّمَا سُكِّرَتْ أَبْصَارُنَا بَلْ نَحْنُ قَوْمٌ مَسْحُورُونَ ﴿١٥﴾
16. And *laqad* (verily, already and affirmatively) We made in the Heaven^w zodiacs and We adorned/bedecked it^w for the beholders. وَلَقَدْ جَعَلْنَا فِي السَّمَاءِ بُرُوجًا وَزَيَّنَّاهَا لِلنَّاظِرِينَ ﴿١٦﴾
17. And We kept-up¹⁴ it^w from every Satan *rajeemen* (one who is ever multitudinously stoned). وَحَفِظْنَاهَا مِنْ كُلِّ شَيْطَانٍ رَجِيمٍ ﴿١٧﴾
18. Except whom^p *istaraga*¹⁵ ([he] stealthily stole) the hearing then followed him a *she'habon* (flamer-star) manifest. إِلَّا مَنْ أَسْرَقَ السَّمْعَ فَاتَّبَعَهُ شِهَابٌ مُبِينٌ ﴿١٨﴾
19. And the Earth^w We extended it^w and We cast in it^w anchors¹⁶ (catches/fasteners/stabilizers) and We sprouted in it^w of everything *mawẓoonen* (that which is balanced and proportioned). وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ شَيْءٍ مَوْزُونٍ ﴿١٩﴾

= "guarded." Merriam Webster's Dictionary puts "keep up" as: "to stay even (as in acts of strength, endurance, or speed) (although he was small he could keep up with the larger boys in sports)." (Emphasis is added).

¹³ The word "شَيْع" = "sects" in the sense of a parties whose members mutually follow and succor each other.

¹⁴ The word "حَفِظْنَاهَا" is rooted in "حَفِظَ" see footnote 14 above regarding "حَفِظَ".

¹⁵ The expression "استرق السمع" = "سمع مستخفياً", hence stealthily stole the hearing. See الهادي.

¹⁶ That is the mountains.

20. And We made for you^b in it^w livelihoods and whom^p not you^c (are) for him/it^x surely *ra'zeqeena* (giver of: provision/victuals for sustenance/rain). وَجَعَلْنَا لَكُمْ فِيهَا مَعْيَشَ وَمَنْ لَسْتُمْ لَهُمْ رِزْقِينَ ﴿٢٠﴾
21. And *en* (not) of a thing^x except We have its^x treasures and not *nonaẓẓelo* ([We] repetitively descend) it^x except by a *qada'ren* (fate/standard) *ma'aloomen* (that which known). وَأِنْ مِنْ شَيْءٍ إِلَّا عِنْدَنَا خَزَائِنُهُ وَمَا نُنْزِلُهُ إِلَّا بِقَدَرٍ مَعْلُومٍ ﴿٢١﴾
22. And We sent the winds^w impregnators,^w so We descended from the Heaven^w water^x then *asqay-nakum*¹⁷ (We availed its^x drinking) to you^b it;^x and not you^f (are) for it^x surely storers. وَأَرْسَلْنَا الرِّيحَ لَوْفِحَ لَوْفٍ فَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَسْقَيْنَاكُمُوهُ وَمَا أَنْتُمْ لَهُ بِخَازِنِينَ ﴿٢٢﴾
23. And verily We, surely [We] quicken and *nomeeto*¹⁸ (We deaden); and We (are) The Heirs. وَأِنَّا لَنَحْنُ نُحْيِي وَنُمِيتُ وَنَحْنُ الْوَارِثُونَ ﴿٢٣﴾
24. And *laqad* (verily, already and affirmatively) knew We the *mustaq'demeena*¹⁹ (affirmed-antecedents) of you^b and *laqad* (verily, already and affirmatively) knew We the *must'akhereena* (slackened-tarriers). وَلَقَدْ عَلِمْنَا الْمُسْتَقْدِمِينَ مِنْكُمْ وَلَقَدْ عَلِمْنَا الْمُسْتَأْخِرِينَ ﴿٢٤﴾
25. And verily your^f Lord He throngs them; verily He (is) *Hakeemon*²⁰ (infinite *bekmal*²¹ Possessor) Omniscient. وَإِنَّ رَبَّكَ هُوَ يَحْشُرُهُمْ إِنَّهُ حَكِيمٌ عَلِيمٌ ﴿٢٥﴾
26. And *laqad* (verily, already and affirmatively) We created the mankind of *ssalssa'len* (dry-clay) of *hama'en* (dark-odorous-ooze) *masnoonen* (dark fermented ooze which is smoothened). وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ صَلْصَالٍ مِنْ حَمَإٍ مَسْنُونٍ ﴿٢٦﴾
27. And the *Jann*^x (plural of *Jinn*) We created it^x of before of the hot wind's fire.^w وَالْجَانَّ خَلَقْنَاهُ مِنْ قَبْلُ مِنْ نَارِ السَّمُومِ ﴿٢٧﴾
28. And *edh* (when/whence) said your^f Lord for the angels: verily I am creating a human of *ssalssa'len* (dry-clay) of *hama'en* (dark-odorous-ooze) *masnoonen* (dark fermented ooze which is smoothened). وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَلِّقُ بَشَرًا مِنْ صَلْصَالٍ مِنْ حَمَإٍ مَسْنُونٍ ﴿٢٨﴾
29. So *edha* (if/when) *sanwaytobo* (I erected/evened/set him), and I blew in him of My *Rou'he* (Soul), then let-fall you^z for him kowtowing. فَإِذَا سَوَّيْتُهُ، وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ، سَاجِدِينَ ﴿٢٩﴾

¹⁷ The word “أسقيناكم” rooted in “أسقى” and not “سقى.” And “أسقى” means availed water for drinking. See *الراغب*.

¹⁸ The word “أمات” in “نميت” is the transitive verb to deprive of life. See *Merriam Webster's Unabridged Dictionary*.

¹⁹ See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word.

²⁰ See the *Lexicon* attached to this Translation for an exposition on the words “الحكيم” and “حكيم.”

²¹ See the *Lexicon* attached to this Translation for “bekma.”

30. So kowtowed the angels all (of) them wholes. فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ ﴿٣٠﴾
31. Except Iblis *aba*²² (categorically refused) [he] to be [he] with the *sa'jedeena* (they that are kowtowing). إِلَّا إِلَيْسَ أَبَى أَنْ يَكُونَ مَعَ السَّجِدِينَ ﴿٣١﴾
32. Said [He]: O, Iblis, what (is) for you^g that not [you^s] be with the *sa'jedeena* (kowtowing-they). قَالَ يَبْنَئُ مَا لَكَ أَلَّا تَكُونَ مَعَ السَّجِدِينَ ﴿٣٢﴾
33. Said [he]: not [was] [I] to kowtow for a human You^g created him of *ssalssa'len* (dry-clay) of *hama'en* (dark-odorous-ooze) *masnoon* (dark fermented ooze which is smoothened). قَالَ لَمْ أَكُنْ لَأَسْجُدَ لِبَشَرٍ خَلَقْتَهُ مِنْ صَلْصَلٍ مِنْ حَمَلٍ مَسْنُونٍ ﴿٣٣﴾
34. Said [He]: so let-egress [you^s] from it^w so verily you^g (are) *rajeemon* (one who is ever multitudinously stoned). قَالَ فَاخْرُجْ مِنْهَا فَإِنَّكَ رَجِيمٌ ﴿٣٤﴾
35. And verily on you^g (is) the curse^w to the *Deen's*²³ (Requital's/Judgment's) Day. وَإِنَّ عَلَيْكَ اللَّعْنَةَ إِلَى يَوْمِ الدِّينِ ﴿٣٥﴾
36. Said [he]: my Lord then let-reprieve me [You^s] to a day (to be) resurrected they.^z قَالَ رَبِّ فَأَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ ﴿٣٦﴾
37. Said [He]: So verily you^g (are) of the *mundhareena* (they who are: deferred/reprieved). قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ ﴿٣٧﴾
38. To [day] (of) the time the *ma'aloome* (that which is known). إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ ﴿٣٨﴾
39. Said [he]: my Lord, by what *aghawaytaney*²⁴ (You^g caused me to indulgently stray and be disappointed) surely I assuredly²⁵ adorn for them in the Earth^w and surely *aghweyannhum* ([I] assuredly cause them to indulgently stray and so be disappointed) wholes. قَالَ رَبِّ بِمَا أَغْوَيْتَنِي لَأُزَيِّنَنَّ لَهُمْ فِي الْأَرْضِ وَلَأُغْوِيَنَّهُمْ أَجْمَعِينَ ﴿٣٩﴾
40. Except Your^t *eba'de* (worshippers/submitters/slaves) of them the *mukhlaseena*²⁶ (they who are purified and saved). إِلَّا عِبَادَكَ مِنْهُمْ الْمُخْلَصِينَ ﴿٤٠﴾
41. Said [He]: this (is) *Sseratton* (single and a specific Path) on Me straight (it^x is). قَالَ هَذَا صِرَاطٌ عَلَيَّ مُسْتَقِيمٌ ﴿٤١﴾
42. Verily My *eba'de* (worshippers/submitters/slaves) not for you^g on them an authority, except whom^p *ettaba'a* ([he] closely-followed) you^g of the *ghaveena*²⁷ (strayers because of fallacious belief resulting in disappointment). إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ إِلَّا مَنْ اتَّبَعَكَ مِنَ الْغَاوِينَ ﴿٤٢﴾

²² The word *aba*="أبَى" means categorically (absolutely, without exception) refused, i.e. not just simply refused.

²³ That is the Day of Judgment.

²⁴ The word "غوى" in "أغويتني" = "إنهم في الضلال وخاب"، so he: indulgently strayed and was disappointed. See اللسان.

²⁵ The "ل" in "لأزوين" and "لأغوين" are juratory "ل" = "القسم" amounting to = "التأكيد", i.e. affirmation, expressed here in both cases by "assuredly".

²⁶ The word "*mukhlaseen*" is objective, masculine, plural noun meaning: they that were selected by Allah for purity of their genuine nature and thus were provide safety and security from any punishment.

²⁷ The word "الغاوين" strayers because of fallacious belief resulting in disappointment for them. See اللسان والراغب.

43. And verily Hell^w (is) surely their appointment (as) wholes. وَإِنَّ جَهَنَّمَ لَمَوْعِدُهُمْ أَجْمَعِينَ ﴿٤٣﴾
44. For it^w seven doors, for every door [of them] (is) a portion *magsoomon* (one that is allotted). لَهَا سَبْعَةُ أَبْوَابٍ لِّكُلِّ بَابٍ مِّنْهُمْ جُزْءٌ مَّقْسُومٌ ﴿٤٤﴾
45. Verily the *muttaqeena* (reverential guarders against Allah's displeasure) (are) in gardens^w and wells.^w إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ ﴿٤٥﴾
46. Let-enter it^w you^z by peace *aa'meneena* (self-safety-securers). ادْخُلُوهَا بِسَلَامٍ ءَامِينَ ﴿٤٦﴾
47. And wrested We what (is) in their hearts of rancor; brothers [they] (are) over couches mutually fronting (*tête-à-tête*). وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِّنْ غِلٍّ إِخْوَانًا عَلَىٰ سُرُرٍ مُّتَقَابِلِينَ ﴿٤٧﴾
48. Neither touches/betides them in it^w a fatigue and nor they (are) from it^w surely *mukbrajeena* (expellees). لَا يَمَسُّهُمْ فِيهَا نَصَبٌ وَمَا هُمْ مِنْهَا بِمُخْرِجِينَ ﴿٤٨﴾
49. *Nabbe'a* (let inform you^s by piece-of-significant-and-availing-news) My *eba'de* (worshippers/submitters/slaves) surely I, I The *Ghafooro* (iterative Forgiver), *Raheemo* (iterative mercy Giver). نَبِّئْ عِبَادِيَ أَنِّي أَنَا الْغَفُورُ الرَّحِيمُ ﴿٤٩﴾
50. And that My torment^{x28} it^x (is) the torment^x the painful. وَأَنَّ عَذَابِي هُوَ الْعَذَابُ الْأَلِيمُ ﴿٥٠﴾
51. And *nabbe'ahum* (let you^s inform them by piece-of-significant-and-availing-news), a'n (regarding) *Ebraheema's* (Abraham's) guests. وَنَبِّئْهُمْ عَنْ ضَيْفِ إِبْرَاهِيمَ ﴿٥١﴾
52. *Edb* (when/since) they^z entered on him and said they^z: peace; said [he]: verily we (are) of you^b *wajeloona*²⁹ (they who are apprehensive). إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ إِنَّا مِنْكُمْ وَجِلُونَ ﴿٥٢﴾
53. Said they^z: let-not *tanyjal*³⁰ (feel you^s apprehensive); verily we *nobashsheroaka*³¹ ([we] tell pleasant tidings to you^s) by an omniscient *gholamon*³² (boy). قَالُوا لَا تَوْجَلْ إِنَّا نُبَشِّرُكَ بِغُلَامٍ عَلِيمٍ ﴿٥٣﴾
54. Said [he]: have you^c *bashsharto*³³ (tell pleasant tidings to) me albeit that touched/betided me the agedness; so by what *tobasheroona*³⁴ (you^f tell pleasing tidings to [me]). قَالَ أَبَشَّرْتُمُونِي عَلَىٰ أَن مَّسَنِيَ الْكَبَرُ فِيمَ تَبَشِّرُونَ ﴿٥٤﴾

²⁸ The word “عذاب”= “torment” is a singular, masculine, subjective noun in the Arabic language.

²⁹ The word “وجلون” = “*wajeloona*” is a quasi-adjective noun (صفة مشبهة), see إعراب القرآن، لمحمود صافي والبصائر. There is no English equivalent for such a word *per se*. It means: *they who are apprehensive*.

³⁰ The word “توجل” is a present tense meaning “feel apprehensive,” see the previous footnote above, 2712.

³¹ The word *nobashshara* = “بشّر” has no English equivalent *per say*. So, we resort to transliteration and parenthetical explanation. It is a present tense verb where a speaker is telling another to tell pleasant tidings, albeit surely not all of the times pleasing to some recipients. As some times “grievous” tidings could be the case. Clearly demeritorious people do not deserve any pleasant tidings, except by way of sarcasm. As raising their expectations and suddenly plunging it deep into the abyss of dismality is very fitting for them.

³² The word “*gholamon*” means (1) a male boy, (2) a young mustached boy, (3) a hireling, (4) a servant/slave.

³³ Ibid.

³⁴ The letter “ن” in “تبشرون,” by Arabic (linguistic) Rule, is called “نون الوقاية او العماد، حيث لا يُستغنى عنها” which precedes the speaker's pronoun “ي.” The speaker's pronoun “ي” in “تبشرون” is omitted, for “التخفيف” = “alleviation, lightening” or *Ayat's* end harmony (rhyme). See إعراب القرآن، لمحمود صافي

55. Said they:^z *bashsbarnaka*³⁵ (we told pleasant tidings to you^g) by the right/truth, so let-not be [you^s] of the despondents. قَالُوا بِشْرَتَكَ بِالْحَقِّ فَلَا تَكُنْ مِنَ الْقَنِيطِ ٥٥
56. Said [he]: and who^a [he] desponds of his Lord's mercy^w except the strayers. قَالَ وَمَنْ يَقْنَطُ مِنْ رَحْمَةِ رَبِّهِ إِلَّا الضَّالُّونَ ٥٦
57. Said [he]: then what (is) yourⁿ *khattbo* (serious-matter), O, you the *mursaloona* (sent-messengers). قَالَ فَمَا خَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ ٥٧
58. Said they:^z verily we (had been) sent to a people, criminals. قَالُوا إِنَّا أُرْسِلْنَا إِلَى قَوْمٍ مُجْرِمِينَ ٥٨
59. Except *aala*³⁶ (family/house/kin) (of) Lootten (Lott) verily we surely (are) *munajjo* (iteratively deliverers of) them wholes. إِلَّا ءَالَ لُوطٍ إِنَّا لَمُنَجُّوهُمْ أَجْمَعِينَ ٥٩
60. Except his [woman] (i.e. wife) we correlated³⁷ verily she (is) surely of the *gha'bereena*^x (residuals/remnants)^x. إِلَّا أَمْرَأَتُهُ. قَدَرْنَا لَهَا بُعْدَ السَّبِيلِ ٦٠
61. So *lamma* (when/whence) came *aala* (family/house/kin) (of) Lootten (Lott) the *mursaloona* (sent-messengers). فَلَمَّا جَاءَ ءَالَ لُوطٍ الْمُرْسَلُونَ ٦١
62. Said [he]: verily you^b (are) a people *munkaroona* (unknown folks). قَالَ إِنَّكُمْ قَوْمٌ مُنْكَرُونَ ٦٢
63. Said they:^z rather we came (to) you^g by what they^z were in it^x dubitating they.^z قَالُوا بَلْ جِئْنَاكَ بِمَا كَانُوا فِيهِ يَمْتَرُونَ ٦٣
64. And *aa'taynaka* (we came from afar to you^g) by the right, and that verily we (are) *ssadeqeena* (always truth enforcers). وَأَتَيْنَاكَ بِالْحَقِّ وَإِنَّا لَصَادِقُونَ ٦٤
65. Therefore, *as're* (let-[you^s] nocturnally-ambulate/travel) by your^f family^w by a segment of the night and *ettabe'a* (let-closely-follow [you^s]) their rears and let not *yaltafit* (side-glance) an *abadon*³⁸ (lone/any-one) of you^b and let-proceed you^z whence (to be) commanded you.^z فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ مِنَ اللَّيْلِ وَاتَّبِعْ أَدْبَارَهُمْ وَلَا يَلْتَفِتْ مِنْكُمْ أَحَدٌ وَامْضُوا حَيْثُ تُؤْمَرُونَ ٦٥
66. And We judged (revealed/conveyed) to him *tha'leka* (afar-that-it/that)^x the matter, that *da'bera*³⁹ (rear-most/last of) those (people) (is) *maqtoo'on* (to be cut off/to be rooted away) *mussbebeena* (as they reach morning). وَفَضَّلْنَا إِلَيْهِ ذَلِكَ الْأَمْرَانَ دَايِرَ هَتُولَاءِ مَقْطُوعٍ مُصْبِحِينَ ٦٦

³⁵ See the *Lexicon* attached to this Translation for *bashsbarna/youbashsharo/mubasberon*=بَشْرًا يُبَشِّرُ مُبَشِّرًا.

³⁶ The word "آل" has many meanings, among them: (1) the distant indistinguishable human apparition, (2) the family of a person, i.e. wife and children, (3) the chiefs or the notables of a family, (4) the followers of a certain leaders. It is used to *ennoble* and *dignify*.

³⁷ The word "قَدَر" has several meaning, among them "measured" or correlated one thing with another as *having the corresponding characteristics*.

³⁸ See the *Lexicon* attached to this Translation regarding "أَحَدٌ."

³⁹ The expression, as in this *Ayah*: "Then cut off last (of) the people" = "فَقَطَعَ دَايِرَ الْقَوْمِ" meaning *uprooted the last person of such people*.

67. And came the city's^w folks^w *yestabsheroona*⁴⁰ (they seek pleasant tidings) (i.e. rejoicing for the new arrivals). ﴿١٧﴾
68. Said [he]: verily these (are) my guests, so let-not you^z scandalize [me].⁴¹ ﴿١٨﴾
69. And *ettago* (let reverentially guard you^x not to displease) Allah and let-not you^z disgrace [me].⁴² ﴿١٩﴾
70. Said they:^z Have [and]⁴³ not [we] restrained you^g قَالُوا أَوَلَمْ نَنْهَكَ عَنِ الْعَالَمِينَ ﴿٢٠﴾
a'n (regarding) the worlds.
71. Said [he]: these (are) my daughters, en (if) you^c were doers. ﴿٢١﴾
72. By *aamroka* (your^t life/ religion) verily they (are) assuredly⁴⁴ in their inebriety/intoxication addling they.^z ﴿٢٢﴾
73. So took-she^y them the shriek-she^y *mushreqeena*⁴⁵ (as they entered the full sunshine after sunrise). ﴿٢٣﴾
74. So We made its^w height its^w bottom and We ill-rained⁴⁶ on them stones^{w47} of *Sejjelen* (petrified clay). ﴿٢٤﴾
75. Verily in *tha'leka* (afar-that-it/that)^x surely (are) *Aya'ten*^w (miracles/ signs/ proofs) for the *mutawasseeena* (signa-seekers). ﴿٢٥﴾
76. And verily it^{w48} (is) surely by a path⁴⁹ sustainer. ﴿٢٦﴾
77. Verily in *tha'leka* (afar-that-it/that)^x surely (is) an *Aya'tan*^w (miracle/ sign/ proof) for the believers. ﴿٢٧﴾
78. And en (surely) [was] the *Ayka'te's*^w (thicket's^w) companions certainly (are) *dha'lemeena* (injustice-doers). ﴿٢٨﴾

⁴⁰ The word "استبشروا" means (a) he sought the pleasant tidings, or (b) Rejoice or show, by verbal, facial or bodily expressions gladness of pleasant tidings.

⁴¹ The letter "ن" in "تضحون", by Arabic (linguistic) Rule, is called "نون الوقاية او العماد، حيث لا يُستغنى عنها" which precedes the speaker's pronoun "ي". The speaker's pronoun "ي" in "تضحون" is omitted, for "التخفيف" = "alleviation, lightening" or *Ayat's* end harmony (rhyme). See إعراب القرآن، لمحمود صافي.

⁴² Ibid, only here regarding تنخزون.

⁴³ The Arabic interrogative-castigatory particle "أولم" (implying negation) is made up of three parts (أ), (و), (لم) meaning: does it, referring to the fact, or sound logic of the evidence or clear situation. The (و) = (and) component is (و) of coupling which normally commences the sentence. However, because there is an interrogative particle which takes precedence for beginning a sentence. See the *Lexicon* attached to this Translation for more elaboration.

⁴⁴ The "ل" in "للعمر" is clearly juratory = "ل القسم" and the "ل" in "للقى" is also juratory = "ل القسم" amounting to = "التأكيد", i.e. affirmation, expressed here by "assuredly".

⁴⁵ The word "*mushrequeen*" means as they entered into the full sun shine immediately after sunrise, as sunrise = "الزوغ" and "الشروق" = full sunshine after sunrise. See اللتاج.

⁴⁶ In Arabic there is a distinction between "مطر" = rained, and "أمطر" = ill-rained, as "مطر" = في الخير and "أمطر" = في الشر. In this case "أمطر" is used. So for lack of "أمطر" in English, I chose ill-rained.

⁴⁷ The word "حجارة" = [she]-stones is plural of multiplicity vis-à-vis plural of paucity. So, lots and lots of stones.

⁴⁸ That is the doomed city.

⁴⁹ That is standing sustainably for all to see.

79. So We revenged from them and verily both⁵⁰ (of) them (are) surely by a principal manifesters. فَأَنزَلْنَا مِنْهُمْ لِقَامًا يُبِينُ ٧٩
80. And *laqad* (verily, already and affirmatively) denied the Hej're's (valley between Madeena and Syria) companions the *mursaleena* (sent-messengers). وَلَقَدْ كَذَّبَ أَصْحَابُ الْحِجْرِ الْمُرْسَلِينَ ٨٠
81. And *aa'tayna* (We accorded/given) them Our *Aya'te*^w (miracles/signs/proofs) then they^z were *a'n* (regarding) it^w shunners. وَعَايَنَاهُمْ آيَاتِنَا فَكَانُوا عَنْهَا مُعْرِضِينَ ٨١
82. And they^z were carving of the mountains houses *aa'meneena* (self-safety-securers). وَكَانُوا يَنْحِتُونَ مِنَ الْجِبَالِ بُيُوتًا ءَامِنِينَ ٨٢
83. Then took-she^y them the shriek-she^y *mussbeheena* (as sun rise approached them). فَأَخَذَتْهُمُ الصَّيْحَةُ مُصْبِحِينَ ٨٣
84. So not enriched/sufficed⁵¹ *a'n* (off) them what they^z were earning. فَمَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا يَكْسِبُونَ ٨٤
85. And not We created the Heavens^w and the Earth^w and what (are) between them both except by the right; and verily The Hour^w surely (is) *aa'teyaton*^w (approaching/coming)^w so let-condone [you^s] the condonation the beautiful. وَمَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَإِنَّ السَّاعَةَ لَآتِيَةٌ فَاصْفَحِ الصَّفْحَ الْجَمِيلَ ٨٥
86. Verily your^f Lord, He (is) The *Khallaqo* (multitudinous Creator), The Omniscient. إِنَّ رَبَّكَ هُوَ الْخَلَّاقُ الْعَلِيمُ ٨٦
87. And *laqad* (verily, already and affirmatively) *aa'taynaka* (We accorded/gave you^s) seven of the *mathaney*⁵² (i.e. *Qur'an Surah 1*) and The Qur'an^x The Great. وَلَقَدْ ءَاتَيْنَاكَ سَبْعًا مِنَ الْمَثَانِي وَالْقُرْءَانَ الْعَظِيمَ ٨٧
88. Let-not assuredly extend [you^s] your^f [both] eyes^{w53} to what *matta'na* (We had let relish the transitory worldly delights) by it^x likes/kinds⁵⁴ of them and let- لَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ وَلَا تَحْزَنْ عَلَيْهِمْ ٨٨

⁵⁰ This is in reference to both townships of people of Lot, i.e. *Madyan* and the *Ay kah*.

⁵¹ The word “اغنى” has triple meanings: (1) enriched, (2) sufficed, and (3) benefited. But “enriched” includes the three. As “enriched” made rich or richer, made fuller, more meaningful, or more rewarding. so “enriched” is superior.

⁵² Commentators of The Qur'an are of different opinions as to the meaning of “the seven mathaney.” However, the majority seems to agree that it is the Opener she^y, الفاتحة.

⁵³ The expression: “extended his both eyes”=“مد عينيه” means desired what someone else has.

⁵⁴ The word “أزواجاً” in this *Ayah*, linguistically and according to many *Qur'an* commentators means: likes/kinds, i.e. الطيرى and اللسان. See أمثال أو أصناف.

not sadden [you^s] on them and let-lower [you^s] your^t wing⁵⁵ for the believers.

وَأَخْفِضْ جَنَاحَكَ لِلْمُؤْمِنِينَ ﴿٨٨﴾

89. And let-say [you^s]: verily I am the *nathero* (repetitive *warner*) the manifester.

وَقُلْ إِنِّي أَنَا النَّذِيرُ الْمُبِينُ ﴿٨٩﴾

90. Just-as We descended on the portioners⁵⁶.

كَمَا أَنزَلْنَا عَلَى الْمُقْتَسِمِينَ ﴿٩٠﴾

91. Who^r they^z made The Qur'an^x *eedheena*⁵⁷ (that which is dismembered).

الَّذِينَ جَعَلُوا الْقُرْآنَ عِضِينَ ﴿٩١﴾

92. So by your^t Lord, surely [We] assuredly⁵⁸ question them wholes.

فَوَرَبِّكَ لَنَسْأَلَنَّهُمْ أَجْمَعِينَ ﴿٩٢﴾

93. *Amma* (regarding) what were they^z working.

عَمَّا كَانُوا يَعْمَلُونَ ﴿٩٣﴾

94. So *issda'a* (let-promulgate [you^s]) by what [you^s] (are being) commanded and let-shun [you^s] a'n (off) the *mushbrekeena* (he-they who partner deities with Allah/ he-polytheists).

فَأَصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ ﴿٩٤﴾

95. Verily We sufficed you^g the *mustab'ze'eena* (affirmable jesters/ affirmably-jesting they^x).

إِنَّا كَفَيْكَ الْمُسْتَهْزِئِينَ ﴿٩٥﴾

96. Who^r they^z make with Allah another *elahan* (a deity), then will know they^z.

الَّذِينَ يَجْعَلُونَ مَعَ اللَّهِ إِلَهًا آخَرَ ۖ فَسَوْفَ يَعْلَمُونَ ﴿٩٦﴾

97. And *laqad* (verily, already and affirmatively) [We] know surely you^g constricts your^t bosom by what they^z say.

وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرَكَ بِمَا يَقُولُونَ ﴿٩٧﴾

98. So *sabbeh*⁵⁹ (let-say [you^s]: *subhana Allah*) by your^t Lord's praise and be [you^s] of the *sa'jedeena* (kowtowing-they^x).

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُنْ مِنَ السَّاجِدِينَ ﴿٩٨﴾

99. And let-worship [you^s] your^t Lord until comes (to) you^g the *yaqeeno*⁶⁰ (the inevitable certitude/ death).

وَاعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ ﴿٩٩﴾

⁵⁵ The expression "[you^s] lower your wing" is lofty Arabic *tongue* expression meaning *show* "softness," kindness, or be "courteous towards" all are as *figurative* expressions, as the "wings" are the arms, *symbols of strength*. So when one "lowers" the arms the person makes them tucked to his sides indicating *respect* or *submission*.

⁵⁶ Qur'an commentators vary as to the exact meaning of the word "المقتسمين," as it potentially bears more than one meaning: It could mean those who did *portion* (segment) The Qur'an into *parts*, *believing in some* and *not in the others*. Or also it could mean "swearer-allies" those who swore as allies to gather their endeavor against Mohammad (SAWS) and his followers.

⁵⁷ The word "عِضِينَ" = "eedheen," rooted in "أُفْرِقَ إِلَى أَجْزَاءٍ" = *dismembering into parts*. Hence, they *dismembered* The Qur'an. The Qur'an is a single *whole*. When they pull off some parts (as they please) and choose to accept part(s) and leave other parts as unacceptable, what they were doing is *dismembering* it.

⁵⁸ he "ل" in "النسائِلُ" is a *juratory*- "القسم" = "ل" = "ل" amounting to = "التأكيد," i.e. *affirmation*, expressed by "assuredly".

⁵⁹ The phrase "subhana Allah," means: *hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of Allah*.

⁶⁰ That is death. +



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me (The iterative Mercy Giver)*

1. *Ata*¹ (approached/sprung: from afar) Allah's command^x so let-not you^z affirmably hasten² it,^x *subhana*³ (Allah is hallowedly and marvelously deemed transcending all defects-/and solemnly all stand in awe and utmost consecration of) Him, and *ta'aala* (ever elevated [He]) *amma* (regarding) what they^z partner (deities with Him).
 أَتَىٰ أَمْرُ اللَّهِ فَلَا تَسْتَعْجِلُوهُ سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ ﴿١﴾
2. *Younazzeelo* (repetitively descends [He]) the angels⁴ by the *Roohe*^{x5} (His revelation/mercy/The Qur'an) of His command^x on whom^p [He] wills of His *ebad* (worshippers-/submitters/slaves), that let-warn you^z surely it^{x6} (is), no an *elaha* (a deity) except Me, so *ettago'ne*⁷ (let you^z reverently guard against the displeasure of Mine).
 يُنَزِّلُ الْمَلَائِكَةَ بِالرُّوحِ مِنْ أَمْرِهِ عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ أَنْ أَنْذِرُوا أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاتَّقُونِ ﴿٢﴾
3. [He] created the Heavens^w and the Earth^w by the right, *ta'aala* (ever elevated [He]) *amma* (regarding) what they^z partner (deities with Him).
 خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ تَعَالَىٰ عَمَّا يُشْرِكُونَ ﴿٣﴾
4. [He] created the mankind of a *nuttfa'ten* (sperm-drop)^{w8} then *edha* (suddenly/whereas) he (is) *khasseemon* (iterative antagonist) manifester.
 خَلَقَ الْإِنْسَانَ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُّبِينٌ ﴿٤﴾

¹ The word "أتى" = came/sprung from afar. The commentators of The Qur'an are of two schools of thought regarding "أتى," loosely for lack of a better term, translated as: "came (sprung from afar) Allah's command." Some maintains that it is His Message: (i.e. The Qur'an and the true Hadeeth). Others say that it is the Day of Judgment which is approaching quickly = springing, so with respect to Allah the past, the present and the future are alike. So we have to be ready for it immediately, always remembering that a day "ends" (with respect to) Allah is "like one thousand year(s) of your reckoning," as states (S22:47).

² That is its arrival.

³ The word "subhanahu" = "سبحانه" has no English equivalent. The word is made up of two parts: "subhana" and the pronoun "hu" = "Him." Wherever the word "subhana," or its associates/inflections such as "سبحان" or "سبحانك" occur all are associated with the divine uniqueness of Allah, see footnote 2643 above regarding subhana.

⁴ See the Lexicon attached to this Translation regarding the word "الملائكة" although in the plural what is meant is one great and most eminent angel, that of Gabriel, peace be upon him. The plural designation is to indicate his eminence.

⁵ It is stated in "اللسان" for the word "ar-Roo'h" and "ar-Rawh" two distinct meanings: (1) mercy and (2) Isa, son of Mary (Jesus). However, "ar-Roo'h" (the Rooh) there are at least ten distinct meanings: (1) mercy, (2) soul, (3) The Qur'an, (4) the revelation (Qur'an or any other divine message), (5) the Command, (6) the individual entity, (7) the rejoicing (8) creatures who are special angels, who are "guardians" over the angels who are the guardians over the humans, and (9) the fresh breeze, and (10) rest.

⁶ The pronoun "هو" in "انه" refers to "the right" or "the truth" or "the matter," all are masculine genders.

⁷ The letter "ن" in "فَاتَّقُونِ" by Arabic (linguistic) Rule, is called "نون الوقاية او العمداء، حيث لا يسبقني عنها" which precedes the speaker's pronoun "ي." The speaker's pronoun "ي" in "فَاتَّقُونِ" is omitted, for "التخفيف" = "alleviation, lightening" or Ayat's end harmony (rhyme). See إعراب القرآن، لمحمود صافي؛

⁸ The word "نطفة" in the text has at least two distinct meanings: (1) a drop of pure or clear water, (2) drop of semen. Clearly, and Allah knows best, here "نطفة" is the male semen.

5. And the *an'aama*^{w9} (cattle/sheep/goats/and camels) [He] created it^w for you,^b in it^w warmth and benefits^w and from it^w you^z eat. وَالْأَنْعَامَ خَلَقَهَا لَكُمْ فِيهَا دِفْءٌ وَمَنْفَعٌ وَمِنْهَا تَأْكُلُونَ ﴿٥﴾
6. And for you^b in it^w (is) a beauty^x when you^z home¹⁰ (in) and when you^z pasture (out).¹¹ وَلَكُمْ فِيهَا جَمَالٌ حِينَ تُرْجَعُونَ وَحِينَ تَسْرَحُونَ ﴿٦﴾
7. And [it^w] carries yourⁿ *athgala* (heavies) to a *bala'den* (region/country) not be you^z *ba'leghey*^x (you^f are-reaching) it^x except by the selves^w hard-ship;¹² verily yourⁿ Lord (is) surely *Ra'oofon*¹³ (iteratively Forbearer/Clement) *Raheemon* (iterative mercy Giver). وَتَحْمِلُ أَثْقَالَكُمْ إِلَىٰ بَلَدٍ لَّمْ تَكُونُوا بَلِغِيهِ إِلَّا بِشِقِّ الْأَنْفُسِ إِنَّ رَبَّكُمْ لَرَّوُوفٌ رَّحِيمٌ ﴿٧﴾
8. And the horses^w and the mules^x and the donkeys^x to you^z ride it^w and (as) an adornment^w and [He] creates what not you^z know. وَالْخَيْلَ وَالْإِبَالَ وَالْحَمِيرَ لِتَرْكَبُوهَا وَزِينَةً وَيَخْلُقُ مَا لَا تَعْلَمُونَ ﴿٨﴾
9. And on Allah the path's direction;¹⁴ and of it^w (is) a deviator; and had [He] willed surely *bada* ([He] would have divinely-guided) you^b wholes. وَعَلَىٰ اللَّهِ قَصْدُ السَّبِيلِ وَمِنْهَا جَائِرٌ وَلَوْ شَاءَ لَهَدَيْكُمْ أَجْمَعِينَ ﴿٩﴾
10. He Who descended from the sky^w water^x for you^b from it^x a drink; and from it^x trees^w in it^x you^z graze. هُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً لَكُمْ مِنْهُ شَرَابٌ وَمِنْهُ شَجَرٌ فِيهِ تُسِيمُونَ ﴿١٠﴾
11. Sprouts [He] for you^z by it^x the *zar'a*¹⁵ (crops before harvesting/sprouts) and the olives and the date-palms^w and the grapes¹⁶ and of all the *thamara'te*^w (trees/plant crops/fruits)^w verily in *tha'leka* (afar-that-it/that)^x surely (is) an *Aya'tan*^w (miracle/sign/proof) for a people *yatafakkarona* (iteratively cerebrating they^x). يُنْبِتُ لَكُمْ بِهِ الزَّرْعَ وَالزَّيْتُونَ وَالنَّخِيلَ وَالْأَعْنَابَ وَمِنْ كُلِّ الشَّجَرِ إِنَّ فِي ذَٰلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ ﴿١١﴾

⁹ The word "*al-an'am*" = "الأنعام" or "*neam*" "نعم" means those animals that have *cloven hoof* (foot) and an *udder*, such as the *camel*, the *cow*, the *sheep*, the *goat*, etc. In Arabic: "كل ذي خلف و ظلف" = cattle, sheep, goats, and camels.

¹⁰ That is late in the day. Clearly the "*homing*" comes later in the day while the "*pasturing*" precedes it. But the reason for such *introduction* of the "*homing*" before the "*pasturing*" in order to *immediately conjoin* it with the "*beauty*" derived from the "*an'aam*" as they return home with their bellies full and their udders enlarged as they are full with milk and all are satisfied, the animals and their owners.

¹¹ That is in morning.

¹² The expression "شِقِّ الْاَنْفُسِ"=hardship to the *anfos* (entities) means *very difficult to reach or obtain*.

¹³ The word "رَوْوْفٌ" of "الرَّافِقَةُ" which is more *intensive* than "الرحمة" as "الرحمة"="mercy," which is kindness imparting delight to its recipient; while "الرَّافِقَةُ" is in addition to "الرحمة" it involves *protecting against any possible undesirable happening to the recipient*, i.e. clemency. Hence, "الرَّافِقَةُ" is a *protective-mercy=clemency*. And "رَوْوْفٌ" is multitudinous protective mercy Doer or multitudinously clement. See اللتاج.

¹⁴ That is to say upon Allah to *show* the direction to His way, although some people go astray.

¹⁵ See the *Lexicon* to this Translation for the *significant* meaning of this word.

¹⁶ Invariably throughout the Qur'an when the reference is made to the "النخل و الأعناب" the mention of the *date-palm* is openly stated but with respect to the *grapevine*, known in Arabic as "الكرم," never ever the mention of the "*grapevine per se* but the reference is made only to the *fruit itself*, i.e. the *grapes*." In this respect, there is a true Hadeeth in *al-Bukharey* and *Muslim*, which directs the believers *not* to refer to "العنب" as "الكرم," because surely the "الكرم" is the *Muslim*. And in another narration: verily only that "الكرم" is the *heart of the believer*. See نزهة المتقين؛ شرح رياض الصالحين. Refer to the attached list of references.

12. And [He] subjugated for you^b the night^x and the *naha're*^x (between sunrise and sunset) and the sun^w and the moon^x and the stars^w *musakha-raten*¹⁷ (they that are driven/subjectable beings) by His command; verily in *tha'leka* (afar-that-it/that)^x surely (are) *Aya'ten*^w (miracles/signs) for a people cerebrating.

وَسَخَّرَ لَكُمْ أَیْلَ وَالنَّهَارَ
وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ
بِأَمْرِهِ إِنَّ فِي ذَلِكَ لَآیَاتٍ لِّقَوْمٍ
یَعْقِلُونَ ﴿١٢﴾

13. And what *thara'a* ([He] created/propagated/manifested) for you^b in the Earth^w dissimilar (are) its^x [the] hues; verily in *tha'leka* (afar-that-it/that)^x surely (is) an *Aya'tan*^w (miracle/sign/proof) for a people *yadhdhakarona* (they^z repetitively-reminisce).

وَمَا ذَرَأَ لَكُمْ فِي الْأَرْضِ
مُخْتَلِفًا أَلْوَنَهُ إِنَّ فِي ذَلِكَ
لَآیَةً لِّقَوْمٍ یَذَّكَّرُونَ ﴿١٣﴾

14. And He Who subjugated the sea^x to you^b eat from it^x fresh meat and *tastakh'rejo* (affirmably extract you^x) from it^x an ornament^w you^z wear it;^w and [you^x] see the *folka*^x (ship/ships)^x plowers in it;^x and to *tabtagho*¹⁸ (you^z earnestly-quested) of His munificence; and *la'alla* (craving currently unavailable deed that/perhaps) you^b thank you.^z

وَهُوَ الَّذِی سَخَّرَ الْبَحْرَ لِتَأْكُلُوا
مِنْهُ لَحْمًا طَرِیًّا وَتَسْتَخْرِجُوا مِنْهُ
جَلِیةً تَلْبَسُونَهَا وَتَرَى الْفُلَکَ
مَوَآخِرَ فِیهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ
وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٤﴾

15. And [He] cast in the Earth^w anchors¹⁹ (catches-/fasteners/stabilizers), that not²⁰ [it^w] wobbles by you^b and rivers, and paths *la'alla* (craving currently unavailable deed that, perhaps) you^b *tahtadoona* (you^z become divinely-guided).

وَالْقَى فِي الْأَرْضِ رَوَاسِیَ أَنْ
تَمِيدَ بِكُمْ وَأَنْهَارًا وَسُبُلًا
لَّعَلَّكُمْ تَهْتَدُونَ ﴿١٥﴾

16. And landmarks^w/signs^w and by the star they *yabta-doona* (they^z find and follow the aright-guidance).

وَعَلَمَنَیِّ وَبِالنَّجْمِ هُمْ یَهْتَدُونَ ﴿١٦﴾

17. Does then Who [He] creates like who^p [he] creates not; do then not you^z reminisce.

أَفَمَنْ یَخْلُقُ كَمَنْ لَا یَخْلُقُ أَفَلَا
تَذَكَّرُونَ ﴿١٧﴾

18. And *en* (if) you^z count Allah's boon^{w21} not *tobssu*²² (you^z comprehensively reckoned) it;^w verily Allah surely (is) *Ghafooron* (iterative Forgiver), *Raheemon* (iterative mercy Giver).

وَإِنْ تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا
إِنَّ اللَّهَ لَغَفُورٌ رَّحِیمٌ ﴿١٨﴾

19. And Allah knows what you^z conceal and what you^z disclosed.

وَاللَّهُ یَعْلَمُ مَا تُسْرُوتُ وَمَا
تُعْلِنُونَ ﴿١٩﴾

¹⁷ The word "musakharaten" is plural, objective noun, meaning they that are driven, subjectable beings, for which there is no English equivalent, as almost always for objective nouns.

¹⁸ The word "ابتغی" = "طلب حثیثاً" meaning: earnestly quested.

¹⁹ That is the mountains.

²⁰ The particle "أن" has many implicative meanings, among them: "لنلا" = "in order not to." See ابن هشام لمغنی اللیب.

²¹ See the *Lexicon* attached to this Translation for "ne'amah" ("boon").

²² The word "أحصی" is comprehensively reckoned, i.e. accounted for from all aspects, not the simple enumeration. See البصائر.

20. And who^r they^z invoke of lesser than/without Allah not create they^z a thing, while they (are being) created.²³ وَالَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ ﴿٢٠﴾
21. Decedents, other than quicks²⁴ while not perceive they^z ayyana²⁵ (when/which momentous period) (are to be) resurrected they.^z أَمْوتُوا عَيْرَ أَحْيَاءٍ وَمَا يَشْعُرُونَ ﴿٢١﴾
22. Yourⁿ Elaho (Deity) (is) an Elahon (a Deity) One; so who^r not they^z believe by the Hereafter^w their hearts (are) negaters^w and they (are) mustakberoon²⁶ (they^z affirmably stand haughtily above submission). إِلَهَكُمْ إِلَهٌ وَاحِدٌ فَأَلَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ قُلُوبُهُمْ مُنْكَرَةٌ وَهُمْ مُسْتَكْبِرُونَ ﴿٢٢﴾
23. La'jarama²⁷ (inevitably-right) truly Allah knows what they^z conceal and what they^z disclose; verily He loves not the mustakbereena²⁸ (=to mustakberoon, in previous Ayah). لَا جَرَمَ أَنْ اللَّهُ يَعْلَمَ مَا يُشْرُونَ وَمَا يُعْلِنُونَ إِنَّهُ لَا يُحِبُّ الْمُسْتَكْبِرِينَ ﴿٢٣﴾
24. And if (had been) said for them what descended yourⁿ Lord; said they:^z the firsts' (ancients') fables. وَإِذَا قِيلَ لَهُمْ مَاذَا أُنْزِلَ رَبُّكُمْ قَالُوا أَسْطِطِيرُ الْأَوَّلِينَ ﴿٢٤﴾
25. To bear they^z their awzara²⁹ (ill-burdens/sins/offenses) complete^w The Qeyamatey's^w (Judgment's) Day and of awzara whom^r mislead [them they^z] by other than knowledge; lo, fouled what yazerona (ill-burden they^z). لِيَحْمِلُوا أَوْزَارَهُمْ كَامِلَةً يَوْمَ الْقِيَامَةِ وَمِنْ أَوْزَارِ الَّذِينَ يُضِلُّونَهُمْ بِغَيْرِ عِلْمٍ إِلَّا سَاءَ مَا يَزُرُونَ ﴿٢٥﴾
26. Qad (already and affirmatively) connived who^r of before them, then ata³⁰ (uprooted and destroyed) Allah their bon'yana^x (fixed-and-aggrandized build)^x from the مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ فَأَفْ تَنَّبَتْهُمْ مِنَ الْقَوَاعِدِ فَخَرَّ اللَّهُ ﴿٢٦﴾

²³ Although the word "يُخْلِقُونَ" is a present tense but the reference is intended for the past. However, the Arabic language, being topped by The Qur'an, by way of elegance and eloquence, numerous uses the present to refer to the past or uses the past to refer to the present.

²⁴ The word "أَحْيَاءٍ" is subjective, masculine, plural noun. It means: they who are alive. The word "quicks" mean "أَحْيَاءٍ", in the phrase "The quick and the dead," see the updated Merriam Webster's Dictionary.

²⁵ The word "ayyana" = "أَيَّانَ" really is "أَيَّ أَوَانٍ أَوْ أَيَّ حِينٍ" but with reverence and magnanimity for whatever "أَيَّانَ" was used for. See معجم النحو which period, a specific and important (momentous) occurrence happen.

²⁶ The word "mustakbereen" = "مُسْتَكْبِرِينَ" does not have an exact English equivalent per se. It is plural, masculine, subjective noun, meaning: they who disdain others and are affirmably self-exalters and arrogating self-pridefulness. Hence, we transliterate and parenthetically explain.

²⁷ The word "لا جرم" means inevitably-right. See التاج. To make the Arabic "لا" corresponds to the English counterpart "not" the "inevitable" is legitimately modified to "not-avoidable" and "rightly" is of course added to it to complete the meaning. Thus, "لا جرم" = "Not avoidable rightly" = inevitably right.

²⁸ The word "mustakbereen" = "مُسْتَكْبِرِينَ" i.e. see footnote 2667 above.

²⁹ The word awzara = plural of "وَزْرٌ" = we'zr, means: heavy: burden/sin/offense. Translated parenthetically here as "heavy: burden/sin/offense" as it is a heavy: burden which impedes, unless properly handled. It is potentially a sin or an offense for the "وَزِيرٌ" = vizier because he carries the heavy burden of the King to administer the affairs charged to him. And the vizier's responsibility is so enormous that if he makes a mistake, intended or not, it could be fatal to him and others. Thus, I chose to further qualify "burden" by the word "ill" as such qualification really and truly best approximate the seriousness of such a burden in reference. See اللسان

³⁰ The word "أتى" = in such sentence-construct means is an Arabic tongue expression meaning: "uprooted" and destroyed. See اللسان.

bases, so tumbled on them the roof from above them and *ata* (came to) them the torment from whence not perceive they.^z

عَلَيْهِمُ السَّقْفُ مِنْ فَوْقِهِمْ وَأَتْنَهُمُ
الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿٣٦﴾

27. Afterwards The *Qeyamatey's*^w (Judgment's) Day^x [He] disgraces them and says [He]: where (are) My partners whom^x you^c were mutually contending in them; said who^r *oto* (had been accorded/given they^r) the knowledge: verily the ignominy today and the ill (are) over the unbelievers.

قَدْ ثَمَّ يَوْمَ الْقِيَمَةِ يُخْزِيهِمْ وَيَقُولُ
أَيْنَ شُرَكَاءِ الَّذِينَ كُنْتُمْ
تُشْفِقُونَ فِيهِمْ قَالَ الَّذِينَ أُوتُوا
الْعِلْمَ إِنَّ الْخِزْيَ الْيَوْمَ وَالْأَسْوَى عَلَى
الْكَافِرِينَ ﴿٣٧﴾

28. Whom^r *tatawaffa* (while dying receive) them the angels (while being) *dha'lemey*³¹ (he-they injustice-doers) (to) their selves^w then they^z cast the *salama* (submission-/reconciliation/peace): not we were working of an ill, *bala*³² (certainly-not), verily Allah (is) Omniscient by what you^c were working.

الَّذِينَ تَوَفَّيْتُمُ الْمَلَائِكَةُ طَالِمِ
أَنْفُسِهِمْ فَأَلْقَوْا السَّلَامَ مَا كُنَّا
نَعْمَلُ مِنْ شَوْءٍ بَلَّغَ إِنَّ اللَّهَ عَلِيمٌ
بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٣٨﴾

29. So let-enter you^z Hell's^w doors, immortals you^z (are) in it,^w so surely wretched the *mathwa*³³ (forced: long-term/semi-permanent-abode) (of) the *mutakabberena*³⁴ (haughtiness-practicers).

فَادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ
فِيهَا فَلَئِنَّ مَثْوًى الْمُتَكَبِّرِينَ ﴿٣٩﴾

30. And (had been) said for whom^r *ettaqaw* (they^r reverentially guarded not to displease Allah) what yourⁿ Lord descended; said they:^z *kabayran* (mercy/goodness-/desirables/provision/rain), for whom^r *abasano* (they^z rendered meritorious-deeds) in this^w world^w *hasanaton*^w (a meritorious-deed),^w and surely the Hereafter's^w home^w (is) *kharon* (superior/worthier) and surely *ne'ama* (most excellent) (is) the *muttaqeena's* (reverential guarders against Allah's displeasure)'s home.^w

وَقِيلَ لِلَّذِينَ اتَّقَوْا مَاذَا أَنْزَلَ
رَبُّكُمْ قَالُوا خَيْرٌ لِلَّذِينَ أَحْسَنُوا
فِي هَذِهِ الدُّنْيَا حَسَنَةٌ وَلَدَارُ
الْآخِرَةِ خَيْرٌ وَلَنِعَمَ دَارُ الْمُتَّقِينَ ﴿٤٠﴾

31. *Adnen's* (Eden's)³⁵ Paradises^w enter it^w they^z run^w from under it^w the rivers; for them in it^w whatever³⁶ they^z will; like *tha'leka* (afar-that-it/that)^x requites Allah the *muttaqeena* (reverential guarders against Allah's displeasure).

جَنَّاتٍ عَدْنٍ يَدْخُلُونَهَا يُجْرَى مِنْ
تَحْتِهَا الْأَنْهَارُ لَهُمْ فِيهَا مَا يَشَاءُونَ
كَذَلِكَ يَجْزِي اللَّهُ الْمُتَّقِينَ ﴿٤١﴾

³¹ See the *Lexicon* attached to this Translation for “ظالم”=“فاعل الظلم”=“injustice-doer” and “ظلم”=“wronged.”

³² The word “bala”=“indeed-not” is absolutely not synonymous to “yes”=“نعم,” see footnote 196 or the *Lexicon* attached to this Translation for more elaboration.

³³ In “اللسان”: “هالك”=“مُتَوًى” and “مُتَوًى” in The Qur'an overwhelmingly is joined with Hell. So, whoever is in the “مُتَوًى” is there by force of his/her circumstances and not by his/her choice *per se*. So, *mathwa*-abode is an obligatory one and so “forced: long-term/semi-permanent-abode” seems to me rather appropriate.

³⁴ There is no noun in English for “متكبر”=“who is prideful/haughty”. To make a noun=“haughtiness-practicers”.

³⁵ The word “عدن” is unlike the Biblical concept of being the garden of first home of Adam and Eve. But the “عدن” is center of Paradise. According to Abdullah Ibn Omar, “عدن” is a palace in Paradise enters it except a prophet, seddique, or a martyr.

³⁶ The particle “ما”=“إسم موصول”=“conditional noun/particle; or “ما”=“connective noun meaning that which. See إعراب القرآن، لمحمود صافي and الذر المصون، لـ أحمد الحلب.

32. Whom^r *tatawaffa* (*while dying receive*) them the angels (*all being*) good, say they:^z peace (*be*) on you^b let-enter you^z the Paradise^w by what you^c were working. الَّذِينَ نُّوَفِّيهِمُ الْمَلَكَةَ طَيِّبِينَ يَقُولُونَ سَلَامٌ عَلَيْكُمْ ادْخُلُوا الْجَنَّةَ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٣٢﴾
33. Do they^z wait except that *ta'teya*^w (*descend/come*)^w (to) them the angels,^x or *ya'teya*^x your^r Lord's command;^x like *tha'leka* (*afar-that-it/that*)^x did who^r of before them and not wronged³⁷ them Allah; [and] but they^z were wronging (*to*) their selves.^w هَلْ يَنْظُرُونَ إِلَّا أَنْ نَأْتِيَهُمُ الْمَلَكَةُ أَوْ يَأْتِيَ أَمْرٌ رَبِّكَ كَذَلِكَ فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ وَمَا ظَلَمَهُمُ اللَّهُ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿٣٣﴾
34. So betided them misdeeds^w (*of*) what worked they,^z and *haqa* (*deservedly besieged*) [by] them what they^z were by it^x *yastab'zeona* (*affirmably-jesting they*)^z. فَأَصَابَهُمْ سَيِّئَاتُ مَا عَمِلُوا وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٣٤﴾
35. And said who^r they^z partnered (*deities with Allah*): had Allah willed neither we worshipped of lesser than/without Him of a thing, we and nor our fathers and nor forbad we of lesser than/without Him of a thing; like *tha'leka* (*afar-that-it/that*)^x did who^r (*were*) of before them; so is on the messengers except the announcement, the manifester. وَقَالَ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا عَبَدْنَا مِنْ دُونِهِ مِنْ شَيْءٍ نَحْنُ وَلَا آبَاؤُنَا وَلَا حَرَمْنَا مِنْ دُونِهِ مِنْ شَيْءٍ كَذَلِكَ فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ فَهَلْ عَلَى الرُّسُلِ إِلَّا الْبَلَاغُ الْمُبِينُ ﴿٣٥﴾
36. And *laqad* (*verily, already and affirmatively*) We missioned³⁸ in every *Ummaten*^w (*people/community*)^w a messenger that let-worship you^z Allah and let avoid you^z the *Ttaghoot* (*devil/tyrant/rules of irreligious man-made system*); so of them whom^p Allah *hada* (*divinely-guided*) and of them whom^p righted^{w39} on him the misguidance;^w so let-tread you^z in the land^w/Earth;^w then let-see you^z how [was^x] consequence^w (*of*) the deniers.^x وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ ابْعُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ فَمِنْهُمْ مَنْ هَدَى اللَّهُ وَمِنْهُمْ مَنْ حَقَّتْ عَلَيْهِ الضَّلَالَةُ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكْذِبِينَ ﴿٣٦﴾
37. *En* (*if*) [*you*^s] hanker over their *buda* (*divine-guidance*), so verily Allah not *yabdey* (*divinely-aright*) whom^p [*He/he*]⁴⁰ misleads and not for them of *na'ssereena* (*iterative succorers*). إِنْ تَحَرَّصَ عَلَى هُدَاهُمْ فَإِنَّ اللَّهَ لَا يَهْدِي مَنْ يُضِلُّ وَمَا لَهُمْ مِنْ نَاصِرِينَ ﴿٣٧﴾
38. And *aqsamo* (*they^z oathbed*) by Allah *jahda* (*ultimate*) their *ayma'ne* (*oaths*) not resurrects⁴¹ Allah whom^p [*he*]

³⁷ See footnote 31 above regarding “ظالم”=“فاعل الظلم”

³⁸ The word “بعث” carries several meanings, among them: *sent, missioned, resurrected, awoken, and prompted*.

³⁹ The word “righted” is *feminized*, because it's in reference to “misguidance” which is a *feminine gender* in Arabic.

⁴⁰ The word “يضل”=“misleads,” in Arabic it gives the sense of “يضل نفسه أو غيره,” similarly “misleads” either *himself* or *others*. Whereas the word: “strays” suggests *self straying*. Also, the *hidden pronoun* in يضل can also refer to Allah, [He]. See القرطبي.

⁴¹ See footnote 38 above regarding *sent*.

dies; *bala*⁴² (*certainly-not*), a promise on Him (*absolute*)-right;⁴³ [and,] but most the mankind not know. يَعْلَمُونَ ﴿٣٨﴾

39. To manifest [He] for them (*that*) which^x they^z differ in it^x and to know they^z who^r unbelieved they^z that they were liars. لِبَيِّنٍ لَهُمُ الَّذِي يُخْتَلَفُونَ فِيهِ وَلِيَعْلَمَ الَّذِينَ كَفَرُوا أَنَّهُمْ كَانُوا كَذِبِينَ ﴿٣٩﴾

40. Verily only Our say for a thing^x *edha* (*when/if*) We wanted it^x that We say for it: ^xlet-be [you^s] so [it^x] is. إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا أَرَدْنَاهُ أَنْ نَقُولَ لَهُ كُنْ فَيَكُونُ ﴿٤٠﴾

41. And who^r emigrated they^z in (*the cause of*) Allah from after what (*had been*) wronged⁴⁴ they^z assuredly⁴⁵ *nobanwe'a* ([We] deservedly ensconce) them in the world^w a *hasanatan*^w (*meritorious-deed*)^w and surely the Hereafter's^w remuneration (*is*) bigger, if they^z were (*to*) know. وَالَّذِينَ هَاجَرُوا فِي اللَّهِ مِنْ بَعْدِ مَا ظَلَمُوا لَنَبْوَنَّهُمْ فِي الدُّنْيَا حَسَنَةً وَلَا جَزَاءَ الْآخِرَةِ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ ﴿٤١﴾

42. Who^r *ssabaro* (*they held on patiently*) and on their Lord they^z trust. الَّذِينَ صَبَرُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٤٢﴾

43. And not We sent [of] before you^g except men [We] reveal⁴⁶ to them, so let-ask you^z the *Thekre's* (*The Qur'an's/he Book's*) folks^w en (*if*) you^c were, not knowing. وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوْحِي إِلَيْهِمْ فَسْتَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ﴿٤٣﴾

44. By the evidences^w and the writs and We descended to you^g the *Thekra* (*The Qur'an*) to [you^s] manifest for the mankind what *nozẓela* (*had been iteratively descended*) to them, and *la'allā* (*craving currently unavailable deed that/perhaps*) they *yatafsakkarona* (*iteratively cerebrate they*). بِالْبَيِّنَاتِ وَالزُّبُرِ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٤٤﴾

45. Had then secured (*their selves*) who^r connived they^z the *sayye'aa'te*^w (*demeritorious-deeds*)^w that Allah implodes by them the Earth^w or *ya'ateya*^x (*betides-/eventuates over*)^x them the torment from whence not perceive they^z. أَفَأَمِنَ الَّذِينَ مَكَرُوا السَّيِّئَاتِ أَنْ يَخْسِفَ اللَّهُ بِهِمُ الْأَرْضَ أَوْ يَأْتِيَهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿٤٥﴾

46. Or [He] takes (*punishes*) them in their transpose,⁴⁷ so not they (*are*) surely enfeeblers. أَوْ يَأْخُذَهُمْ فِي تَقْلُبِهِمْ فَمَا هُمْ بِمُعْجِزِينَ ﴿٤٦﴾

⁴² The word "*bala*" = "*certainly-not*" is absolutely *not* synonymous to "yes" = "*نعم*," see the *Lexicon* attached to this Translation for more elaboration.

⁴³ The Arabic text says: "*حقًا*," not "*حق*," i.e. the word "*حقًا*" = absolute objective noun, used for *strengthening*; indicating that *such a right*, and Allah knows best, *is an emphatic right*. See *إعراب القرآن، لمحمود صافي*.

⁴⁴ See the *Lexicon* attached to this Translation for "*ظالم*" = "*injustice-doer*" and "*ظلم*" = "*wronger*."

⁴⁵ The "*ل*" in "*لَنَبْوَنَّهُمْ*" is a *juratory* "*القسم*" "*ل*" = "*ل*" amounting to = "*التأكيد*," i.e. *affirmation*, expressed by "*assuredly*".

⁴⁶ The word "*نوحى*" is rooted in "*وحي أو أوحى*" which denotes at least *six* diverse meanings, *all for communicating*: *gestured, wrote, messaged, inspired, whispered, one cast to another* (e.g.: a *commanded*). And "*الوحي*" is *fire or king*. See *اللسان*.

⁴⁷ The word "*تقلبهم*" = "*their transpose*," means their *betaking* themselves *uninhibitedly moving*.

47. Or [He] takes them on *takhawofen*⁴⁸ (reducing by: gradual diminution at the extremities, or causing death to their notables), so verily yourⁿ Lord (is) surely Ra'oofon⁴⁹ (iteratively Forbearer/Clement) Raheemon (iterative mercy Giver).
 أَوْ يَأْخُذُهُمْ عَلَى تَخَوُّفٍ فَإِنَّ رَبَّكُمْ لَرَءُوفٌ رَحِيمٌ ﴿٤٧﴾
48. Have [and]⁵⁰ not they^z seen to what created Allah of a thing; shading its^x shadow a'n (off) the right and the lefts *sujjaddan*⁵¹ (they are in kowtowing manner) for Allah while they (are) *dakheroona* (they who became contemptible or of no significance).
 أَوَلَمْ يَرَوْا إِلَى مَا خَلَقَ اللَّهُ مِنْ شَيْءٍ يَنْفَخُ فِيهِ زُلْفَةً. عَنْ يَمِينٍ وَالشَّمَائِلِ سُجَّدًا لِلَّهِ وَهُمْ دَاخِرُونَ ﴿٤٨﴾
49. And for Allah kowtow what (are) in the Heavens^w and what (are) in the Earth^w of a *dabba'ten*⁵² (she-moving-creature), and the angels while they not *yestakheroona*⁵³ (they^z affirm their prideful haughtiness).
 وَلِلَّهِ يَسْجُدُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مِنْ دَابَّةٍ وَالْمَلَائِكَةُ وَهُمْ لَا يَسْتَكْبِرُونَ ﴿٤٩﴾
50. They^z fear/know⁵⁴ their Lord from above them and they^z do whatever they^z (are being) commanded.
 يَخَافُونَ رَبَّهُمْ مِنْ فَوْقِهِمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٥٠﴾
51. And said Allah let-not *tattakbetho*⁵⁵ (you^z take and presume) two *elabs* (deities), verily only He (is) One Elabon, so *eyyaya*⁵⁶ (indeed particularizing Me) so let-you^z dread [Me].
 وَقَالَ اللَّهُ لَا تَتَّخِذُوا إِلَهَيْنِ اثْنَيْنِ إِنَّمَا هُوَ إِلَهٌُ وَاحِدٌ فَإِنِّي فَارْهَبُونِ ﴿٥١﴾
52. And for Him what (are) in the Heavens^w and the Earth;^w and for Him the religion⁵⁷ *wasseban* (everlastingly); do then other than Allah *tattaqoona* (you^z reverentially guard not to displease Allah).
 وَلَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَلَهُ الدِّينُ وَاصِبًا أَفَغَيْرَ اللَّهِ نَتَّقُونَ ﴿٥٢﴾
53. And what (is) by you^b of a boon⁵⁸ so (it^w is) from
 وَمَا يَكُم مِّن نِّعْمَةٍ فَمِنَ اللَّهِ ثُمَّ

⁴⁸ Reducing by: frightening by gradual decrease from the protective means at the greatest or utmost notables.

⁴⁹ The word "رؤوف" of "الرافة" which is more intensive than "الرحمة" as "الرحمة"="mercy," which is kindness imparting delight to its recipient; while "الرافة" is in addition to "الرحمة" it involves protecting against any possible undesirable happening to the recipient, i.e. clemency. Hence, "الرافة" is a protective-mercy=clemency; and "رؤوف" is multitudinous protective mercy Doer or multitudinously clement. See **النَّجَاح**.

⁵⁰ The Arabic interrogative-castigatory particle "أولم" (implying negation) is made up of three parts ((و)، (ل)، (م)) meaning: does it, referring to the fact, or sound logic of the evidence or clear situation. The (و) = (and) component is (و) of coupling which normally commences the sentence. However, because there is an interrogative particle which takes precedence for beginning a sentence. See the *Lexicon* attached to this Translation for more elaboration.

⁵¹ The word "سجداً" = "sujjaddan" is an adverbial construct, and there is no English equivalent, so I chose transliteration and parenthetical expression (in a kowtowing manner they).

⁵² For lack of a better term I chose a "she-moving-creature" for "دابة" as a simple "she-creature" (alone) will not do, because a "rock" is a "she-creature" but it does not have apparent motility.

⁵³ See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word..

⁵⁴ Linguistically the word "خاف" carries dual meanings: (1) fear and (2) know. Both meanings could apply.

⁵⁵ The word "اتخذ" from "الإنخاذ" which is "إفتعال" for "الأتخاذ" as stated in **لسان العرب**; therefore, "اتخذ" is always taking and making/presuming some-thing of what was taken. Thus, it is not just the mere taking.

⁵⁶ The word "إياه" = "أداة توكيد لضمير منصوب" = "an article of intensity for an objective pronoun."

⁵⁷ The word "religion" = "الدين" means the whole criteria of the prescriptions and proscriptions of the religion.

⁵⁸ See the *Lexicon* attached to this Translation for "ne'amah" ("boon").

Allah; afterwards if touched/betided you^b the harm then to Him you^z louden.

إِذَا مَسَّكُمُ الضُّرُّ فَإِلَيْهِ تَجْشَرُونَ ﴿٥٣﴾

54. Afterwards if [He] doffed the harm off you^b *edha* (suddenly/whereas) a team of you^b by their Lord they^z partner (other deities).

ثُمَّ إِذَا كُفِّرَ الضُّرُّ عَنْكُمْ إِذَا فَرِيقٌ مِّنْكُمْ بِرِيبٍ يُّشْرِكُونَ ﴿٥٤﴾

55. To unbelieve/(be) ungrateful⁵⁹ they^z by what *aa'tayna* (We accorded/gave) them; so *tamatta'a* (let-relish the transitory delight) you^z so will know you.^z

لِيَكْفُرُوا بِمَا ءَاتَيْنَاهُمْ فَتَمَتَّعُوا فَسَوْفَ تَعْلَمُونَ ﴿٥٥﴾

56. And they^z make for what not know they^z a lot of what *razaqna* (We provided/allotted) them; *ta-Allah*⁶⁰ (by Allah) surely assuredly⁶¹ (shall be) asked you^z *amma* (regarding) what were you^c *taftarona* (you^z craft a lie for fraudulent end).

وَيَجْعَلُونَ لِمَا لَا يَعْلَمُونَ نَصِيبًا مِّمَّا رَزَقْنَاهُمْ ۚ تَاللَّهِ لَشُعْلَانٌ عَمَّا كُتِبْتُمْ تَفْتَرُونَ ﴿٥٦﴾

57. And they^z make for Allah the daughters *subhana*⁶² (Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of) Him; and for them what they^z desire.

وَيَجْعَلُونَ لِلَّهِ الْبَنَاتِ سُبْحَانَهُ وَلَهُمْ مَا يَشْتَهُونَ ﴿٥٧﴾

58. And if *bushshera*⁶³ (had been told pleasant tidings) an *abado* (lone/any-one) (of) them, by a female remained his face blackened⁶⁴ while he (is) *kadheemon*⁶⁵ (unrelentingly suppressor of his grief).

وَإِذَا بُشِّرَ أَحَدُهُم بِالْأُنثَىٰ ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ ﴿٥٨﴾

59. Mutually veils⁶⁶ [he] from the people of ill of what *bushshera* (he had been told pleasant tidings) [by it^x], does/should [he] hold it^x on a humiliation or [he] buries it^x in the *tora'be* (crushed sand); Lo. Fouled what they^z rule.

يَتَوَرَّى مِنَ الْقَوْمِ مِنْ سُوءِ مَا بُشِّرَ بِهِ ۚ أَيُمْسِكُهُ عَلَىٰ هُونٍ أَمْ يَدُسُّهُ فِي التُّرَابِ ۗ أَلَا سَاءَ مَا يَحْكُمُونَ ﴿٥٩﴾

60. For whom^r not believe they^z by the Hereafter^v (is) the ill parable/example; and for Allah (is) the

لِّلَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ مَثَلٌ

⁵⁹ The “كفر” has several meanings: (1) unbelieved, (2) rejected, (3) was ungrateful, or thankless.

⁶⁰ The word “*ta-Allah*” is made up of two distinct components: the “*ta*”= “ت” and “*Allah*.” The “*ta*” is “ت” = “القسم” = a “*jurative particle*,” in English it’s equivalent to “*by*” in the sense of: “*in the name of*,” and “*Allah*” is “Allah” grammatically inflected because of the prepositional genitive particle “*ta*.”

⁶¹ he “ل” in “النسائين” is a *juratory* “القسم” = “ل” amounting to = “التأكيد,” i.e. *affirmation*, expressed by “*assuredly*”.

⁶² The word “*subhanahu*”= “سبحانه” has no English equivalent. The word is made up of two parts: “*subhana*” and the pronoun “*ho*”= “Him.” Wherever the word “*subhana*,” or its associates/inflections (such as “سبحان” or “سبحانك”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus deserving the utmost solemn consecration for His divine uniqueness. So, we can render “*subhana*”= “سبحان” concept by saying: *Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of Him*).

⁶³ See the *Lexicon* attached to this Translation for *bashshara/youbashsharo/ mubasheron*= بُشِّرًا مُّبَشِّرًا.

⁶⁴ The expression “*face blackened*” is an Arabic tongue expression meaning: appear on the face signs of displeasure and shame, or distress.

⁶⁵ See the *Lexicon* for “كظيم” and its explanation.

⁶⁶ The word “تورى” in “استتر وراء حاجب” = “يتورى” i.e. veiled. And veiled= covered with a veil or concealed behind a cover. See الهادي.

parable/example the highest, and He (is) The Mighty The Hakeemo⁶⁷ (infinite bekma⁶⁸ Possessor). الْأَعْلَىٰ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٦٠﴾

61. And had/if⁶⁹ Allah you'aakbetho⁷⁰ (retributively-punishes) the mankind by their injustice, [He] (would have) not left on it^w (the Earth^w) of a dabba'ten⁷¹ (she-moving-creature); but [He] defers them to ajal⁷² (term-limit) musamma⁷³ (that which is designated and/or named); so if came their ajalo (term-limit), neither slacken/tarry⁷⁴ they^z tarrying hour^w nor yastaq'demo (affirmably advance) they.^z وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِظُلْمِهِمْ مَا تَرَكَ عَلَيْهَا مِنْ دَابَّةٍ وَلَكِنْ يُؤَخِّرُهُمْ إِلَىٰ أَجَلٍ مُّسَمًّى فَإِذَا جَاءَ أَجَلُهُمْ لَا يَسْتَجِرُّونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ ﴿٦١﴾

62. And they^z make for Allah what they^z dislike and describe their tongues the lying; that for them the busna⁷⁵ (excellent result); la'jaram⁷⁶ (inevitably-right) that for them The Fire^w and that they mufratton⁷⁷ (are made vanguards in it^w). وَيَجْعَلُونَ لِلَّهِ مَا يَكْرَهُونَ وَتَصِفُ أَلْسِنُهُمُ الْكُذْبَ أَنَّ لَهُمُ الْحُسْنَىٰ لَا جَرَمَ أَنَّ لَهُمُ النَّارَ وَأَنَّهُمْ مُّفْرَطُونَ ﴿٦٢﴾

63. Ta-Allahey⁷⁸ (by Allah) laqad (verily, already and affirmatively) We sent to Umamem^w (nations/communities)^w of before you^b; then adorned for them the Satan their works, so he (is) their wa'leyo⁷⁹ (guardian/ally) today and for them (is) a painful torment. تَاللَّهِ لَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّن قَبْلِكَ فَرَيْنَ لَهُمْ الشَّيْطَانُ أَعْمَالَهُمْ فَهُوَ وَلِيُّهُمْ الْيَوْمَ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٦٣﴾

64. And not We descended on you^g The Book except to [you^s] manifest for them which^x they^z differed in it^x and a divine-guidance^x and a mercy^w for a believing people. وَمَا أَرْزَلْنَا عَلَيْكَ الْكِتَابَ إِلَّا لِتُبَيِّنَ لَهُمُ الَّذِي اخْتَلَفُوا فِيهِ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿٦٤﴾

⁶⁷ See the *Lexicon* attached to this Translation for an exposition on the words “الحكيم” and “حكيم.”

⁶⁸ See the *Lexicon* attached to this Translation for “bekma.”

⁶⁹ The particle “لو” since it is a future-connected verb, probable to occur and not sure it's a present occurrence, such a “لو” amounts to “if” or “when.” See معني اللبيب، ابن هشام.

⁷⁰ The word “يؤاخذ” in “يؤاخذهم” means retributively-punishes, certainly not “blames,” as what some might presume. See اللسان. In the *Ayah*: “had Allah retributively-punished the people by their injustice, [He] (would have) not left over it (the Earth) of a she-moving-creature” (S16:61) is a positive proof of this fact, i.e. that “أخذ” is retributively-punished.

⁷¹ For lack of a better term I chose a “she-moving-creature” for “دابة” as a simple “she-creature” (alone) will not do, because a “rock” is a “she-creature” but it does not have apparent motility.

⁷² The word “الأجل” means term-limit, see اللسان.

⁷³ The word “musamma” is masculine, singular, subjective noun, meaning: that which is designated and/or named.

⁷⁴ See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word.

⁷⁵ The word “الحسنَى” has more than one meaning in The Qur'an. So in addition to “Paradise” it means the “excellent result,” the most desired result, as in this *Ayah* and Allah knows best. See الناج.

⁷⁶ The word “لا جرم” means inevitably-right. See الناج. To make the Arabic “لا” corresponds to the English counterpart “not” the “inevitable” is legitimately modified to “not-avoidable” and “rightly” is of course added to it to complete the meaning. Thus, “لا جرم” = “Not avoidable rightly” = inevitably right.

⁷⁷ That is their share of torment in The Fire is hastened for them and so they are made among the firsts in Hell.

⁷⁸ See footnote 60 above regarding “ta Allaha'e.”

⁷⁹ The word “ولي” in “وليهم” could also mean: a friend.

65. And Allah descended from the sky^w water^x so [He] quickened by it^x the land^w after its^w death; verily in *tha'leka* (*afar-that-it/that*)^x surely (*is*) an *Aya'tan*^w (*miracle/sign/proof*) for a listening people. وَاللَّهُ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَسْمَعُونَ ﴿١٥﴾
66. And verily for you^b in the *an'aame*^{w80} (*cattle/sheep-/goats/and camels*)^w surely (*is*) *ebratan*^w (*an instructive-example*)^w *nusqeykum*⁸¹ ([We] avail drink for you^b) of what (*is*) in [its^x]⁸² bellies, from betwixt excretion and blood, milk pure, palatable for the drinkers. وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً سُقِّيكُمْ مِمَّا فِي بُطُونِهِ مِنْ بَيْنِ فَرْثٍ وَدَمٍ لَبَنًا خَالِصًا سَائِغًا لِلشَّارِبِينَ ﴿١٦﴾
67. And of the *thamara'te*^w (*trees/plant crops/fruits*)^w (*of*) the date-palms^w and grapes⁸³ *tattakbethona*⁸⁴ (*you^x take and make*) of it^x an intoxicant and a *rez'qan*^x (*victuals for sustenance*)^x *hasanan* (*ultimate meritorious victual*); verily in *tha'leka* (*afar-that-it/that*)^x surely (*is*) an *Aya'tan*^w (*miracle/sign/proof*) for a cerebrating people. وَمِنْ ثَمَرَاتِ النَّخِيلِ وَالْأَعْنَابِ نَتَّخِذُونَ مِنْهُ سَكَرًا وَرِزْقًا حَسَنًا إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَعْقِلُونَ ﴿١٧﴾
68. And [revealed]⁸⁵ your^t Lord to the bees^w that *ittakbethee*⁸⁶ (*let-take and make you^y*) of the mountains^x houses and of the trees^w and of what they^z trellis. وَأَوْحَى رَبُّكَ إِلَى النَّحْلِ أَنْ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ ﴿١٨﴾
69. Afterwards let-eat^y you^y of all the *thamara'te*^w (*trees/plant crops/fruits*)^w then let-trail^y you^y your^y Lord's paths humbly/submissively; issues from its^w bellies a drink^x different (*are*) its^x [the] hues^x in it^x (*is*) a cure for the mankind; verily in *tha'leka* (*afar-that-it/that*)^x surely (*is*) an *Aya'tan*^w (*miracle-/sign/proof*) for a people *yatafakkarona* (*iteratively cerebrating they^z*). ثُمَّ كُلِي مِنْ كُلِّ الثَّمَرَاتِ فَاسْلُكِي سُبُلَ رَبِّكِ ذُلُلًا يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُخْتَلِفٌ أَلْوَنُهُ فِيهِ شِفَاءٌ لِّلنَّاسِ إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَنْفَكِّرُونَ ﴿١٩﴾
70. And Allah created you,^b afterwards *yatawaffa* ([He] fully receives you^b while dead/dying); and of you^b who^p وَاللَّهُ خَلَقَكُمْ ثُمَّ يُؤَوِّفُكُم مِّنْكُمْ وَمِنْكُمْ مَنْ

⁸⁰ The word "the an'am" = "الأنعام" or "neam" "نعم" means those animals that have cloven hoof (*foot*) and an udder, such as the camel, the cow, the sheep, the goat, etc. In Arabic: "كل ذي خلف وظلف" = cattle, sheep, goats, and camels.

⁸¹ The word "أسقى" rooted in "أسقى" and not "سقى." And "أسقى" means *availed* (*liquid*) for drinking. See *الراغب*.

⁸² The pronoun "هـ" in "بطونه" refers to a masculine, plural, subjective noun. The "milk" comes from the females only. So it comes from "some" of the "أنعام." And the "some" is masculine, plural noun, thus "its^x."

⁸³ Invariably throughout The Qur'an when the reference is made to the "النخل والأعناب" the mention of the date-palm is openly stated but with respect to the *grapevine*, known in Arabic as "الكرم," never ever the mention of the "grapevine per se" but the reference is made *only to the fruit itself*, i.e. the grapes." In this respect, there is a true Hadeeth in *al-Bukharey* and *Muslim*, which directs the believers *not* to refer to "العنب" as "الكرم," because surely the "الكرم" is the *Muslim*. And in another narration: verily only that "الكرم" is the heart of the believer. See *نزهة المتقين*; شرح رياض الصالحين. Refer to the attached list of References.

⁸⁴ The word "اتخذ" from "الإنخاذ" which is "إفْتَعَالٌ" for "اتخاذ," as stated in *لسان العرب*; therefore, "اتخذ" is always taking and making something of what was taken. Thus, it is *not* just the mere taking.

⁸⁵ The word "أوحى" denotes at least six diverse meanings, all for communicating: *gestured, wrote, messaged, inspired, whispered, one cast to another* (e.g.: a commanded). And "الوحي" is fire or king. See *اللسان*.

⁸⁶ The word "اتخذ" from "الإنخاذ" which is "إفْتَعَالٌ" for "اتخاذ," as stated in *لسان العرب*; therefore, "اتخذ" is always taking and making something of what was taken. Thus, it is *not* just the mere taking.

youraddo ([he] is to be reverted) to meanest (of) the age, as-to not know [he] after (his) knowledge a thing; verily Allah (is) Omniscient, Omnipotent.

يُرَدُّ إِلَىٰ أَرْذَلِ الْعُمُرِ لَكُمْ لَا يَعْلَمُ بَعْدَ
عِلْمِهِ شَيْئًا إِنَّ اللَّهَ عَلِيمٌ قَدِيرٌ ﴿٧٠﴾

71. And Allah favored some (of) you^b above some in the provision;^x so not whom^r (had been) favored they,^z (are) surely *ra'ddey* (forthwith-returning they^x) their provision^x over (to) whom^r possessed their *ayma'ne* (right-hands)^w (i.e. their slaves), so they (are) in it^x coequal; is then by Allah's boon^{w87} reject they.^z

وَاللَّهُ فَضَّلَ بَعْضَكُمْ عَلَىٰ بَعْضٍ فِي
الرِّزْقِ فَمَا الَّذِينَ فُضِّلُوا بِرَادَىٰ
رِزْقِهِمْ عَلَىٰ مَا مَلَكَتْ أَيْمَانُهُمْ
فَهُمْ فِيهِ سَوَاءٌ أَفَبِنِعْمَةِ اللَّهِ
يَجْحَدُونَ ﴿٧١﴾

72. And Allah made for you^b of yourⁿ selves^w spouses^w (wives); and [He] made for you^b of yourⁿ spouses^w sons and grandchildren; and [He] provided you^b of the goodies;^{w88} do then by the falsehood^x they^z believe; and by Allah's boon^{w89} they^z unbelieve/deny/reject.

وَاللَّهُ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا
وَجَعَلَ لَكُمْ مِنْ أَزْوَاجِكُمْ بَنِينَ
وَحَفَدَةً وَزَوَّجَكُمْ مِنَ الطَّيِّبَاتِ
أَفَبِلَا يُؤْمِنُونَ وَبِنِعْمَتِ اللَّهِ هُمْ
يَكْفُرُونَ ﴿٧٢﴾

73. And they^z worship of lesser than/without Allah what not possesses for them a *rez'qan*^x (provision)^x from the Heavens^w and the Earth^w a thing, and they^z cannot (i.e. not possible for them to do).

وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَمْلِكُ
لَهُمْ رِزْقًا مِنَ السَّمَوَاتِ وَالْأَرْضِ
شَيْئًا وَلَا يَسْتَطِيعُونَ ﴿٧٣﴾

74. So let-not strike you^z for Allah the parables-/examples; verily Allah knows and you^f know not.

فَلَا تَضْرِبُوا لِلَّهِ الْأَمْثَالَ إِنَّ اللَّهَ يَعْلَمُ
وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٧٤﴾

75. Struck Allah a parable/example: an *abdan*⁹⁰ (slave) *mam-lokan*⁹¹ (he who is being-owned), not [he] strengthens over any-thing; and whom^p *razqna* (We gave victuals for sustenance to)^x him from Us a *rez'qan*^x (victuals for sustenance)^x *hasanan* (ultimate meritorious victual), so he expends from it^x secretly and overtly; do they^z level/even; the praise (is) for Allah, rather most (of) them not know.

ضَرَبَ اللَّهُ مَثَلًا عَبْدًا مَمْلُوكًا لَا
يَقْدِرُ عَلَىٰ شَيْءٍ وَمَنْ زَرَقْنَاهُ مِنْآ
رِزْقًا حَسَنًا فَهُوَ يُنْفِقُ مِنْهُ سِرًّا
وَجَهْرًا هَلْ يَسْتَوُونَ الْحَمْدُ
لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٧٥﴾

76. And struck Allah a parable/example: twain-men, an *abado*⁹² (lone/any-one) (of) them both (is) *abkamo* (born mute), not [he] strengthens over any-thing, while he (is) a burden on his lord, everywhen [he] directs him not *ya'atee* ([he] produces) by a *khayren*

وَضَرَبَ اللَّهُ مَثَلًا رَجُلَيْنِ
أَحَدُهُمَا أَبْكَمٌ لَا يَقْدِرُ عَلَىٰ
شَيْءٍ وَهُوَ كَلٌّ عَلَىٰ مَوْلَاهُ
أَيْنَمَا يُوَجِّههُ لَا يَأْتِ بِخَيْرٍ هَلْ

⁸⁷ See the *Lexicon* attached to this Translation for “ne’amah” (“boon”).

⁸⁸ The word “طيبات” = “goodies” = “goodies, w” = a feminine gender means anything delectable and legitimate.

⁸⁹ See the *Lexicon* attached to this Translation for “ne’amah” (“boon”).

⁹⁰ The word “abdan” = “slave,” the denotation of this word is vastly paradoxical with respect to Allah vis-à-vis the humans. See the *Lexicon* attached to this Translation for an elaboration.

⁹¹ The word “mamlokan” = “مملوك” is an adjective for a masculine singular. There is no English equivalent for it.

⁹² See the *Lexicon* attached to this Translation regarding “أحد.”

(goodness/desirable/worthiness); is he level/even and who^p [he] commands by the justice while he (is) on Sseratten (road/way) straight.

يَسْتَوِي هُوَ وَمَنْ يَأْمُرُ بِالْعَدْلِ
وَهُوَ عَلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٧٦﴾

77. And for Allah the Heavens^w and the Earth's^w invisible and not The Hour's^w command^x except like the sight's glance or it^x (is) nearer; verily Allah over every-thing (is) Omnipotent.

وَلِلَّهِ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ وَمَا
أَمْرُ السَّاعَةِ إِلَّا كَلَمْحِ الْبَصَرِ أَوْ
هُوَ أَقْرَبُ إِنَّ اللَّهَ عَلَى كُلِّ
شَيْءٍ قَدِيرٌ ﴿٧٧﴾

78. And Allah *akbraja* ([He] produced/emerged) you^b from yourⁿ mothers' bellies, not knowing you^z a thing; and [He] made for you^b the hearing and the sights/insights and the *foaa'da* (heart/mind) *la'alla* (craving currently unavailable deed that/perhaps) you^b thank they.^z

وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ
لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ
الْأَسْمَعَ وَالْأَبْصَرَ وَالْأَفْئِدَةَ لَعَلَّكُمْ
تَشْكُرُونَ ﴿٧٨﴾

79. Have not they^z seen to the birds,^w *musakharaten*⁹³ (that are they: driven/subjectable beings) in the sky's^w atmosphere; not holds them^{w94} except Allah; verily in *tha'leka* (afar-that-it/that)^x surely (are) *Aya'ten*^w (miracles/signs/proofs) for a believing people.

أَلَمْ يَرَوْا إِلَى الطَّيْرِ مُسَخَّرَاتٍ
فِي جَوْ السَّمَاءِ مَا يُمَسِّكُهُنَّ
إِلَّا اللَّهُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ
يُؤْمِنُونَ ﴿٧٩﴾

80. And Allah made for you^b of yourⁿ houses a repose/dwelling, and [He] made for you^b of the *an'ame's*^w (cattle/sheep/goats/and camels)'s^w hides houses, *tasta-keheffona*⁹⁵ (affirmably-lighten you^z) it^w (on) yourⁿ travel-day and yourⁿ encampment-day; and of its^w wool and its^w fur and its^w hair furniture and *mata'an*⁹⁶ (chattel/ things for utility) to a while.

وَاللَّهُ جَعَلَ لَكُم مِّنْ بُيُوتِكُمْ سَكَنًا
وَجَعَلَ لَكُم مِّنْ جُلُودِ الْأَنْعَامِ بُيُوتًا
تَسْتَخِفُّونَهَا يَوْمَ ظَعْنِكُمْ وَيَوْمَ
إِقَامَتِكُمْ وَمِنْ أَصْوَابِهَا وَأَوْبَارِهَا
وَأَشْعَارِهَا أَثْنَا وَمِئْتًا إِلَى حِينٍ ﴿٨٠﴾

81. And Allah made for you^b of what [He] created shadows; and [He] made for you^b of the mountains coverts;^x and [He] made for you^b *sarabeela* (raiments/mail), protecting you^b from the heat, and *sarabeela* protecting you^b from yourⁿ *ba'sa* (warfare); like *tha'leka* (afar-that-it/that)^x [He] concludes on you^b His boon,^{w97} *la'alla* (craving currently unavailable deed that/perhaps) you^b *toslemonoona* (you^z submit/you^z be Muslims).

وَاللَّهُ جَعَلَ لَكُم مِّمَّا خَلَقَ
ظِلَالًا وَجَعَلَ لَكُم مِّنَ الْجِبَالِ
أَكْتِنًا وَجَعَلَ لَكُم سُرُرِيبَ
تَقِيَكُمُ الْحَرَّ وَسُرُرِيبَ تَقِيَكُمُ
بَأْسَكُمْ كَذَلِكَ يُبَيِّنُ نِعْمَتَهُ
عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٨١﴾

⁹³ The word “*musakharaten*” is plural, objective noun, meaning they that are driven, subjectable beings, for which there is no English equivalent, as almost always for objective nouns.

⁹⁴ The expression “[she-them]” is to reflect the Arabic “هن” in the word “يُمَسِّكُهُنَّ” which is in the feminine format, referring to the birds. And the “birds” is a “جمع تكسير” = “broken plural.”

⁹⁵ See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word.

⁹⁶ The word “متاع” = “mata'an” has many meanings, among them: furnishings, chattel, things for utility. See the *Lexicon* attached to this Translation for more elaboration.

⁹⁷ See the *Lexicon* attached to this Translation for “ne'amah” (“boon”).

82. So *en* (*if*) diverted they^z then verily only on you^g فَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلْغُ الْمُمِينُ
(*is*) the announcement^x the manifester. (AT)
83. They^z know Allah's boon,^{w98} afterwards they^z repudiate⁹⁹ it,^w and most of them (*are*) the unbelievers. يَعْرِفُونَ نِعْمَتَ اللَّهِ ثُمَّ يُنْكِرُونَهَا وَأَكْثَرُهُمُ الْكَافِرُونَ (AT)
84. And day resurrect¹⁰⁰ [*We*] from every *Ummaten*^w (people, generation)^w *sha'beedan* (witnesser/ testifier), afterwards not (*to be*) permitted for whom^r unbelieved they^z nor (*are*) they *yousa'ataba* (*to be sought to apologize*) they.^z وَيَوْمَ نَبْعَثُ مِنْ كُلِّ أُمَّةٍ شَهِيدًا ثُمَّ لَا يُؤْذَنُ لِلَّذِينَ كَفَرُوا وَلَا هُمْ يُسْتَعْتَبُونَ (AT)
85. And if saw they^z who^r *dhalamo*¹⁰¹ (*they*^r wronged) the torment then not lightened *a'n* (*off*) them and nor they (*are*) to be reprieved. وَإِذَا رَأَى الَّذِينَ ظَلَمُوا الْعَذَابَ فَلَا يُخَفَّفُ عَنْهُمْ وَلَا هُمْ يُنْظَرُونَ (AT)
86. And if saw they^z who^r partnered (*deities with Allah*) they^z their partners said they^z: (O), our Lord those, (*are*) our partners whom^r we were invoking of lesser than/without You;^g so they^z cast to them [*the*] say: verily you^b surely (*are*) liars. وَإِذَا رَأَى الَّذِينَ أَشْرَكُوا شُرَكَاءَهُمْ قَالُوا رَبَّنَا هَؤُلَاءِ شُرَكَاؤُنَا الَّذِينَ كُنَّا نَدْعُوا مِنْ دُونِكَ فَأَلْقَوْا إِلَيْهِمُ الْقَوْلَ إِنَّكُمْ لَكَاذِبُونَ (AT)
87. And cast they^z to Allah then-day the *salama* (*submission/reconciliation/peace*) and strayed *a'n* (*off*) them what they^z were *yastarona* (*they*^z craft a lie for fraudulent end). وَأَلْقَوْا إِلَى اللَّهِ يَوْمَئِذٍ السَّلَاطَ وَصَلَّ عَنْهُمْ مَا كَانُوا يَفْقَرُونَ (AT)
88. Who^r unbelieved they^z and repelled they^z *a'n* (*off*) Allah's path We augmented them a torment above the torment by what they^z were corrupting. الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ زِدْنَاهُمْ عَذَابًا فَوْقَ الْعَذَابِ بِمَا كَانُوا يُفْسِدُونَ (AT)
89. And day [*We*] resurrect¹⁰² in each *Ummaten*^w (*community/people*)^w *sha'beedan* (*iterative witnesser/ testifier*) on them of their selves^w and We came by you^g *sha'beedan* on these; and *naẓẓalna* (*We repetitively descended*) on you^g The Book, an exposition-/elucidation for every-thing and a *hudan* (*divine-guidance*)^x and a mercy^w and a *bushra* (*pleasant-tiding*)¹⁰³ for the Muslims. وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِمْ مِنْ أَنْفُسِهِمْ وَجِئْنَا بِكَ شَهِيدًا عَلَى هَؤُلَاءِ وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَى لِلْمُسْلِمِينَ (AT)

98 Ibid.

99 That is in the sense of *reject* or *refuse to recognize* it.100 The word “بَعَثَ” carries several meanings, among them: *sent, arouse, resurrected, awaken, and prompted*.101 See the *Lexicon* attached to this Translation for “ظالم”=“فاعل الظلم”=“injustice-doer” and “ظلم”=“wronged.”102 See the *Lexicon* attached to this Translation regarding *sent*.103 See the *Lexicon* attached to this Translation for *bashbara/youbashsharo/mubasberon*=بَشْرًا يُبَشِّرُ الْمُسْلِمِينَ.

90. Verily Allah commands: by the justice, and the *ehsa'ne* (meritorious deed), and *eta'e* (giving) the kin's possessors; and restrains [He] *a'n* (regarding) the profanity^{w104} and the *munka're*¹⁰⁵ (rationally objectionable or *Sharey'ah* prohibited deed/say) and the *baghya* (envy-/selfish: excessiveness/transgression), [He] exhorts¹⁰⁶ you^b *la'alla* (craving currently unavailable deed that/perhaps) you^b reminisce you.^z

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ
وَلِإِيتَائِي ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ
الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ
يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٩٠﴾

91. And let fulfill¹⁰⁷ you^z by Allah's covenant if covenanted you^c and let-not breach you^z the *ayma'na* (oaths)^x after its^w ratification and *qad* (already and affirmatively) made you^c Allah on you^b Custodee; verily Allah knows what you^z do.

وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ وَلَا
تُفْسِدُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا وَقَدْ
جَعَلْتُمُ اللَّهَ عَلَيْكُمْ كَفِيلًا إِنَّ اللَّهَ
يَعْلَمُ مَا تَفْعَلُونَ ﴿٩١﴾

92. And let-not be you^z like who^u unraveled-she^y her yarn,¹⁰⁸ from after a strength^w (like)-filaments¹⁰⁹; *tattakethona*¹¹⁰ (you^z take and make) yourⁿ *ayma'ne* (oaths) a *dakhalan* (stealth-deception) among you^b, that an *Ummaton*^w (party/community)^w she (is) *arba* (more: numerous/prestigious/wealthier) than *Ummmaten*^w; verily only Allah essays you^b by it^x and to manifests [He] for you^b The *Qeyamatey's*^w (Judgment's) Day^x what you^c were in it^x differing.

وَلَا تَكُونُوا كَالَّذِي نَفَضَتْ غَزَلَهَا
مِنْ بَعْدِ قُوَّةٍ أَنْكَنَّا نَتَّخِذُونَ
أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ أَنْ تَكُونَ
أُمَّةٌ هِيَ أَرْبَىٰ مِنْ أُمَّةٍ إِنَّمَا
يَبْلُوكُمُ اللَّهُ بِهِ وَلَيُبَيِّنَنَّ لَكُمْ يَوْمَ
الْقِيَامَةِ مَا كُنتُمْ فِيهِ تَخْتَلِفُونَ ﴿٩٢﴾

93. And had willed Allah surely [He] (would have) made you^b one^w *Ummatan*^w (nation/community)^w [and] but [He/he] misleads whom^p/who^p [H/he] wills and *yahdey* ([He] diviney-guides) whom^p [He/he] wills; and surely assuredly¹¹¹ you^z (shall be) asked *amma* (regarding) what you^c were working.

وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً
وَحِيدَةً وَلَكِنْ يُضِلُّ مَنْ يَشَاءُ
وَيَهْدِي مَنْ يَشَاءُ وَلَسْتَ لَنْ عَمَّا
كُنتُمْ تَعْمَلُونَ ﴿٩٣﴾

¹⁰⁴ The Arabic word used is "الفحشاء" = the noun of "فاحشة". See التاج. And "الفحشاء" = "profanity" or "profaneness" means: vulgar or irreverent say or action, i.e. the excess of ugliness in statement or action by an entity, a person or a group, (2) or any of Allah's proscriptions, (3) or fornication (sexual intercourse between partners who are not married to each other) or adultery (voluntary sexual intercourse between a married person and a partner other than the lawful spouse), (4) the ugly excesses of say or action, (5) homosexuality.

¹⁰⁵ See the Lexicon attached to this Translation for this rather important word.

¹⁰⁶ The word "يُعِظُكُمْ" rooted in "وعظ" = "exhorted" or "admonished," and "موعظة" could mean: exhortation or admonition.

¹⁰⁷ The word "وأوفوا" from "الوفاء،" meaning gathering the last component of any obligation to make it a whole. So, "وأوفوا" means you endeavor and gather the last part of an obligation and fulfill it.

¹⁰⁸ The lofty expression "unraveled her yarn" is an Arabic tongue expression meaning the person who breaks his/her covenant.

¹⁰⁹ The word "انكثا" is an adverbial construct, but I cannot find a suitable way for an adverbial construct except to parenthetically prefix "filament" with like, i.e. in a manner of.

¹¹⁰ The word "اتخذ" from "الإنخاذ" which is "إفتعال" for "الاتخاذ," as stated in لسان العرب; therefore, "اتخذ" is always taking and making something of what was taken. Thus, it is not just the mere taking.

¹¹¹ The "ل" in "لتسألن" is a juratory "القسم" = "ل" amounting to = "التأكيد," i.e. affirmation, expressed by "assuredly".

94. And let-not *tattakbeth*¹¹² (you^z take and presume) yourⁿ *ayma'ne* (oaths) a *dakhalan* (stealth-deception) among you^b then slips a foot^w after its^w firming, and you^z taste the ill by what you^c repelled *a'n* (off) Allah's path and for you^b (is) a great torment. وَلَا تَتَّخِذُوا أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ فَتَزِلَّ قَدَمٌ بَعْدَ ثُبُوتِهَا وَتَذُوقُوا أَلْسُوَ يَمَا صَدَدْتُمْ عَنْ سَبِيلِ اللَّهِ وَلَكُمْ عَذَابٌ عَظِيمٌ ﴿٩٤﴾
95. And let-not purchase you^z by Allah's covenant a little/paltry price; verily only Allah has it^x (is) *khayron* (superior/worthier) for you^b en (if) you^c were (to) know. وَلَا تَشْتَرُوا بِعَهْدِ اللَّهِ ثَمَنًا قَلِيلًا إِنَّمَا عِنْدَ اللَّهِ هُوَ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ ﴿٩٥﴾
96. What you^b have depletes; and what Allah has remains; and surely [We] assuredly¹¹³ requite whom^r *ssabaro* (they had held on patiently) their recompense by *ahsa'ne*¹¹⁴ (perfecter and beautifuler) of what they^z were working. مَا عِنْدَكُمْ يَفْذُ وَمَا عِنْدَ اللَّهِ بَاقٍ وَلَنَجْزِيَنَ الَّذِينَ صَبَرُوا أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿٩٦﴾
97. Whoever [he] worked righteously of a male or a female, while he (is) a believer, then surely [We] assuredly¹¹⁵ enliven him a good^w life^w and surely [We] assuredly requite them their remuneration by *ahsa'ne*¹¹⁶ (perfecter and beautifuler) (of) what they^z were working. مَنْ عَمِلَ صَالِحًا مِّن ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهُ حَيَوةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿٩٧﴾
98. So if you^s read (*read is in the past tense*) The Qur'an, then *ista'edh*¹¹⁷ (let-[you^s] affirmably refuge) by Allah from the Satan, the *rajeeme* (the ever multitudinously stoned). فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿٩٨﴾
99. Verily he, not for him (is) an authority over whom^r believed they^z and on their Lord they^z trust. إِنَّهُ لَيْسَ لَهُ سُلْطَانٌ عَلَى الَّذِينَ آمَنُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٩٩﴾
100. Verily only his authority (is) over whom^r *yataw-allawnaho* (they^z take him for guardian as/ally/friend) and who^r they by him (are) *mushrekoona* (he-they who partner deities with Allah, he-polytheists). إِنَّمَا سُلْطَانُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ وَالَّذِينَ هُمْ بِهِ مُشْرِكُونَ ﴿١٠٠﴾
101. And if We interchanged an *Aya'tan*^w (Qur'anic statement) (in) place (of another) *Aya'ten*^w (=Aya'tan) and Allah (is) knowinger by what *younazzeelo* ([He] repetitively descends), said they^z: verily only you^s (are) a *mufta'ren* (crafter of lies for fraudulent end); rather most (of) them not know. وَإِذَا بَدَّلْنَا آيَةً مَّكَاتٍ آيَةٍ وَاللَّهُ أَعْلَمُ بِمَا يُبْرَأُ قَالُوا إِنَّمَا أَنْتَ مُفْتِرٌ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿١٠١﴾

¹¹² The word "إِتَّخَذَ" from "الِاتَّخَاذَ" which is "اِفْتَعَالَ" for "الِاتَّخَاذَ", as stated in لسان العرب; therefore, "إِتَّخَذَ" is always taking and making something of what was taken. Thus, it is not just the mere taking.

¹¹³ See footnote 111 above only here regarding لَنَجْزِيَنَ.

¹¹⁴ There is no English word for أَحْسَنَ = *ahsane*. Both words perfecter and beautifuler are in their adjective sense.

¹¹⁵ Ibid, only here for لَنَحْيِيَنَ and لَنَجْزِيَنَ respectively.

¹¹⁶ There is no English word for أَحْسَنَ = *ahsane*. Both words perfecter and beautifuler are in their adjective sense.

¹¹⁷ See the Lexicon attached to this Translation for the effect of the letter س when added to a word.

102. Let-say [you^r]: *nazzala* (repetitively descended) it^x *Roho-al-Qudis* (Arch Angel/Gabriel) from your^r Lord by the right,¹¹⁸ to firm whom^r believed they;^z and (it^x is) a *hudan* (divine-guidance) and a *bushra*^w (pleasant-tiding)^{w119} for the Muslims.

قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِنْ رَبِّكَ
بِالْحَقِّ لِيُثَبِّتَ الَّذِينَ آمَنُوا
وَهُدًى وَبُشْرَى لِلْمُسْلِمِينَ ﴿١٠٢﴾

103. And *laqad* (iteratively and affirmatively) [We] know verily they say they:^z verily only teaches him a human; tongue (of) which^x *yulhedona*¹²⁰ (bias-/deviously-incline they^z) to him (is) an *Aajami* (Non-Arabic), while this^x (diction of The Qur'an is) a tongue Arabic manifest.

وَلَقَدْ نَعْلَمُ أَنَّهُمْ يَقُولُونَ إِنَّمَا
يُعَلِّمُهُ بَشَرٌ لِّسَانُ الَّذِي
يُلْحِذُونَ إِلَيْهِ أَعْجَبِيْ وَهَذَا
لِّسَانٌ عَرَبِيٌّ مُّبِينٌ ﴿١٠٣﴾

104. Verily who^r not believe they^z by Allah's *Aya'te*^w (*Qur'anic statements*) Allah not *yahdey* (divinely-guides) them and for them (is) a painful torment.

إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ لَا
يَذَرُهُمْ اللَّهُ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٠٤﴾

105. Verily only *yafstarey* ([he] crafts a lie for fraudulent end) the untruth who^r not believe they^z by Allah's *Aya'te*^w (*Qur'anic statements*); and those, they (are) the liars.

إِنَّمَا يَفْتَرِي الْكَذِبَ الَّذِينَ لَا
يُؤْمِنُونَ بِآيَاتِ اللَّهِ وَأُولَئِكَ
هُمُ الْكَاذِبُونَ ﴿١٠٥﴾

106. Whoever [he] unbelieved by Allah from after his belief, except whom^p [he] (had been) coerced while his heart (is) tranquil by the belief; [and,] but who^p *sharaha* (he: opened/pleased/contented) by the unbelief a chest; then on them (is) a wrath from Allah and for them (is) a great torment.

مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ
إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ
بِالْإِيمَانِ وَلَكِنْ مَنْ شَرَحَ بِالْكُفْرِ
صَدْرًا فَلَيْسَ لَهُمْ عَذَابٌ مِنَ اللَّهِ
وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠٦﴾

107. *Tha'leka* (afar-that-it/that)^x (is) because verily they *istaba-bbo*¹²¹ (they^z: questingly liked/preferred) the life^w (of) this world^w over the Hereafter's,^w and verily Allah not *yahdey* (divinely-guides) the people, the unbelievers.

ذَٰلِكَ بِأَنَّهُمْ اسْتَحَبُّوا الْحَيَاةَ
الدُّنْيَا عَلَى الْآخِرَةِ وَأَنَّ اللَّهَ
لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿١٠٧﴾

108. Those (are) whom^r Allah stamped¹²² on their hearts, and their hearing, and their sights/insights and those (are) they the neglectors.

أُولَئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَى
قُلُوبِهِمْ وَسَمِعِهِمْ وَأَبْصَرِهِمْ
وَأُولَئِكَ هُمُ الْغَافِلُونَ ﴿١٠٨﴾

109. *La'jaram*¹²³ (inevitably-right), verily they in the Here-after^w they (are) the losers.

لَا جَرَمَ لَهُمْ فِي الْآخِرَةِ هُمْ
الْخَسِرُونَ ﴿١٠٩﴾

¹¹⁸ The word "right," means Allah's Speech, which is His Wisdom, i.e. real and true aright-guidance to all.

¹¹⁹ See the Lexicon attached to this Translation for *bashbara/youbashsharo/mubasheron*= *بَشَرًا يُبَشِّرُ*.

¹²⁰ The word "الحد" has many meanings, among them: *deviously inclined*, not just inclined.

¹²¹ See the Lexicon attached to this Translation for the effect of the letter *س* when added to a word.

¹²² The expression "stamped on their hearts" is an Arabic *tongue* expression meaning: their hearts are sealed so that they understand *not* and *nor* comes out of them any meritorious thing.

¹²³ The word "لا جرم" means *inevitably-right*. See *النَّاجِ*. To make the Arabic "لا" corresponds to the English counterpart "not" the "inevitable" is legitimately modified to "not-avoidable" and "rightly" is of course added to it to complete the meaning. Thus, "لا جرم" = "Not avoidable rightly" = inevitably right.

110. Afterwards verily your^t Lord, for whom^r emigrated they^z from after when they^z (*had been*) tested, afterwards *jahado*¹²⁴ (they^z exerted their utmost mental/physical and possessional efforts fighting/striving in Allah's cause) and *ssabaro* (they^z held on patiently); verily your^t Lord from after that (*is*) surely *Ghafooron* (iterative Forgiven), *Rabeemon* (iterative mercy Giver).

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ هَاجَرُوا مِنْ بَعْدِ مَا فُتِنُوا ثُمَّ جَاهَدُوا وَصَبَرُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَعَفُورٌ رَحِيمٌ ﴿١١٠﴾

111. Day *ta'tee*^w (*haps/comes*)^w each self^w arguing a'n (*regarding*) itself^w and (*to be*) fulfilled¹²⁵ each self^w what it^w worked while not they (*are*) *yodh'lamoon*¹²⁶ (*to be wronged they*^z).

يَوْمَ تَأْتِي كُلُّ نَفْسٍ تُجَادِلُ عَنْ نَفْسِهَا وَتُوَفَّى كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهُمْ لَا يُظْلَمُونَ ﴿١١١﴾

112. And struck Allah a parable/example: a village^w was^w *aa'menatan* (*in a state of secured self-safety*), tranquil-she^y (*it*^w); *ya'atee*^x (*appears/happens*)^x it^w its^w *rez'qo*^x (*provision/victuals for sustenance*)^x opulently from every place; so it^w unbelieved by Allah's boons^{w127} so Allah (*caused it*^w to) taste *lebasa* (*general occurrence involving everyone as if intimately wrapping around each*) the hunger and the fear¹²⁸ for what they^z were *yassna'ona*¹²⁹ (*carefully craft they*^z).

وَضَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ آمِنَةً مُطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا مِنْ كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعُمِ اللَّهِ فَأَذَاقَهَا اللَّهُ لِبَاسَ الْجُوعِ وَالْخَوْفِ بِمَا كَانُوا يَصْنَعُونَ ﴿١١٢﴾

113. And *laqad* (*verily, already and affirmatively*) came (*to*) them a messenger of them then denied him they^z so took them the torment while they (*were*) *dha'lemoon*¹³⁰ (*injustice-doers*).

وَلَقَدْ جَاءَهُمْ رَسُولٌ مِنْهُمْ فَكَذَّبُوهُ فَأَخَذَهُمُ الْعَذَابُ وَهُمْ ظَالِمُونَ ﴿١١٣﴾

114. So let-eat you^z of what Allah *razaqa* (*provided*) you^b goodly legitimate; and let-thank you^z (*for*) Allah's boon^{w131} *en* (*if*) you^c were *eyyaho*¹³² (*indeed exclusively Him*) worship you.^z

فَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَلًا طَيِّبًا وَاشْكُرُوا نِعْمَتَ اللَّهِ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ ﴿١١٤﴾

115. Verily only [*He*] forbad on you^b the carrion^w and the blood and swine's flesh and what (*had been*) invoked for other than Allah by it;^x so whomever

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخَنزِيرِ وَمَا أُهْلَ

¹²⁴ The word "Jahado" = "جاهدوا" = they earnestly exerted their utmost mental, physical, and possessional efforts fighting/striving in Allah's cause. However, the word "جاهد" is root word for "Jihad," which has several meanings: (1) stood fast to submit him/her self to Allah's criteria of prescription and proscriptions, i.e. according to the *Sharey'ah Law*; (2) fought in the cause of Allah; (3) fought to defend the personal honor, property, relatives, home, or fellow Muslim.

¹²⁵ The word "توفي" from "الوفاء" = "التمام," meaning gathering the last component of any obligation to make it a whole. Thus, "توفي" means had been endeavored and gathered the last part of an obligation and fully fulfilled it.

¹²⁶ The word "wronged" has myriads of meanings, among them: curtails or diminishes, as in this *Ayah*.

¹²⁷ See the *Lexicon* attached to this *Translation* for "ne'amah" ("boon").

¹²⁸ Some Arabic linguists said that: "الخوف" = "القتل." See *تاج العروس* and *اللسان*.

¹²⁹ The word "يصنعون" is rooted in the verb "صنع," which means (1) carefully chose, or (2) carefully crafted or tried to approach perfection in making of (anything) or upbringing of any human or animal.

¹³⁰ The "ظالمون" = "the injustice-doers," as "الظلم" = "injustice."

¹³¹ See the *Lexicon* attached to this *Translation* for "ne'amah" ("boon").

¹³² The word "إياه" = "أداة توكيد وحصر لضمير منصوب" = an article of intensity and exclusivity for an objective pronoun.

[be] (*had been*) coerced neither a *baghen* (*selfish envier/transgressor* [be]) nor an aggressor [be] so surely Allah (*is*) *Ghaforon* (*iterative Forgiver*) *Raheemon* (*multitudinous mercy Giver*).

لَعَبْرَ اللَّهِ بِهِ فَمَنْ أَصْطَرَّ عَيْرَ
بَاغٍ وَلَا عَادٍ فَإِنَّ اللَّهَ غَفُورٌ
رَحِيمٌ ﴿١١٥﴾

116. And let-not say you^z for what describe yourⁿ tongues the untruth, this (*is*) *halalon* (*sanctioned/legitimate*) and this (*is*) *baramon* (*forbidden/illegitimate*), to *taftarona* (*you^z craft a lie for fraudulent end*) on Allah the untruth; verily who^r *yaftarona* (*they^z craft a lie for fraudulent end*) on Allah the untruth not prosper they.^z

وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمْ
الْكَذِبَ هَذَا حَلَلٌ وَهَذَا حَرَامٌ
لِنَفْتَرُوا عَلَى اللَّهِ الْكَذِبَ إِنَّ الَّذِينَ
يَقْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ ﴿١١٦﴾

117. Little *mata'aon*¹³³ (*resource for a transitory worldly delight*) and for them (*is*) a painful torment.

مَتَاعٌ قَلِيلٌ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١١٧﴾

118. And on whom^r *bado*¹³⁴ (*they adopted the Jewish "law"/customs/repented*) We forbad what We narrated on you^g of before; and not We wronged¹³⁵ them; [and,] but they^z were wronging (*to*) their selves.^w

وَعَلَى الَّذِينَ هَادُوا حَرَمًا مَا قُصَصْنَا
عَلَيْكَ مِنْ قَبْلُ وَمَا ظَلَمْنَاهُمْ وَلَكِنْ
كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿١١٨﴾

119. Afterwards truly your^t Lord for whom^r worked they^z the ill by a *jahalaten*¹³⁶ (*acting ignorantly or incorrectly*), afterwards repented they^z from after *tha'leka* (*afar-that-it/that*)^x and reformed they^z verily your^t Lord from after it^w surely (*is*) *Ghaforon* (*iterative Forgiver*) *Raheemon* (*multitudinous mercy Giver*).

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ عَمِلُوا
السُّوْءَ بِجَهْلَةٍ ثُمَّ تَابُوا مِنْ بَعْدِ
ذَلِكَ وَأَصْلَحُوا إِنَّ رَبَّكَ مِنْ
بَعْدِهَا لَغَفُورٌ رَحِيمٌ ﴿١١٩﴾

120. Verily *Ebraheema* (*Abraham*) [was] an *Ummatan*^{w137} (*single believer in a community/possessed various traits found in a community*)^w *gha'netan* (*he-devotedly-obeyer/submitter/supplicant*) for Allah *haneefan*¹³⁸ (*soundly leaning* [be]) and not [be] was of the *mushbrekeena* (*he-they who partner deities with Allah/he-polytheist(s)*).

إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ
خَفِيًّا وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ ﴿١٢٠﴾

121. Thanker (*be*) for His boons;^{w139} *ejtabaha* ([He] *favorably*

شَاكِرًا لِأَنْعُمِهِ أَجَبْتَهُ

¹³³ The word “متاع”=“mata'aon” is rooted in the word “مَتَعَ”=“matta'a” with many meanings, among them: *resources of transitory worldly delight*. See *Lexicon* attached to this Translation for more elaboration.

¹³⁴ The word “bada” for the singular and “bado” for the plural, has three distinct Arabic meanings: (1) returned to the truth; (2) returned and repented; (3) entered into the “lan” (religion) of the Jews and adopted the Jewish customs. It is interesting that the Hebrew language does not have a word for “religion” *per se*, that is why they say: “lan,” that is they say the *Mosaic Law*, instead of *Mosaic religion*.

¹³⁵ See the *Lexicon* attached to this Translation for “ظالم”=“فاعل الظلم”=“injustice-doer” and “اَظْلَمَ”=“wronger.”

¹³⁶ The word “جهالة”=“jahalaten” is rooted in “جهل” meaning: (1) was ignorant of, (2) believed in some thing contrary to reality, (3) did some-thing not correct. So the “jahalaten” is *acting ignorantly or incorrectly*.

¹³⁷ That means, and Allah knows best, *Ebraheem* (*Abraham*) (1) was the single believer in a whole community (or a nation) or (2) as an individual exhibited the traits of a whole people.

¹³⁸ The word “حنيفاً”=“ميلاً” in this *Ayah* is a predicate construct (for كان), hence “incliner/soundly leaning [be]. See *اعراب القرآن، لمحمود صافي*. The “inclining/leaning” is to the sound religion or faith of *Ibraheem's* (*Abraham's*); as he inclined/leaned away from his people's faith which was based on multiple idols' worships.

¹³⁹ See the *Lexicon* attached to this Translation for “ne'amah” (“boon”).

and directly selected) him and [He] divinely-guided him to a *Sseratten* (specific and a single path) straight.

وَهَدَاهُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٢١﴾

122. And *aa'taynaho* (We accorded him) in the world^w a *hasanatan*^w (meritorious-deed)^w and verily he (is) in the Hereafter^w certainly of the *ssa'lebeena* (righteous-people).

وَعَايَنَهُ فِي الدُّنْيَا حَسَنَةً وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ ﴿١٢٢﴾

123. Afterwards We revealed¹⁴⁰ to you^g that *ettabe'a* (let-closely-follow [you^s]) *Ebraheema's* (Abraham's) sect^w-/faith^w *haneefan*¹⁴¹ (soundly-inclined [he]) and not [was] [he] of the *mushbrekeena* (he-they who partner deities with Allah/he-polytheists).

ثُمَّ أُوحِيَآ إِلَيْكَ أَنْ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٢٣﴾

124. Verily only (had been) made the Sabbath on whom^r differed they^z in it^x and that your^t Lord surely rules among them 'The *Qeyamatey's*^w (Judgment's) Day^x in what they^z were in it^x differing.

إِنَّمَا جُعِلَ السَّبْتُ عَلَى الَّذِينَ اخْتَلَفُوا فِيهِ وَإِنَّ رَبَّكَ لَيَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَمَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿١٢٤﴾

125. Let-invite [you^s] to your^t Lord's path by the *bek-ma'te*^{w142} (wisdom)^w and the exhortation^{w143} [the] *hasa-natey*^w (meritorious-deed);^w and let-argue [you^s] (with) them by which^u it^w (is) *ahsa'no*¹⁴⁴ (perfecter and beautifuler); verily your^t Lord: He (is) knowinger by whom^p [he] strayed a'n (off) His path and He (is) knowinger by the *muhtadeena*¹⁴⁵ (they who become divinely-guided).

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجِدِّ لَهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿١٢٥﴾

126. And *en* (if) you^c retaliated then let-retaliate you^z by like what you^c (had been) retaliated by it,^x and *la'en* (indeed if) *ssabartom* (held on patiently you^c) surely it^x (is) *khayron* (choicer/superior/worthier) for the *ssa'bereena* (people of patience).

وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ وَلَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ لِلصَّابِرِينَ ﴿١٢٦﴾

127. And *issber* (let-hold on patiently [you^s]) and not your^t patience except by Allah; and let-not sadden [you^s] on them and let-not *tako*¹⁴⁶ (be [you^s]) in constriction of what they^z machinate.

وَأَصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللَّهِ وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُ فِي ضَيْقٍ مِمَّا يَمْكُرُونَ ﴿١٢٧﴾

128. Verily Allah (is) with whom^r *ettaqaw* (they^r had reverentially guarded not to displease Allah) and whom^r (are) benefactors.

إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ ﴿١٢٨﴾

¹⁴⁰ The word “أوحى” denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded); and “الوحي” is fire or king. See **اللسان**.

¹⁴¹ See footnote 138 above regarding “حنيفاً”.

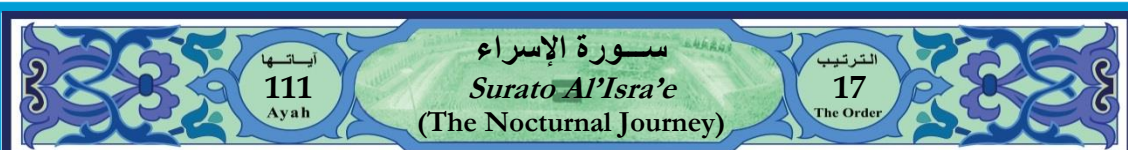
¹⁴² See the *Lexicon* attached to this Translation for “bekma.”

¹⁴³ The word “موعظة” rooted in “وعظ” = “exhorted” or “admonished,” could mean: exhortation or admonition.

¹⁴⁴ There is no English word for أحسن = *ahsane*. Both words *perfecter* and *beautifuler* are in their adjective sense.

¹⁴⁵ See the *Lexicon* attached to this Translation for “muhtadee” and its plural “muhtadoon”/ “muhtadeen. +

¹⁴⁶ *Tako*=*ta'kon*, shortened for resoluteness and assertiveness.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me (The iterative Mercy Giver)*

1. *Subhana*¹ (hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of Allah) Who asra ([He] nocturnally-ambulated/journeyed) by abdebe² (His slave) nightly³ from The Sacred The Mosque to The Mosque The Aqssa (Uttermost), which^x We blessed around it^x to show him [We] of Our Aya'te^w (miracles); Verily He, He (is) The Sameeo⁴ (The Acute-Hearer-/The Enabler of others to hear/favorable Answerer to prayer), The Basseeron (keenly: Seer/Omniscient).
سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا الَّذِي بَنَيْنَا حَوْلَهُ لَنُرِيَهُ مِنَّا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ ﴿١﴾
2. And aa'tayna (We accorded) Mosa (Moses) the book^x and We made it^x a divine-guidance for Israel's sons that not tattakbetho⁵ (you^z take and presume) of lesser than/without Me a custodian.
وَأَاتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَاهُ هُدًى لِّبَنِي إِسْرَءِيلَ أَلَّا تَتَّخِذُوا مِن دُونِي وَكِيلًا ﴿٢﴾
3. Progeny^{w6} of whom^p We carried with Nooben (Noah); verily he [was] an abdan (submitter/worshipper/slave) shakoran (multitudinous thanker).
ذُرِّيَّتَهُ مِمَّنْ حَمَلْنَا مَعَ نُوحٍ إِنَّهُ كَانَ عَبْدًا شَكُورًا ﴿٣﴾
4. And We judged/informed⁷ to Israel's sons in the book, surely assuredly⁸ you^z (shall) corrupt in the Earth^w twice; and surely assuredly you^z (shall) overtop, a big overtopping.⁹
وَقَضَيْنَا إِلَىٰ بَنِي إِسْرَءِيلَ فِي الْكِتَابِ لُتَفْسِدُنَّ فِي الْأَرْضِ مَرَّتَيْنِ وَلَتَعْلُنَّ عُلُوًّا كَبِيرًا ﴿٤﴾

¹ The word "subhana" = "سبحان" has no English equivalent. Wherever this word, or its grammatical inflections (such as "سبحانك" or "سبحانه") occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus Allah is hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness. So, we can render "subhana" = "سبحان" concept by saying: hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him.

² The word "abdebe" = "His slave," the denotation of the word "slave" is vastly paradoxical with respect to Allah vis-à-vis the humans. See the Lexicon attached to this Translation for an elaboration.

³ The word "أسرى و سرى؛ و قيل أن أسرى من أول الليل و سرى من آخره" means night-journeying. And the additional "nightly" = "ليلاً على التكرير و الظرفية" is adverbial for emphasis and partialness, i.e. part of the night.

⁴ "السميع" = The Same'o and "البصير" = The Basseero are two of multiple names of Allah, as stated above.

⁵ The word "اتخذ" from "الإتخاذ" which is "إفتعال" for "الاتخاذ", as stated in لسان العرب therefore, "اتخذ" is always taking and making/presuming some-thing of what was taken. Thus, it is not just the mere taking.

⁶ The word "ذرية" linguistically has double meaning: (1) ancestry or (2) progeny. See اللسان. Clearly in this context progeny is what applies, as the Ayah addresses a people and reminding them about this fact. Also the word progeny is both plural and singular or progenies; clearly here it is the descendants which are in reference.

⁷ The Arabic word "قضى" = judged, has many distinctly different meanings, among them: informed, applicable here.

⁸ The "ل" in "لتعفن" is a juratory "ل" = "قسم" amounting to = "التاكيد", i.e. affirmation, expressed by "assuredly"

⁹ Some say that the "ل" in both "لتفسدن" and "لتعفن" is "ل" = "قسم مضمرة" = hidden pronoun for oath. See الطبري.

5. So *edba* (*when/if*) came appointment (*of the*) first^w (*of*) [them both] We (*will have*) missioned¹⁰ over you^b *ebadan* (*worshippers/submitters/slaves*) for Us possessors (*of*) severe *ba'a'sen* (*warfare*) then *jaso* (*ravaged/iteratively searched for extermination they*) midst/through¹¹ the homes;^{w12} and (*such*) [was] a promise *mufoola*¹³ (*a matter inevitably done/fulfilled*).
 فَإِذَا جَاءَ وَعَدُ أُولَٰئِهِمَا بَعَثْنَا عَلَيْكُمْ عِبَادًا لَّنَا أُولِي بَأْسٍ شَدِيدٍ فَجَاسُوا خِلَالَ الدِّيَارِ وَكَانَ وَعْدًا مَّفْعُولًا ﴿٥﴾
6. Afterwards (*will have*) *radadna*¹⁴ (*We forthwith-returned*) for you^b the recurrence^w on them and We (*will have*) supplied you^b by possessions and sons and We (*will have*) made you^b more *na'feera*¹⁵ (*preparedness in numbers and succorers mobilizing*).
 ثُمَّ رَدَدْنَا لَكُمُ الْكَرَّةَ عَلَيْهِمْ وَأَمْدَدْنَاكُمْ بِأَمْوَالٍ وَبَنِينَ وَجَعَلْنَاكُمْ أَكْثَرَ نَفِيرًا ﴿٦﴾
7. *En* (*if*) *absantom* ([*you*^c] rendered meritorious-deeds/says) *absantom* for yourⁿ selves^w and *en* offended you^c so (*is*) then for it;^w then *edba* (*when/if*) comes promise (*of*) the other^w to displease they^z yourⁿ faces¹⁶ and to enter they^z The Mosque just-as they^z entered it^x first [once^w]; and to *youtabbero* (*they^z ruin/damage*) what they^z overtopped¹⁷ (*overrode/conquered*) *tatbera*¹⁸ (*an utter-bane/damage*).
 إِنَّ أَحْسَنَكُمْ أَحْسَنُكُمْ لِأَنْفُسِكُمْ وَإِنْ أَسَأْتُمْ فَلَهَا فَإِذَا جَاءَ وَعَدُ الْآخِرَةِ لِيَسْتَوْفُوا وَجُوهَكُمْ وَلِيَدْخُلُوا الْمَسْجِدَ كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ وَلِيُتَبَرُوا مَا عَلَوْا تَنْبِيرًا ﴿٧﴾
8. *Asa* (*craving a deed beyond one's means that/may*) [*it*^x] yourⁿ Lord to *yarhama* (*mercy-give*) you^b and *en* (*if*) reverted you^c We revert; and We made Hell^w for the unbelievers a prison/a mat.¹⁹
 عَسَىٰ رَبُّكُمْ أَنْ يَرْحَمَكُمُ وَلَٰئِنْ عُدْتُمْ عَدًّا وَجَعَلْنَا جَهَنَّمَ لِلْكَافِرِينَ حَصِيرًا ﴿٨﴾
9. Verily this^x [The] Qur'an^x *yahdey* (*divinely-guides*) to which^u it^w (*is*) upright-straighter and *youbashsher* ([*it*^x] tells pleasant tidings) (*to*) the believers who^r they^z work the righteous works^w that for them (*is*) a big remuneration.
 إِنَّ هَٰذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا ﴿٩﴾

¹⁰ The word “بعث” carries several meanings, among them: *sent, missioned, resurrected, awoken, and prompted*.

¹¹ The word “خلال” means “among” or “midst,” see اللسان.

¹² That is *your* homes^w.

¹³ The word “mufoola”= “مفعولا,” is singular, masculine objective noun, meaning: *it inevitably, indeed to be carried out.*”

¹⁴ The word “radadna” is rooted in “رد,” meaning “forthwith-returned,” based on the *Ayah*: “And when (had) been greeted you^r by a greeting^w, then you^r greet by better than it^w or you^r forthwith-return it^w” (S4: 86). Also one should bear in mind that a “day” “by Allah’s rule” is equivalent to one thousand-years of our reckoning, as stated by the *Ayah*: “and verily a day *enda* (by Rule of) your^r Lord (is) like a thousand-year of what you^r reckon.” (S22: 47).

¹⁵ The word “nafeera” has many meanings, among them, it’s a “مصدر” = *infinitive noun*, perhaps for *intensity*: and “انصارا” i.e. *numerous peoples mobilizing in preparedness for succoring in war or war-status-condition for a cause or a group*. See التاج. So perhaps, and Allah knows best, the influence of World Zionism since early 20th Century to the present (2006) is a good example, as such influence penetrates most “decision-making bodies” throughout the world in support of its *unfair and vile* causes. See إعراب القرآن، لمحمود صافي، and كتب التفسير.

¹⁶ The word “وجوهكم” in “وجوهكم” has many meanings, among them: your chieftains, or your notables or leaders among you. And if that happens to such people in any community then the rest clearly are worsted or bested. See الراغب والهادي.

¹⁷ The word “علوا” means *they overtop* as “علا” means: *overtop, conquered and prevailed upon*. لسان العرب.

¹⁸ The word “تتبرأ” is an *infinitive noun*, for *intensity* for being *repetitive and utter*. So, “utter smashing” or utter damage.

¹⁹ The word “حصيرا” could also mean a “mat.”

10. And verily who^r they^z believe not by the Here-
after^w We prepared for them a painful torment. وَأَنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا ﴿١٠﴾
11. And prays/invokes the mankind by the evil his
pray/invocation by the *khayre* (goodness/worthiness/
desirables) and [was] the mankind hasty. وَيَدْعُ الْإِنْسَانُ بِالشَّرِّ دُعَاءَهُ بِالْخَيْرِ
وَكَانَ الْإِنْسَانُ مَجْهُولًا ﴿١١﴾
12. And We made the night and the *naha're* (between
sunrise and sunset) a twain *Aya'ta*^w (miracle/sign/proof),
then We erased the night's *Aya'ta*^w and made We
the *naha're* *Aya'ta*^w *mubssseratan*^w (discernment-enabler)^w
to *tabtagho*²⁰ (you^z earnestly-quest) munificence from
yourⁿ Lord and to know you^z the years^w number
and the reckoning; and each thing expounded it^x
We *tafsseelan*²¹ (detailed-expounding). وَجَعَلْنَا اللَّيْلَ وَالنَّهَارَ آيَاتَيْنِ فَمَحَوْنَا
آيَةَ اللَّيْلِ وَجَعَلْنَا آيَةَ النَّهَارِ
مُبْصِرَةً لِّتَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ
وَلِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابِ
وَكُلُّ شَيْءٍ فَصَلَّنَاهُ تَفْصِيلًا ﴿١٢﴾
13. And each mankind We bounded him his omen in
his neck^w and *nokhrejo* ([We] produce/emerge) for him
The *Qeyamatey's*^w (Judgment's) Day^x a book^x [he] finds
it^x *manshoora* (that which is spread, i.e. unfolded). وَكُلِّ إِنْسَانٍ أَلْزَمْنَاهُ طَائِرَهُ فِي
عُنُقِهِ وَنُخْرِجُ لَهُ يَوْمَ الْقِيَمَةِ كِتَابًا
يَلْقَاهُ مَنشُورًا ﴿١٣﴾
14. Let-read [you^s] your^t book, sufficed by your^t self^w
today on you^g *Haseeban* (Meticulous Reckoner). اقْرَأْ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ
حَسِيبًا ﴿١٤﴾
15. Whoever *ehtada* (he became divinely-guided), so verily
only *yahtadey* (he becomes divinely-guided) for himself^w
and whoever [he] strayed then verily only [he]
strays on it;^w and not *ta'zero* (ill-burdens/sins/offends)
a *wa'zeyraton* (she-ill-burden-bearer/she-sinner/she-offender)
another's *wezra* (an ill-burden/ sin/ offense),²² and were
not We (are) tormentors until [We] mission²³ a messenger. مَنْ أَهْتَدَىٰ فَأَنَّمَا يَهْتَدِي لِنَفْسِهِ
وَمَنْ ضَلَّ فَلَا تَلْمَازَ لَهُ وَلَا نَزِرُ
وَزْرَةٍ وَزَرَ أُخْرَىٰ وَمَا كُنَّا مُعَذِّبِينَ
حَتَّىٰ نَبْعَثَ رَسُولًا ﴿١٥﴾
16. And if We wanted to perish a village^w We
commanded its^w affluents then *fa'saga*²⁴ (they^z rebelled
vis-à-vis Allah's command) in it^w so righted on it^w the
say, so We destroyed it^w *tedmeeran*²⁵ (utter-destruction). وَإِذَا أَرَدْنَا أَنْ نُهْلِكَ قَرْيَةً أَمَرْنَا
مُتْرَفِيهَا فَفَسَقُوا فِيهَا فَحَقَّ عَلَيْهَا الْقَوْلُ
فدَمَّرْنَاهَا تَدْمِيرًا ﴿١٦﴾

²⁰ The word "ابْتَغَىٰ" = "طَلَبَ حَثِيثًا" meaning: earnestly quested.

²¹ The word "تَفْصِيلًا" = "اسْمُ مَصْدَرٍ" that is an unrestricted objective noun indicating intensity or emphasis of the nature of the act of that verb itself. In this case expressing intensity of the "expounding," hence detailed is prefixed to attain this intensity.

²² The word "وَزَرَ" = *we'zr* means: heavy: burden/sin/offense. Translated parenthetically here as "heavy: burden/sin/offense" as it is a heavy: burden which impedes, unless properly handled. It is potentially a sin or an offense for a "وَزِيرٌ" = *vizier* because he carries the heavy burden of the King to administer the affairs charged to him. And the vizier's responsibility is so enormous that if he makes a mistake, intended or not, it could be fatal to him and others. Thus, I chose to further qualify "burden" by the word "ill" as such qualification really and truly best approximate the seriousness of such a burden in reference. See اللسان.

²³ See footnote 10 above regarding بَعَثَ.

²⁴ See the Lexicon attached to this Translation for the word *faseoonn* = "الْفَاسِقُونَ." for elaboration.

²⁵ In this case "utter" is used to intensify destruction.

17. And how-many²⁶ We perished of the generations of after *Noohen* (*Noah*) and sufficed by your^t Lord by His *eba'de's* (*worshippers/ submitters/ slaves*)'s offenses Proficient, *Basseeran* (*keenly: Seer/ Omniscient*).
وَكَمْ أَهْلَكْنَا مِنَ الْقُرُونِ مِنْ بَعْدِ نُوحٍ وَكَفَىٰ رِبِّكَ بِذُنُوبِ عِبَادِهِ خَبِيرًا بَصِيرًا ﴿١٧﴾

18. Whoever [*he*] [*was*] wanting the Hastener^{w27} We hastened for him in it^w what [*We*] will for whom^p [*We*] want; afterwards We made for him Hell^w *yassla*²⁸ (*[he] shall be broiled on/ by*) it^w *mathmooman*²⁹ (*he who is despised*) *madhooran*³⁰ (*he who is driven-away from Allah's mercy/ he who is reprobated*).
مَنْ كَانَ يُرِيدُ الْعَاجِلَةَ عَجَلْنَا لَهُ فِيهَا مَا نَشَاءُ لِمنْ يُرِيدُ ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ يَصْلَاهَا مَذْمُومًا مَدْحُورًا ﴿١٨﴾

19. And whoever [*he*] wanted the Hereafter^w and [*he*] endeavored³¹ for it^w its^w endeavor while he (*is*) a believer, so those, [*was*] their endeavor *mashkora*³² (*it^w that which is being thanked*).
وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَىٰ لَهَا سَعِيهَا وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ كَانَ سَعِيهِمْ مَشْكُورًا ﴿١٩﴾

20. Each [*We*] supply these and these (*are*) of your^t Lord's giving; and not [*was*] your^t Lord's giving *mahdhoran*³³ (*that which is restricted*).
كُلًّا نُمِدُّ هَؤُلَاءِ وَهَؤُلَاءِ مِنْ عَطَاءِ رَبِّكَ وَمَا كَانَ عَطَاءُ رَبِّكَ مَحْظُورًا ﴿٢٠﴾

21. Let-look [*you*^s] how favored/preferred We some (*of*) them over some; while surely the Hereafter^w (*is*) bigger ranks^w and bigger *tafdhelan* (*favor/ preferment*).
أَنْظِرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ وَلَِّلْآخِرَةِ أَكْبَرُ دَرَجَاتٍ وَأَكْبَرُ تَفْضِيلًا ﴿٢١﴾

22. And let-not make [*you*^s] with Allah another *elahan* (*a deity*) then [*you*^s] sit *mathmooman* (*he who is dispraised*) *makbthola*³⁴ (*he who is disappointed*).
لَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَقْعَدَ مَذْمُومًا مَخْذُولًا ﴿٢٢﴾

23. And judged your^t Lord that not worship you^z except *eyyaho*³⁵ (*indeed exclusively Him*) and by both the begetters (*parents*) *ehsan* (*meritorious deed*); either assuredly reaches *endaka* (*with you/ at your custody*) the agedness an *ahado*³⁶ (*a lone/ any-one*) (*of*)
وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ

²⁶ The word “**كَمْ**” is an *interrogative exclamatory particle*, meaning: “*how-many*,” “*how-much*,” “*how-long*.”

²⁷ That is, this world goes rather *fast* and after all it is *transitory* pomp. In Arabic “world” is a *feminine gender*.

²⁸ The word "يصلى" *transliterated* "yassla" here for lack of a properly corresponding word in English, means *broil simultaneously from all sides*, as if the entire body is *immersed* in the intensely kindled Fire.

²⁹ The word “*mathmooman*”= “مذموما” is a *masculine, singular, objective noun*, no English equivalent for it.

³⁰ The word “*madbooran*”= “مدحور” is a *masculine, singular, objective noun*, no English equivalent for it.

³¹ The word “سعى” has *several* meanings, depending on the context: (1) “بمعى عدا دون الشّد” i.e. strode = walking with long steps, especially in a hasty or vigorous way; (2) “بمعى مشى أو مضى” i.e. treaded = walk on, over, or along; (3) “عمل باجتهاد,” = endeavored, i.e. *he made conscientious or concerted effort toward an end, as in this context*; (4) “بمعى قصد” intentionally treaded. When “سعى” in the sense of “striding” it is made transitive by “إلى” and when it is in the sense of “work” then it is made transitive by “الأم.” See اللسان, and الصائر.

³² The word “مشكوراً” is an *objective noun* for which there is *no* English equivalent *per se*.

³³ The word “مَحْظُورًا” is an *objective noun* for which there is *no* English equivalent *per se*.

³⁴ The word “مخدولا” is an *objective noun* for which there is *no* English equivalent *per se*.

³⁵ The word “إياه” = “أداة تأكيد لضمير منصوب” = an article of *intensity* for an *objective pronoun*.

³⁶ See the *Lexicon* attached to this *Translation* regarding “أحد.”

them both or [them] both, then let-not say [you^s] for them both: fie; and let-not [you^s] scold them both; and let-say [you^s] for them both a say-karee'man (soft/pleasing, bounteous, and ennobling).

كِلَاهُمَا فَلَا تَقُلْ لَّهُمَا أُفٍّ وَلَا
نَهَرَهُمَا وَقُلْ لَهُمَا قَوْلًا
كَرِيمًا ﴿٢٣﴾

24. And let-lower [you^s] for them both, the wing (of) humility³⁷ of the mercy^w and let-say [you^s]: my Lord erham (mercy-give) them both just-as both reared me (when I was) a little.

وَأَخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ
الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا
رَبَّيْنِي صَغِيرًا ﴿٢٤﴾

25. Yourⁿ Lord (is) knowinger by what (is) in yourⁿ selves;^w en (if) you^z be ssa'lebeena (righteous-people), then verily He [was] for the anwabeena (iterative repenters) Ghafooran (iterative Forgiver).

رَبُّكُمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ إِن
تَكُونُوا صَالِحِينَ فَإِنَّهُ كَانَ
لِالْأَوَّيْبِ عَفُوًّا ﴿٢٥﴾

26. And eetey (let-accord [you^s]) the kin-possessor his right and (too) the meskeena (not having sufficient material possessions) and son (of) the path (the wayfarer); and let-not squander [you^s] an utter³⁸ squander.

وَأَتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ
وَابْنَ السَّبِيلِ وَلَا تُبَذِّرْ تَبْذِيرًا ﴿٢٦﴾

27. Verily the squanderers they^z were the Satans' brothers and the Satan [was] for his Lord kafooran³⁹ (iteratively ingrate/unbeliever).

إِنَّ الْمُبَذِّرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ
وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا ﴿٢٧﴾

28. And if [you^s] assuredly shun a'n (off) them ebegha'a (earnest-quest) a mercy^{w40} from your^t Lord [you^s] hope (for) it; then let say [you^s] for them say may'soran (facile).

وَأِمَّا تُعْرِضَنَّ عَنْهُمْ أَبْغَاءَ رَحْمَةٍ مِّن
رَّبِّكَ تَرْجُوهَا فَقُلْ لَهُمْ قَوْلًا مَّيْسُورًا ﴿٢٨﴾

29. And let-not make [you^s] your^t hand^w fettered to your^t neck^w and let-not tabsott (swell/outstretch) 3it^w [you^s] all the bastte (swelling/out-stretching), then [you^s] sit maloo-man (he who is dispraised/despised) mahsooran⁴¹ (he who is: cringer/in ardent contrition).

وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ
وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ
مُلُومًا مَّحْسُورًا ﴿٢٩﴾

30. Verily your^t Lord, yabsotto ([He] swells/expands) the rez'qa^x (provision/victuals for sustenance)^x for whom^p [He] wills and [He] constricts; verily He [was] by His eba'de (worshippers/submitters/slaves) Proficient Baseeran (keenly: Seer/Omniscient).

إِنَّ رَبَّكَ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ
وَيَقْدِرُ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا ﴿٣٠﴾

31. And let-not you^z kill yourⁿ children (because of)

وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةً إِمَّا نَحْنُ

³⁷ What a lofty, elegant, and eloquent expression is: "the wing of humility of the mercy." It's your side of ease, leniency, kindness and servileness towards the begetter-parents who had begotten and reared you.

³⁸ The word "تَبْذِيرًا" is the infinitive noun of "يَبْذِرُ" and so the word "utter" is used to indicate such intensification.

³⁹ The word "كَافُورٌ" is masculine noun, denying Allah's multiple favors, i.e. he is a multitudinous ingrate/unbeliever.

⁴⁰ The word "رَحْمَةً" has many meanings, among them here is: wished for provision="رِزْقٌ". See الطبري.

⁴¹ The word "حَسْرَةً" is "أشد الندم", see التاج. Thus we qualify the word "contrition" by ardent to indicate such strength of contrition.

khashya'te (reverent-fear^w) (of) impoverishment; We provide them and *eyyakum*⁴² (indeed including you^b); verily their killing [was] a big wrongdoing. ﴿٣١﴾

32. And let-not you^z near the adultery;^x verily it^x [was] a profanity^{w43} and fouled a path (*it^w is*). ﴿٣٢﴾

33. And let-not kill you^z the self,^w which^u Allah hallowed-/forbade, except by the right; and whom^p [he] (*had been*) killed unjustly, then *qad* (*already and affirmatively*) We made for his guardian an authority,⁴⁴ so let-not *yus'ref* ([he] exceeds/squander) in the killing; verily he [was] *manssoora* (*he stands succored*). ﴿٣٣﴾

34. And let-not near you^z the orphan's possession except by which^u [it^w] (*is*) *absa'no*⁴⁵ (*perfecter and beautifuler*) until attains [he] his *ashud*⁴⁶ (*prime/full mental and physical strengths*); and you^z fulfill⁴⁷ by the covenant; verily the covenant [was] *masola*⁴⁸ (*that which is to be questioned about*). ﴿٣٤﴾

35. And let-fulfill⁴⁹ you^z the measure if you^z measured and let-weigh you^z by the *qesttas* (*rendering absolute balance/post removal of injustice*) the straight; *tha'leka* (*afar-that-it/that*)^x (*is*) *khayron* (*choicer/superior/worthier*) and *absa'no*⁵⁰ (*perfecter and beautifuler*) *ta'awee'la* (*ultimate becoming*). ﴿٣٥﴾

36. And let-not *ta'gfo*⁵¹ ([you^s] judge by perspicacity and presumption) what (*is*) not for you^g by it^x knowledge; verily the hearing and the sight and the *foaa'da* (*heart/mind*), all those, [he] [was] *a'n* (*regarding*) it^x *masola*⁵² (*that which is to be questioned about*). ﴿٣٦﴾

37. And let-not walk [you^s] in the land^w struttingly; verily you^g never *takhrega*⁵³ (*you^s perforate/horizontally*) ﴿٣٧﴾

⁴² The word "إِنِّي،" = "إداة تأكيد لضمير منصوب" = an article of intensity for an objective pronoun.

⁴³ The word "فاحشة" = "profanity" means vulgar or irreverent say or action, i.e. excess of ugliness in statement or action by an entity, a person or a group, or any of Allah's proscriptions. Some-times the word "فاحشة" or "الفاحشة" is euphemistically used to mean adultery or fornication or homosexuality, as in this context.

⁴⁴ The power means an authority over the wronger to either demand "qesas," that is receiving "blood money," exacting retribution, to slay the wronger, or extend forgiveness to the wronger.

⁴⁵ There is no English word for أحسن = *absane*. Both words perfecter and beautifuler are in their adjective sense.

⁴⁶ The word "ashudab" = "أشده" translated as [his "prime, full strength"] = reached the ideal age of physical and mental strengths.

⁴⁷ The word "أوفوا" from "الوفاء" = "التمام" meaning gathering the last component of any obligation to make it a whole. So, "أوفوا" means you endeavor and gather the last part of an obligation and fulfill it.

⁴⁸ The covenant is to be questioned in *censure* to its breaker, just like the "she-neonate" gets to be questioned why was she killed (S81:8), as she was not at fault at all but her killer certainly is.

⁴⁹ See footnote 47 above regarding fulfill.

⁵⁰ There is no English word for أحسن = *absane*. Both words perfecter and beautifuler are in their adjective sense.

⁵¹ The word "تقف" = "تحكم بالقيافة و الظن" i.e. you judge by perspicacity and presumption. See الراغب.

⁵² That is Allah shall question all those senses and the heart regarding what each did, if it was not supposed to do.

⁵³ The word "خرق" in "تخرق" has several meanings, among them: perforated it by making deep and large hole =

cross to its end) the Earth^w and never reach [you^s] the mountains tallness.⁵⁴ طَوَّلَا ۝٧٧

38. All *tha'leka* (*afar-that-it/*)^x [was] its^x ill/misdeed *enda* (*by Rule of*) your^t Lord *makeruban*⁵⁵ (*that which is disliked*). مَكْرُوهًا ۝٧٨

39. *Tha'leka* (*afar-that-it/that*)^x (*is*) of what revealed⁵⁶ to you^g your^t Lord of the *hekma'tey*^{w57} (*wisdom*);^w and let-not make [you^s] with Allah another *elaban* (*a deity*), then [you^s] (*be*) cast in Hell^w *malooman* (*he who is dispraised*) *mad'hooran*⁵⁸ (*he who is banished*). فَلَنَقُيَ فِي جَهَنَّمَ مَلُومًا مَّدْحُورًا ۝٧٩

40. Has then *assfa*⁵⁹ ([He] *preferentially appropriated*) you^b yourⁿ Lord by the sons and *ittakbatha*⁶⁰ (*He took and made*) of the angels females; verily you^z surely say a great say.⁶¹ عَظِيمًا ۝٨٠

41. And *laqad* (*verily, already and affirmatively*) We variegated in this, The Qur'an^x to *yadhbakkaro* (*repetitively-remind*)^z and not [*it*^x] augments them except an aversion. وَمَا يَزِيدُهُمْ إِلَّا نُفُورًا ۝٨١

42. Let-say [you^s]: if [was] with Him *aa'lebaton*^w (*deities*), just-as they^z say, then surely (*would have*) *ebtagho*⁶² (*they^z earnestly-quested*) to The *Arshe*⁶³ (*Throne of King-ship*) possessor a path.⁶⁴ لَا تَبْغُوا إِلَىٰ ذِي الْعَرْشِ سَبِيلًا ۝٨٢

43. *Subhana*⁶⁵ (*Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of*) Him and *ta'aala* (*ever elevated*) سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يَقُولُونَ عُلُوًّا

= in it to the other end, or cross it all along to its end. See الهادي والبصائر. I cannot find a suitable word in English for "خَرَقَ," among words such as: bore, perforated, pierced, and all such synonyms.

⁵⁴ That is never you reach in height or might of the mountains.

⁵⁵ The word "مَكْرُوهًا" is a singular, masculine, objective noun = "اسم مفعول." And "مَكْرُوهًا" is not an adjective, to say "dislikeable," so for such a word there is no English equivalent *per se*. See اعراب القرآن، لمحمود صافي.

⁵⁶ The word "أَوْحَى" denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded); and "الوحي" is fire or king. See اللسان..

⁵⁷ See the Lexicon attached to this Translation for "bekma."

⁵⁸ The word "مَدْحُورًا" is a singular, masculine, objective noun for which there is no English equivalent *per se*.

⁵⁹ The word "أَصْفَى" in "أَصْفَاكُم" means: [He] preferentially appropriated, i.e. favorably individualized.

⁶⁰ The word "إِتَّخَذَ" from "الِاتِّخَاذِ" which is "إِفْتَعَالٌ" for "الِاتِّخَاذِ," as stated in لسان العرب; therefore, "إِتَّخَذَ" is always taking and making and presuming some-thing about what was taken. Thus, it is not just the mere taking.

⁶¹ That is with respect to sin, i.e. a great sinful say.

⁶² The word "إِبْتَغَى" = "طَلَبَ حَثِيثًا" meaning: earnestly quested.

⁶³ See the Lexicon attached to this Translation for more elaboration on this wondrous word.

⁶⁴ That is a "path" to either "please" Him or "depose" Him and take The Throne for themselves.

⁶⁵ The word "subhana" = "سُبْحَانَهُ" has no English equivalent. The word is made up of two parts: "subhana" and the pronoun "ho" = "Him." Wherever the word "subhana," or its associates/inflections (such as "سُبْحَانَ" or "سُبْحَانُكَ") occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus deserving the utmost solemn consecration for His divine uniqueness. So, we can render "subhana" = "سُبْحَانُ" concept by saying: Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of Him).

[He] *amma* (regarding) what they^z say *olowan* (elevation-/loftiness) *Ka'beeran*^x (Big/ Vast).

كَبِيرًا ١٢

44. *Tosabbeho*⁶⁶ (say: “*subhana Allah*”) for Him the Heavens^w [the] seven and the Earth^w and who^p (are) in them^y and *en* (not) of a thing except *yousabbeho* (says: *subhan Allah*) [it^x]⁶⁷ by His praise, [and] but not understand you^z their *tasbeeha* (their saying *subhana Allah*); verily He [was] Forbearer, *Ghafooran* (iterative Forgiver).

نَسِجُ لَهُ السَّمَوَاتِ السَّعِ وَالْأَرْضُ
وَمَنْ فِيهِنَّ وَإِنْ مِنْ شَيْءٍ إِلَّا يُسِجُ
بِحَمْدِهِ وَلَكِنْ لَا نفَقَهُونَ تَسْبِيحَهُمْ
إِنَّهُ كَانَ حَلِيمًا غَفُورًا ١٤

45. And if you^g read (*read* is in the past tense) The Qur'an^x We made between you^g and [between] whom^r (*did*) not believe they^z by the Hereafter^w a veil *mas'tooran*⁶⁸ (that which is hidden/invisible).

وَإِذَا قَرَأْتَ الْقُرْآنَ جَعَلْنَا بَيْنَكَ
وَبَيْنَ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ
حِجَابًا مَسْتُورًا ١٥

46. And We made on their hearts coverts^x that-not they^z understand it^x and in their ears *wagran* (bearing-beaviness) and if you^g mentioned your^t Lord in The Qur'an^x alone fled/diverged they^z on their rears aversively.

وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ
وَفِي آذَانِهِمْ وَقْرًا وَإِذَا ذُكِرْتَ رَبُّكَ فِي
الْقُرْآنِ وَحْدَهُ وَلَوْ عَلَى أَدْبَارِهِمْ نُفُورًا ١٦

47. We (*are*) knowinger by what *yasta'me'ona* (they^z affirmably listen) by [it^x], *edh* (when/since) *yasta'me'ona* (they^z affirmably listen) to you^g *edh* (while) they (*are*) *najwa* (secretly-counseling each other), *edh* say the *dha'le-moona*⁶⁹ (injustice-doers): *en* (not) *tatta'be'ona* (you^z closely -follow) except a man *mas'hooran*⁷⁰ (one who is bewitched).

نَحْنُ أَعْلَمُ بِمَا يَسْتَمِعُونَ بِهِ إِذْ
يَسْتَمِعُونَ إِلَيْكَ وَإِذْ هُمْ نَجْوَى إِذْ يَقُولُ
الظَّالِمُونَ إِنْ تَنبِعْهُمْ إِلَّا رَجُلًا
مَسْحُورًا ١٧

48. Let-look [you^s] how struck they^z for you^g the parable/examples so strayed they^z so they^z cannot (*find*) a path.

أَنْظُرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ
فَضَلُّوا فَلَا يَسْتَطِيعُونَ سَبِيلًا ١٨

49. And said they^z: are if we were bones and *rufatan*⁷¹ (decayed corpses/dust/debris) are truly we *mub'ao-thoona*⁷² (ones to be resurrected) a new creation.

وَقَالُوا أَوَإِذَا كُنَّا عِظَامًا وَرَفْنَا
أَوَإِنَّا لَمَبْعُوثُونَ خَلْقًا جَدِيدًا ١٩

50. Let-say [you^s]: let-be you^z a stone^w or an iron.^x

قُلْ كُونُوا حِجَارَةً أَوْ حَدِيدًا ٢٠

51. Or a creation of what enlarges in yourⁿ chests; then they^z will say: who^a (*shall*) restore us; let-say

أَوْ خَلْقًا مِمَّا يَكْبُرُ فِي صُدُورِكُمْ

⁶⁶ The word “*tosabbeho*” means saying “*subhana Allah*,” see footnote 65 above regarding *subhana*.

⁶⁷ The word “thing” in Arabic is a *masculine, singular* gender. Hence, the pronoun referring to it is a “*he-it*.”

⁶⁸ The word “*mastoor*” is *objective, singular, masculine noun*, with no English equivalent, meaning *that which is hidden*.

⁶⁹ The “*ظالمون*” = “the injustice-doers,” as “*الظلم*” = “injustice.”

⁷⁰ The word “*مسحور*” is an *objective noun* for which there is no English equivalent *per se*.

⁷¹ There is no English word *per se* to mean “*رفات، أي فئات الميت بعد ان يفتت و يتلاشى، الفئات*.” So, the closest one word is “*dust*.”

⁷² The word “*مبعوثون*” is an *objective noun* for which there is no English equivalent *per se*.

[you^s]: Who *fattara* ([He] *innately-perfectly-originated*) you^z first [once^w] (*time*^w); then they^z will nod⁷³ to you^g their heads and say they:^z when (*is*) it;^x let-say [you^s]: *asa* (*craving a deed beyond one's means that, may*) that [*iz*^x] be near.

فَسَيَقُولُونَ مَنْ يُعِيدُنَا قُلِ الَّذِي
فَطَرَكُمْ أَوَّلَ مَرَّةٍ فَسَيُنْغَضُونَ إِلَيْكَ
رُءُوسَهُمْ وَيَقُولُونَ مَتَى هُوَ قُلْ
عَسَى أَنْ يَكُونَ قَرِيبًا ﴿٥١﴾

52. Day [He] summons you^b then *testajeebona*⁷⁴ (you^z *compliantly-answer*) by His praise and you^z presume *en* (*not*) waited/tarried you^c except a little (*short while*).

يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ
بِحَمْدِهِ وَتَعْتَشُونَ إِنَّ لَكُمْ إِلَّا قَلِيلًا ﴿٥٢﴾

53. And let-say [you^s] for My *eba'de* (*worshippers-/submitters/slaves*) (*to*) say they^z which^u it^w (*is*) *ahsa'no*⁷⁵ (*perfecter and beautifuler*); verily the Satan incites among them; verily the Satan [was] for the mankind a foe⁷⁶ manifest.

وَقُلْ لِعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ
إِنَّ الشَّيْطَانَ يَنْزِعُ بَيْنَهُمْ إِنَّ
الشَّيْطَانَ كَانَ لِلْإِنْسَانِ عَدُوًّا مُبِينًا ﴿٥٣﴾

54. Yourⁿ Lord (*is*) knowinger by you^b *en* (*if*) [He] wills *yarham* ([He] *mercy-gives*) you^b or *en* [He] wills torments you^b [He]; and not We sent you^g over them a custodian.

رَبُّكُمْ أَعْلَمُ بِكُمْ إِنْ يَشَأْ يُرْحَمْكُمْ أَوْ
إِنْ يَشَأْ يُعَذِّبْكُمْ وَمَا أَرْسَلْنَاكَ
عَلَيْهِمْ وَكَيْلًا ﴿٥٤﴾

55. And your^t Lord (*is*) knowinger by whom^p (*are*) in the Heavens^w and the Earth;^w and *laqad* (*verily, already and affirmatively*) favored/preferred We some (*of*) [the] prophets over some and *aa'tayna* (*We accorded*) *Dawooda* (*David*) *Zabora* (*Psalms/proverbial wisdoms/no command-rules*).

وَرَبُّكَ أَعْلَمُ بِمَنْ فِي السَّمَوَاتِ
وَالْأَرْضِ وَلَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّينَ
عَلَى بَعْضٍ وَءَاتَيْنَا دَاوُدَ زُبُورًا ﴿٥٥﴾

56. Let-say [you^s]: let-invoke you^z whom^r you^c claimed of lesser than/without Him, then not possess they^z the *dhurro's* (*persisting-distress's*) doffing *a'n* (*off*) you^b and nor a transfer.

قُلْ أَدْعُوا الَّذِينَ رَزَعْتُمْ مِنْ دُونِهِ فَلَا
يَمْلِكُونَ كَشْفِ الضَّرِّ عَنْكُمْ وَلَا
تَحْوِيلًا ﴿٥٦﴾

57. Those, who^r invoke they^z *yabtaghona*⁷⁷ (*they^z earnestly-quest*) to their Lord the *waseelata*⁷⁸ (*a unique rank in Paradise/intermediacy/mean of approach*) which (*of*) them nearer and *yarjona* (*they^z fear/hope for*) His mercy^w and they^z fear/know⁷⁹ His torment; verily

أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ
إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ
وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ ﴿٥٧﴾

⁷³ The word “يَنْغَضُونَ” rooted in “انْغَضَ” and not “نَغَضَ,” means they nod their heads scoffingly, not just the mere nodding. See الهادي.

⁷⁴ The word “تَسْتَجِيبُونَ” in “اِسْتَجَابَ” is answered plus compliance with what was requested, i.e. “compliantly answered.”

⁷⁵ There is no English word for أَحْسَنُ = *ahsane*. Both words *perfecter* and *beautifuler* are in their adjective sense.

⁷⁶ The word “عَدُوٌّ” in Arabic is used for: (1) singular and (2) plural as well as (3) “multitudinous foe,” see الهادي and اللسان.

⁷⁷ The word “ابْتَغَى” = “طَلَبَ حَثِيًا” meaning: earnestly quested.

⁷⁸ The “waseelah” = “الوسيلة” means any of the various ways of obeying Allah and observing all His prohibitions in order to meet His pleasure. Also, the “waseela” is a unique rank of an abode in Paradise, according to the true Hadeeth, also = intermediary.

⁷⁹ Linguistically the word “خَافَ” carries dual meanings: (1) fear and (2) know. Both meanings could apply.

your^t Lord's torment [was] *mabthoo-ran*⁸⁰ (one to be cautious about).

إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا ﴿٥٧﴾

58. And *en* (not) of a village^w except We (are) *muhleko* (perishing/causers to perish) it^w before The *Qeyamatey's*^w (Judgment's) Day^x or tormenting it^w [We] a severe torment; [was] *tha'leka* (afar-that-it/that)^x in the book *mustooran*⁸¹ (that which is inscribed).

وَلَا مِنْ قَرْيَةٍ إِلَّا نَحْنُ مُهْلِكُوهَا قَبْلَ يَوْمِ الْقِيَمَةِ أَوْ مُعَذِّبُوهَا عَذَابًا شَدِيدًا كَانَ ذَلِكَ فِي الْكِتَابِ مَسْطُورًا ﴿٥٨﴾

59. And not prevented Us to send by the *Aya'te*^w (miracles/signs/proofs) except that denied by it^w the [firsts] (ancients); and *aa'tayna* (We accorded) *Thamooda* the she-camel *mubsseratan*^w (discernment-enabler);^w so *dhalamo*⁸² (they^x wronged) by it;^w and not We send by the *Aya'te*^w (miracles/signs/proofs) except frighteningly.

وَمَا مَنَعَنَا أَنْ نُرْسِلَ بِالْآيَاتِ إِلَّا أَنْ كَذَّبَ بِهَا الْأَوَّلُونَ وَإِنَّا ثَمُودَ النَّاقَةِ مُبْصِرَةً فَظَلَمُوا بِهَا وَمَا نُرْسِلُ بِالْآيَاتِ إِلَّا تَخَوِيفًا ﴿٥٩﴾

60. And *edh* (when/since) We said for you:^g verily your^t Lord encompassed by the mankind; and not We made the vision^w which^u We visioned you^g except an essay^w for the mankind; and the tree^w [the] *mal'ona'ta* (that which^u is cursed) in The Qur'an, and [We] frighten them; so not augment them (that) except big excessiveness.

وَإِذْ قُلْنَا لَكَ إِنَّ رَبَّكَ أَحَاطَ بِالنَّاسِ وَمَا جَعَلْنَا الرَّءْيَا وَالْبَاطِنَ إِلَّا فِتْنَةً لِلنَّاسِ وَالشَّجَرَةُ الْمَعْنُونة فِي الْقُرْآنِ وَنُخَوِّفُهُمْ فَمَا يَزِيدُهُمْ إِلَّا طُغْيَانًا كَبِيرًا ﴿٦٠﴾

61. And *edh* (when/since) We said for the angels: let-kowtow you^z for Adam; so they^z kowtowed except Iblis, [he] said: do [I] kowtow for whom^p created You^g muddily/ (of) mud.

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ قَالَ أَأَسْجُدُ لِمَنْ خَلَقْتَ طِينًا ﴿٦١﴾

62. Said [he]: have seen You^g this whom^x, *karramata*⁸³ (You^g have bestowed on him generosity and nobleness) over me, *la'en* (indeed if) reprieved me You^g to The *Qeyamatey's*^w (Judgment's) Day^x verily *abta'nekanna*⁸⁴ ([I] surely assuredly rein/reign) his progeny^w except a few.

قَالَ أَرَأَيْتَكَ هَذَا الَّذِي كَرَّمْتَ عَلَيَّ لَئِنْ أَخَّرْتَنِ إِلَى يَوْمِ الْقِيَمَةِ لَأَحْتَنِكَنَّ ذُرِّيَّتَهُ إِلَّا قَلِيلًا ﴿٦٢﴾

63. Said [He]: let-go [you^f]; then whoever [he] followed you^g of them, then truly Hell^w (is) yourⁿ requital, a requital *manforan*⁸⁵ (amply supplied).

قَالَ أَذْهَبَ فَمَنْ تَبِعَكَ مِنْهُمْ فَإِنَّ جَهَنَّمَ جَزَاءُكُمْ جَزَاءً مَوْفُورًا ﴿٦٣﴾

64. And *istafzeez* (let-affirmably provoke [you^f]) whom^p you^g could of them by yourⁿ voice; and *ajleb*⁸⁶ (let-vociferously fetch by/ rally-and-assault [you^f]) on them by

وَأَسْتَفْزِزُ مَنْ أَسْطَعَتْ مِنْهُمْ بِصَوْرِكَ وَأَجْلِبُ عَلَيْهِمْ بِخِيلِكَ

⁸⁰ The word "محذورا" is an objective noun for which there is no English equivalent per se.

⁸¹ The word "مسطورا" is an objective noun for which there is no English equivalent per se.

⁸² See the Lexicon attached to this Translation for "ظالم" = "ظالم" = "injustice-doer" and "ظلم" = "wronged."

⁸³ See the Lexicon attached to this Translation or footnote 27 to the Introduction for this important word.

⁸⁴ The "ل" in "لاحتنكن" is a juratory "ل" = "القسم" amounting to = "التأكيد", i.e. affirmation, expressed by "assuredly".

⁸⁵ The word "موفورا" is an objective noun for which there is no English equivalent per se.

⁸⁶ The Arabic word "اجلب" imparts the sense of vociferous fetching by rally and assault. There is no English equivalent per se, hence we transliterate and parenthetically explain.

yourⁿ horses^w and *ra'jeleka* (rider or foot soldiers) and let-share them [you^s] in the possessions and the children and let-promise them [you^s]; and not promises them the Satan except a beguilement.

وَرَجُلَاكَ وَشَارَكُھُمْ فِي الْأَمْوَالِ
وَالْأَوْلَادِ وَعَدُھُمْ وَمَا يَعِدُھُمْ
الشَّيْطَانُ إِلَّا غُرُورًا ﴿١٦﴾

65. Verily My *eba'de* (worshippers/submitters/slaves) not for you^g on them an authority; and sufficed by yourⁿ Lord Custodian.

إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ
سُلْطَانٌ وَكَفَى بِرَبِّكَ وَكِيلًا ﴿١٥﴾

66. Yourⁿ Lord, Who *youz'jey* ([He] gently-drives) for you^b the *folka^x* (ship/ships)^{x87} in the sea to *tabtagho⁸⁸* (you^z earnestly-quest) from His munificence; verily He [was] by you^b *Raheeman* (iteratively mercy Giver).

رَبُّكُمُ الَّذِي يُزَيِّجُ لَكُمُ الْفَلَكَ
فِي الْبَحْرِ لِتَبْتَغُوا مِنْ فَضْلِهِ إِنَّهٗ
كَانَ بِكُمْ رَحِيمًا ﴿١٦﴾

67. And if touched/betided you^b the *dhurro* (persisting distress) in the sea, strayed whom^p you^z invoke except *eyyaho⁸⁹* (indeed exclusively Him); then *lamma* (when/whence) *najjakum* (repetitively-delivered you^b [He]) to the desert⁹⁰ (land) shunned you;^c and [was] the man-kind *kafooran⁹¹* (iteratively ingrate/unbeliever).

وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ ضَلَّ مَنْ
تَدْعُونَ إِلَّا إِلَٰهًا فَلَمَّا بَجَّكُمُ إِلَى الْبَرِّ
أَعْرَضْتُمْ وَكَانَ الْإِنْسَانُ كَفُورًا ﴿١٧﴾

68. Have then secured you^c (your selves) that [He] implodes by you^b a side of the desert⁹² (land) or [He] sends on you^b *ha'sseban* (stone-storm); afterwards not find you^z for you^b a custodian.

أَفَأَمِنْتُمْ أَن يُخْصِفَ بِكُمْ جَانِبَ الْبَرِّ
أَوْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا ثُمَّ لَا
تَجِدُوا لَكُمْ وَكِيلًا ﴿١٨﴾

69. Or have you^c secured to [He] returns you^b in it^x *taratan^w* (once/phase/period)^w another^{w93} then sends [He] on you^b *qassefan* (shatterer) of the wind^w then drowns you^b [He] by what unbelieved you^c afterwards not find you^z for you^b on Us by it^x a *ta'bean⁹⁴* (follower-succorers).

أَمْ أَمِنْتُمْ أَن يُعِيدَكُمْ فِيهِ تَارَةً
أُخْرَىٰ فَيُرْسِلَ عَلَيْكُمْ قَاصِفًا مِّنَ
الرَّيْحِ فَيُغْرِقَكُمْ بِمَا كَفَرْتُمْ ثُمَّ لَا
تَجِدُوا لَكُمْ عَلَيْنَا بِهِ تَبِيعًا ﴿١٩﴾

70. And *laqad* (verily, already and affirmatively) *karramna* (We generously and gratuitously bestowed countless boons/benefits upon and ennobled) Adam's sons, and We carried them in the desert⁹⁵ (land) and the sea and *razaqna* (We provided) them of the goodies^{w96}

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي
الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِّنَ
الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَىٰ كَثِيرٍ

⁸⁷ The Arabic word "فلك" could mean ship or ships.

⁸⁸ The word "ابتغى" = "طلب حثيثا" meaning: earnestly quested.

⁸⁹ The word "إياه" = "أداة توكيد لضمير منصوب" = an article of intensity for an objective pronoun.

⁹⁰ The word "البر" = "الفقر، أي الخلاء من الأرض" literally means "desert," i.e. furthest from any body of water. Also, "البر" figuratively speaking could stand for "land." See اللسان.

⁹¹ The word "كفور" is masculine noun, denying Allah's multiple favors, i.e. he is a multitudinous ingrate/unbeliever.

⁹² See footnote 90 above regarding desert.

⁹³ The word "تارة" = "المرة و الحين" means "once," "a time period."

⁹⁴ The word "تبيعا" has many meanings, among them: follower-succorer, as in this Ayah. See الهادي و اللسان.

⁹⁵ See footnote 90 above regarding desert.

⁹⁶ The word "طيبات" = "goodies" = "goodies^w" = a feminine gender means anything delectable and legitimate.

and We favored/preferred them over many of whom^P We created *tafdheelan*⁹⁷ (absolute favor/preferment).

مِمَّنْ خَلَقْنَا تَفْضِيلًا ﴿٧٠﴾

71. Day [We] summon each people by their principal; so whomever *oteya* ([he] had been accorded) his book by his *yameene*^w (right-hand)^w then those they^z read their book and not *yodh'lamoona*⁹⁸ (to be wronged they) (by) a *fa'tila*⁹⁹ (the entwined skin slough/thin thread in the slit of a date-stone).

يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمْعِمِّهِمْ
فَمَنْ أُوْتِيَ كِتَابَهُ بِيَمِينِهِ
فَأُولَٰئِكَ يَفْرَهُونَ كِتَابَهُمْ وَلَا
يُظْلَمُونَ فَتِيلًا ﴿٧١﴾

72. And whoever [he] was in this^{w100} blind, verily he (would be) in the Hereafter^w blind and *adhallo*¹⁰¹ (more astray) a path.

وَمَنْ كَانَتْ فِي هَذِهِ أَعْمَىٰ فَهُوَ فِي
الْآخِرَةِ أَعْمَىٰ وَأَضَلُّ سَبِيلًا ﴿٧٢﴾

73. And *en (albeit) kado* (they^z nighed/verged/almost) surely *yaf'tenaka* (they^z engage you^s in sinful/immoral/unpraised deed/say) *a'n (off)* what We revealed¹⁰² to you^g to *taftarey* ([you^s] craft a lie for fraudulent end) on Us other than it^x and then surely *ittakhaboka*¹⁰³ (they took and made you^g) a *kbaleelan*¹⁰⁴ (ultimate faithful friend).

وَأِنْ كَادُوا لَيَفْتِنُونَكَ عَنِ
الَّذِي أَوْحَيْنَا إِلَيْكَ لِنُفَتِّرِيَ
عَلَيْنَا غَيْرَهُ وَإِذَا لَا تَأْخُذُوكَ
خَلِيلًا ﴿٧٣﴾

74. And *lawla* (had it not been for) that We firmed you^g *laqad* (verily, already and affirmatively) *kedta* (you^g nighed/verged/almost) *tarkano*¹⁰⁵ (incline/trust and have self satisfaction) to them a [thing] a little.

وَلَوْلَا أَنْ تُبَيِّنَنَّكَ لَقَدْ كِدْتَ
تَرْكَنُ إِلَيْهِمْ شَيْئًا قَلِيلًا ﴿٧٤﴾

75. So surely We (would have caused) you^g taste, double (of) the life^w and double (of) the dying,¹⁰⁶ afterwards not [you^s] find for you^g on Us a *na'sseeran* (iterative succorer).

إِذَا لَأَذَقْنَاكَ ضِعْفَ الْحَيَاةِ
وَضِعْفَ الْمَمَاتِ ثُمَّ لَا تَجِدُ لَكَ
عَلَيْنَا نَصِيرًا ﴿٧٥﴾

76. And *en (albeit) kado* (they^z nighed/verged/almost) surely *yestafazxonaka* (they^z affirmably provoke you^g)

وَأِنْ كَادُوا لَيَسْتَفْرِزُونَكَ مِنْ

⁹⁷ The "تفضيلاً" is infinitive noun. So, here the word "absolute" is to intensify "favor." I believe that the "التفضيل" is by way of "favor" in the sense of "prefer" or "preferment."

⁹⁸ The word "wrongs" has myriads of meanings, among them: *curtails* or *diminishes*, as in this *Ayah*.

⁹⁹ The word "fatila" = "فتيلاً" means the skin-slough/the thread in the cleft of a date-stone, i.e. example of paucity for closeness to nothingness.

¹⁰⁰ The word "دنيا" = "world" is a feminine noun, hence the reference to it as "this^w].

¹⁰¹ The word "أضل" = "adhal" is a superlative adjective for "strayer" for which there is no English equivalent.

¹⁰² See footnote 56 above regarding reveal.

¹⁰³ The word "إتخذ" from "الإنخاذ" which is "إفتعال" for "الأتخاذ," as stated in *لسان العرب*; therefore, "إتخذ" is always taking and making/presuming some thing of what was taken. Thus, it is not just the mere taking.

¹⁰⁴ The word "خليل" is "ultimate-faithful-friend," i.e. friend without any "خلل" = defect. English as well as Arabic-English dictionaries almost all do not have an entry for "خلة." They come closest to it in the opinion of the authors of such a few dictionaries by saying "intimate-friendship" or friendship without defect. Clearly intimate, although gives the sense of "closeness and sincerity" it also carries with it the unacceptable open expression of "sexual relation," hence making such entry as useless and invalid in terms of "خلة" as stated in The Qur'an The Supreme. That is why I chose to express "خلة" as "ultimate-faithful-friendship" and "kbaleel" as "ultimate faithful friend."

¹⁰⁵ The word "تركن" in "تركن" simultaneously imparts many ideas, inclined, trusted, and be satisfied towards some one, and hence relied on such a one.

¹⁰⁶ That is *bad you done that inclining* We would have punished you doubly in this life and the Hereafter. See *القرطبي*.

from the land^w to egress you^g they^z from it^w and thus not wait they^z after you^g except a little.

الْأَرْضِ لِيُخْرِجُوكَ مِنْهَا وَإِذَا لَا يَلْبَثُونَ خِطْفَكَ إِلَّا قَلِيلًا ﴿٧٦﴾

77. Dispensation^w (of) whom^p qad (already and affirmatively) We sent before you^g of Our messengers, and not find you^g for Our dispensation^w a transfer.

سُنَّةَ مَنْ قَدْ أَرْسَلْنَا قَبْلَكَ مِنْ رُسُلِنَا وَلَا تَجِدُ لِسُنَّتِنَا تَحْوِيلًا ﴿٧٧﴾

78. A'qem¹⁰⁷ (Let-[you^s] up-to-fulfill the prescribed obligations of) the Prayer^w for¹⁰⁸ / (after) the sun's^w dolookee¹⁰⁹ (from its meridian's incline) to the night's darkness,¹¹⁰ and the fajir's (early dawn) Qur'an, verily fajir's (early dawn) Qur'an [was] mash'hoodan (one that is witnessed).

أَقِمِ الصَّلَاةَ لِذُلُوكِ الشَّمْسِ إِلَى عَسَقِ اللَّيْلِ وَقُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا ﴿٧٨﴾

79. And of the night then tabajjad (let-up [you^s] to pray by the night after some sleep) by it^x an extra^w (Prayer)¹¹¹ for you^g asa (craving a deed beyond one's means that/may) that resurrects¹¹² you^g yourⁿ Lord a status mah'moo-dan (one which is praised).

وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَكَ عَسَى أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَحْمُودًا ﴿٧٩﴾

80. And let-say [you^s]: my Lord, let-admit me [You^s] a truth's admittance and let-exit me [You^s] a truth's exit and let-make [You^s] for me from ladon¹¹³ (directly and possessively from) You^g an authority, (to be my) na'sseeran (multitudinous-succorer).

وَقُلْ رَبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ وَأَخْرِجْنِي مُخْرَجَ صِدْقٍ وَاجْعَلْ لِي مِنْ لَدُنْكَ سُلْطَانًا نَصِيرًا ﴿٨٠﴾

81. And let-say [you^s]: came the right^x and zahaqa (ennuied and vanished) the falsehood^x verily the falsehood^x [was] zaboogan (readily ennuied vanisher).

وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا ﴿٨١﴾

82. And nonazzeelo ([We] repetitively descend) of The Qur'an what it^x (is) a cure and a mercy^w for the believers and not [it^x] augments the dha'lemeena¹¹⁴ (injustice-doers) except a loss.

وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا ﴿٨٢﴾

¹⁰⁷ That is you^s up/sustain/maintain all the rituals necessary.

¹⁰⁸ The word "after" is used here as one (the 13th) of the twenty-two meanings for "ل." See مقني اللبيب.

¹⁰⁹ The word "د لوك" translated here as "incline." However, Qur'an commentators seem to differ as to the exact meaning of the word. Some say: it is from the "زوال" = after the sun inclines from the center of the sky, (that is the zenith crossing the meridian). Said this Omar, and his son, and Ibn Abbas, and Abu Hurayrah. Others say, it is the sunset = "الغروب." Said this: Ali Ibn Abey Talib, Ibn Mas'ood, and Obeyy Ibn Ka'ab. Linguistically I believe the former is more supportable. Hence I chose the "incline of the sun" as stated above. For the various sayings see الفرطبي.

¹¹⁰ This time span includes Dhubor, Asr, Maghreb, and possibly Isha Prayers.

¹¹¹ The word "نافلة" has many meanings among them in this context is: an extra prayer by The Messenger (SAWS) in order to be for him an additional virtue, merit, or excellence.

¹¹² See footnote 10 above regarding بعث.

¹¹³ The word "لدن" is closer than "عند" as you can say: "عندي مال و المال ليس بقبضتك الآن" so "لدن" which closer spatially and more specific. So, "directly and possessively from" (You) seems to indicate such closeness. See اللسان.

¹¹⁴ The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice." See the Lexicon attached to this Translation.

83. And if *an'amna*¹¹⁵ (*We graced bounteously and ennoblingly the most desirable and delighting boons*) on the mankind, [he] shunned and [he] withdrew¹¹⁶ by his side; and when touched/betided him the evil [he] [[was] *ya'osan*¹¹⁷ (*iteratively desperate*).
84. Let-say [you^s]: each works on his manner^w so yourⁿ Lord (*is*) knower by whom^p [he] (*is*) *ahda* (*has better/more divinely-guided*) a path.
85. And they^z ask you^g *a'n* (*regarding*) *Ar-Roo'he*^{w118} (*the soul*),^w let-say [you^s]: *Ar-Roo'ho*^w (= *Ar-Roo'he*^w) (*is*) of my Lord's command, and not *oteytum* (*had been accorded you*^e) of the knowledge except a little.
86. And *la'en* (*indeed if*) [*We*] wanted surely [*We*] assuredly¹¹⁹ go/undo by what We revealed¹²⁰ to you^g afterwards not [you^s] find for you^g by it^x on Us a custodian.
87. Except a mercy^w from your^t Lord; verily His munificence [was] on you^g big.
88. Let-say [you^s]: *la'en* (*indeed if*) gathered the human-kind and the Jinn to *ya'ato* (*they^z produce/bring about*) by like this [The] Qur'an,^x not *ya'atona* (= *ya'ato*) by its^x like, even (*if*) [was/were] some for some (*openly*) backer/supporter.
89. And *laqad* (*verily, already and affirmatively*) We variegated for the mankind in this Qur'an of every example; so *aba*¹²¹ (*categorically refused*) most (*of*) the mankind except *kofooran*¹²² (*to have unbelief/ingratitude*).

¹¹⁵ The word "أنعم" in "أنعمت" denotes five distinct ideas: (1) said: yes, (2) perfected the deed (being done), (3) did the most desirable and delighting deed, (4) was bounteous in giving, and (5) granted. There is no English word to express all the various ideas denoted by "أنعم." So, I think the best approximation is to say: granted perfectly and bounteously what is most desirable and delighting.

¹¹⁶ The word "نشه" may mean turned away rather far.

¹¹⁷ The word "desperate" here is used in the noun senses, as in Webster's Dictionary.

¹¹⁸ It is stated in "اللسان" for the word "ar-Roo'h" and "ar-Raw'h" two distinct meanings: (1) mercy and (2) Isa, son of Mary (Jesus). However, "ar-Roo'h" (*the Rooh*) there are at least ten distinct meanings: (1) mercy, (2) soul, (3) the Qur'an, (4) the revelation (Qur'an or any other message), (5) the Command, (6) the individual entity, (7) the rejoicing (8) creatures who are special angels, who are "guardians" over the angels who are the guardians over the humans, and (9) the fresh breeze, and (10) rest.

¹¹⁹ he "ل" in "لننذهبن" is a juratory-"ل"="ال القسم" amounting to="التأكيد", i.e. affirmation, expressed by "assuredly"

¹²⁰ See footnote 56 above regarding revealed.

¹²¹ The word *aba*= "أبى" means categorically (absolutely, without exception) refused, i.e. not just simply refused.

¹²² The word "كفور" is masculine noun, denoting two meanings: (1) unbelief in religion; (2) ingratitude towards Allah's favors. Thus, this translation: "unbelief/ingratitude."

90. And said they:^z never believe [we] for you^g until [you^s] burst for us from the Earth^w a spring. وَقَالُوا لَنْ نُّؤْمِنَ لَكَ حَتَّى تَفْجُرَ لَنَا مِنَ الْأَرْضِ يَنْبُوعًا ﴿٩٠﴾
91. Or (to) be for you^g a garden^w of date-palms^w and grapes¹²³ then [you^s] burst the rivers through¹²⁴ it^w tafjeeran¹²⁵ (intense burst). أَوْ تَكُونُ لَكَ جَنَّةٌ مِّنْ نَّحِيلٍ وَعِنَبٍ فَتُفَجِّرَ الْأَنْهَارَ خِلَالَهَا تَفْجِيرًا ﴿٩١﴾
92. Or [you^s] (cause to) fall the sky^w just-as you^g claimed on us fragments or ta'atee^x ([you^s] produce/cause to descend for)^x us by Allah and the angels qabeelan (overtly-/visibly/for our face-to-face viewing). أَوْ تُسْقِطَ السَّمَاءَ كَمَا زَعَمْتَ عَلَيْنَا كِسْفًا أَوْ تَأْتِيَ بَالِلَهُ وَالْمَلَكُوتَ فَيَلًا ﴿٩٢﴾
93. Or be for you^g a house of zukhrofen (gilded-look) or [you^s] raise/ascend in the sky;^w and never believe [we] for your^t raising/ascending until tonazzeela ([you^s] repetitively descend) on us a book we read [it^x]; let-say [you^s]: subhana¹²⁶ (hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of) my Lord; am I except a human messenger. أَوْ يَكُونَ لَكَ بَيْتٌ مِّنْ ذُرْهُفٍ أَوْ تَرْقَى فِي السَّمَاءِ وَلَنْ نُؤْمِنَ لِرُقِيِّكَ حَتَّى تُنَزِّلَ عَلَيْنَا كِتَابًا نَقْرُوهُ قُلْ سُبْحَانَ رَبِّيَ هَلْ كُنْتُ إِلَّا بَشَرًا رَسُولًا ﴿٩٣﴾
94. And what prevented the mankind to believe they^z edh (when/since) came (to) them the huda (divine-guidance) except that said they:^z had Allah missioned¹²⁷ a human a messenger. وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَىٰ إِلَّا أَنْ قَالُوا أَبَعَثَ اللَّهُ بَشَرًا رَسُولًا ﴿٩٤﴾
95. Let-say [you^s]: if [was] in the Earth^w angels walking tranquilly, surely (would have) nazzealna (We repetitively descended) on them from the Heaven^w an angel messenger. قُلْ لَوْ كَانَتْ فِي الْأَرْضِ مَلَائِكَةٌ يَّمْشُونَ مُطْمَئِنِّينَ لَنَزَّلْنَا عَلَيْهِم مِّنَ السَّمَاءِ مَلَكًا رَسُولًا ﴿٩٥﴾
96. Let-say [you^s]: sufficed by Allah Sha'beedan (Witnesser-/Testifier) between me and [between] you;^b verily He [was] by His eba'de (worshippers/submitters/slaves) قُلْ كَفَىٰ بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا

¹²³ Invariably throughout The Qur'an when the reference is made to the "النخل والأعناب" the mention of the date-palm is openly stated but with respect to the grapevine, known in Arabic as "الكرم," never ever the mention of the "grapevine per se" but the reference is made only to the fruit itself, i.e. the grapes." In this respect, there is a true Hadeeth in al-Bukharey and Muslim, which directs the believers not to refer to "العنب" as "الكرم," because surely the "الكرم" is the Muslim. And in another narration: verily only that "الكرم" is the heart of the believer. See نزلة المتقين؛ شرح رياض الصالحين.

¹²⁴ The word "خلال" could also mean "between" or "among." See اللسان.

¹²⁵ Here "intense" is used to intensify "burst off."

¹²⁶ The word "subhana" = "سبحان" has no English equivalent. Wherever this word, or its grammatical inflections (such as "سبحانك" or "سبحانه") occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus Allah is hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness. So, we can render "subhana" = "سبحان" concept by saying: hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him.

¹²⁷ The word "بعث" in "ابعث" carries several meanings, among them: sent, missioned, resurrected, awoken, and prompted.

Proficient Basseeran (*keenly: Seer/Omniscient*).

بَصِيرًا ﴿١١﴾

97. And whomever Allah *yahdey* (*divinely-guides*), so he (*is*) the *muhtadey*¹²⁸ (*he who is divinely-guided*) and whomever [*He*] misleads so never (*shall*) [*you*^s] find for them *aw'leyaa*¹²⁹ (*guardians/allies*) of lesser than/without Him; and We throng them, The *Qeyamatey's*^w (*Judgment's*) Day^x on their faces (*prone*) *omyon* (*blind people*), [and] *bokmon* (*born dumb-mute people*), and *sommon* (*deaf people*);¹³⁰ their abode/lodging (*is*) Hell;^w every-when *kbabat* (*[it*^w *faded/abated*) We augmented them a *Sa'era*^w (*intensely kindling Fire*).^w

وَمَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ يُضِلِّ فَلَنْ تَجِدَ لَهُمْ أَوْلِيَاءَ مِنْ دُونِهِ وَيَحْشُرُهُمْ يَوْمَ الْقِيَمَةِ عَلَىٰ وَجُوهِهِمْ عَمِيًَّا وَبِكَمَا وَصَّيْنَا مَاؤُهُمْ جَهَنَّمَ كُلَّمَا خَبَتْ زِدْنَاهُمْ

سَعِيرًا ﴿١٧﴾

98. *Tha'leka* (*afar-that-it/that*)^x (*is*) their requital; because verily they, unbelieved they^z by Our *Aya'te*^w (*signs-/proofs*) and said they:^z are *edha* (*when/if*) we were bones and *rufatan* (*decayed corpses/dust/ debris*), are surely we (*are*) *maboothoona* (*they who are being resurrected*) a new creation.

ذَٰلِكَ جَزَاؤُهُمْ بِأَنَّهُمْ كَفَرُوا بِآيَاتِنَا وَقَالُوا أَإِذَا كُنَّا عِظْمًا وَرُفَاتًا أَلَمَبْعُوثُونَ خَلْقًا جَدِيدًا ﴿٢٨﴾

99. Have [and]¹³¹ not they^z seen that Allah, Who [*He*] created the Heavens^w and the Earth^w (*is*) *Qadiron*¹³² (*He-Who is capable of: giving/ doing/ enforcing/ or influencing*) on (*yet-still*)¹³³ [*He*] creating like them and [*He*] made for them *ajalan*^{x134} (*term-limit*)^x no suspicion in it,^x so *aba*¹³⁵ (*categorically refused*) the *dha'lemoona*¹³⁶ (*injustice-doers*) except *kofooran*¹³⁷ (*ingratitude/ unbelief*).

﴿١١﴾ أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ قَادِرٌ عَلَىٰ أَنْ يَخْلُقَ مِثْلَهُمْ وَجَعَلَ لَهُمْ أَجَلًا لَا رَيْبَ فِيهِ فَأَبَى الظَّالِمُونَ إِلَّا كُفُّوا ﴿١١﴾

100. Let-say [*you*^s]: if¹³⁸ you^f (*were*) possessing treasures (*of*) my Lord's mercy^w then surely you^c (*would have*)

قُلْ لَوْ أَنْتُمْ تَمْلِكُونَ خَزَائِنَ رَحْمَةِ رَبِّي إِذْ أَنْتُمْ كَارِهِونَ ﴿١٢٠﴾

¹²⁸ See the *Lexicon* attached to this Translation for “muhtadee” and its plural “muhtadoon” / “muhtadeen.”

¹²⁹ The word “أولياء” could also mean, among them: protector, friend.

¹³⁰ The words “عَمِيَ، بَكْم، صَمٌ” all are plural nouns while their closest English corresponding equivalents all are adjectives and so no plural for any except to associate the respective word with a plural noun people. Hence, the above transliteration.

¹³¹ The Arabic interrogative-castigatory particle “أولم” (implying negation) is made up of three parts (أ), (و), (لم) “أولم” meaning: does it, referring to the fact, or sound logic of the evidence or clear situation. The (و) = (and) component is (و) of coupling which normally commences the sentence. However, because there is an interrogative particle which takes precedence for beginning a sentence. See the *Lexicon* attached to this Translation for more elaboration.

¹³² The word “قادر” is masculine, singular, subjective noun, meaning: (1) Causer of Fate, (2) He-Who is capable of: giving, doing, enforcing, or influencing.

¹³³ The prepositional word “على” has nine different meanings, among them “الإستدراك و الإضراب” = “yet-still.” See *معنى اللبيب*.

¹³⁴ The word “الأجل” means term-limit, see *اللسان*.

¹³⁵ The word *aba*=“أبى” means categorically (absolutely, without exception) refused, i.e. not just simply refused.

¹³⁶ The “ظالمون” = “the injustice-doer,” as “الظلم” = “injustice.”

¹³⁷ The word “كفور” is masculine noun, denoting two meanings: (1) unbelief in religion; (2) ingratitude towards Allah's favors. Thus, this translation: “ingratitude/ unbelief.”

¹³⁸ The particle “لو” since it is a future-connected verb, probable to occur and not sure it's a present occurrence, such a “لو” amounts to “if” or “when.” See *إبن هشام معنى اللبيب*.

with-held (for) *khashyata* (reverent-fear)^w (of) the expenditure, and [was] the mankind *qatooran* (iteratively stinter).

رَبِّ إِذَا لَأَمْسَكْتُمْ خَشْيَةَ الْإِنْفَاقِ
وَكَانَ الْإِنْسَانُ قَتُورًا ﴿١٠٠﴾

101. And *laqad* (verily, already and affirmatively) *aa'tayna* (We accorded) Mosa (Moses) nine evident^w *Aya'ten*^w (miracles/signs/proofs), so let-ask [you^s] Israel's sons *edh* (when/since) [he] came (to) them then said for him Pharaoh: verily I presume you^g O Mosa (Moses) *mas'hooran* (he who is bewitched).

وَلَقَدْ آتَيْنَا مُوسَى تِسْعَ آيَاتٍ
بَيِّنَاتٍ فَسَتَلِ بَنِي إِسْرَءِيلَ إِذَا جَاءَهُمْ
فَقَالَ لَهُ فِرْعَوْنُ إِنِّي لَأَظُنُّكَ
يَمُوسَى مَسْحُورًا ﴿١٠١﴾

102. Said [he]: *laqad* (verily, already and affirmatively) knew you^g not descended these except the Heavens^w and the Earth's^w Lord, evidences-persuaders^w and verily I presume you^g O Pharaoh *mathboran* (he who is ravaged).

قَالَ لَقَدْ عَلِمْتَ مَا أَنْزَلَ هَؤُلَاءِ إِلَّا
رَبُّ السَّمَوَاتِ وَالْأَرْضِ بِصَآئِرَ
وَإِنِّي لَأَظُنُّكَ يُفْرِعُونَ مَثْبُورًا ﴿١٠٢﴾

103. Then [he] wanted to *yastafezzu*¹³⁹ (affirmably-provoke) them from the land^w then We drowned him and whom^p (were) with him together.

فَارَادَ أَنْ يَسْتَفْزِهِمْ مِنَ الْأَرْضِ
فَأَغْرَقْنَاهُ وَمَنْ مَعَهُ جَمِيعًا ﴿١٠٣﴾

104. And said We from after him to Israel's sons: let-dwell you^z the Earth^w/land;^w then *edha* (when/if) came promise (of) the other^{w140} We came (brought) by you^b *lafeefan* (compositely together).

وَقُلْنَا مِنْ بَعْدِهِ لِبَنِي إِسْرَءِيلَ
أَسْكُنُوا الْأَرْضَ فَإِذَا جَاءَ وَعْدُ
الْآخِرَةِ جِئْنَا بِكُمْ لَفِيفًا ﴿١٠٤﴾

105. And by the right^x We descended it^x and by the right^x [it^x] descended; and not We sent you^g except a *mubashsheran* (iterative teller of pleasant tidings) and a *natheran* (repetitive warner).

وَبِالْحَقِّ أَنْزَلْنَاهُ وَبِالْحَقِّ نَزَّلْهُ وَمَا
أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا ﴿١٠٥﴾

106. And a Qur'an^x We sundered¹⁴¹ it;^x to read it^x [you^s] on the mankind on *mukthen*¹⁴² (gently/deliberately and in staying) and *naẓẓalnabo* (We repetitively descended it^x) *tanẓeelan*¹⁴³ (absolute descending).

وَقُرْآنًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى
مَكْتٍ وَنَزَّلْنَاهُ نَزِيلًا ﴿١٠٦﴾

107. Let-say [you^s]: let-believe you^z by it^x or let-not

قُلْ ءَامِنُوا بِهِ أَوْ لَا تُؤْمِنُوا إِنَّ الَّذِينَ

¹³⁹ See the *Lexicon* attached to this *Translation* for the effect of the letter **س** when added to a word.

¹⁴⁰ Here the word “الآخرة” could mean: (1) Day of Judgment, (2) your turn, as stated in *Ayah* 7 of this *Surah* (S17:7), (3) the Hour of the Hereafter.

¹⁴¹ That is *separated* it in *sets* of *Ayat*, each *Ayah* clear by itself as well as in combination with others.

¹⁴² The word “مكث” = “الرفق و الأناة” that is gently, deliberately and in staying.

¹⁴³ The word “تنزيلا” is the *infinitive noun* of “انزل”. When *such a noun* is used it is for strongest intensification. Hence, *absolute* descending. Also the word “تنزيل” has several meanings, among them: (1) *gradual revelation*, and (2) *descending*, (3) *array*. See **التاج**.

believe you;^z verily who^r (*had been*) given they^z the knowledge of before it^x if [*it^x*] (*is to be*) recited on them, they^z tumble to their chins (*i.e. on their faces*) *sujjadan* (*they in kowtowing manner*).

أُتُوا الْعِلْمَ مِنْ قَبْلِهِ إِذَا يُتْلَى عَلَيْهِمْ
يَخْرُجُونَ لِلْأَذْقَانِ سُجَّدًا ﴿١٠٧﴾

108. And say they:^z *subhana*¹⁴⁴ (*hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of*) our Lord; *en* (*verily*) [*was*] our Lord's promise surely *mafoolan*¹⁴⁵ (*that which is inevitably done/fulfilled*).

وَيَقُولُونَ سُبْحَانَ رَبِّنَا إِنْ كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا ﴿١٠٨﴾

109. And they^z tumble to their chins^w (*i.e. on their faces*) weeping and it^x augments them a *kbosho'an*¹⁴⁶ (*submission of: body/ sound and sight*).

وَيَخْرُجُونَ لِلْأَذْقَانِ يَبْكُونَ
وَيَزِيدُهُمْ خُشُوعًا ﴿١٠٩﴾

110. Let-say [*you^s*]: let-invoke you^z Allah or let-invoke you^z *Ar-Rahman* whomever indeed¹⁴⁷ you^z invoke so for Him (*are*) the names the *husna*^w (*most all around beautiful*);^w and let-not louden [*you^s*] by your^t Prayer^w and let-not *tokha'fit* (*you^g lower your^t voice-/whisper*) by it^w and *ebtaghey*¹⁴⁸ (*let-earnestly-quest* [*you^s*]) between *tha'leka* (*afar-that-it/ that*)^x a path.

قُلْ أَدْعُوا اللَّهَ أَوْ أَدْعُوا الرَّحْمَنَ أَيًّا
مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَىٰ وَلَا
تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافَتْ بِهَا
وَأَسْتَعِزَّ بَيْنَ ذَلِكَ سَبِيلًا ﴿١١٠﴾

111. And let-say [*you^s*]: the praise (*is*) for Allah Who neither *ettakhatha*¹⁴⁹ (*He took and made*) a child and nor [*was*] for Him a partner in the proprietorship; and not [*was*] for Him a *wa'leyen* (*guardian/ally*) out-of humility;¹⁵⁰ and *kabberho*¹⁵¹ (*let-[you^s]: Allaho-Akbar / magnify Him/ glorifying Him*) *takberan*¹⁵² (*an utmost magnifying/ glorification*).

وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ
وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي
الْمُلْكِ وَلَمْ يَكُنْ لَهُ وَلِيٌّ مِّنَ
الْأَزْلِ وَكَبِيرُهُ تَكْبِيرًا ﴿١١١﴾

¹⁴⁴ The word "*subhana*" = "سبحان" has no English equivalent. Wherever this word, or its grammatical inflections (such as "سبحانك" or "سبحانه") occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus Allah is hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness. So, we can render "*subhana*" = "سبحان" concept by saying: *hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him*.

¹⁴⁵ The word "*mafoolan*" = "مفعولا" is an objective, singular masculine noun, for which there is no English equivalent.

¹⁴⁶ The word "*kbosho'an*" involves more than just "humbleness" or "submission" as that suggests bodily or attitudinal behavior. However, "*kbosho'an*" denotes submission of sight and sound as well. See اللسان.

¹⁴⁷ The particle "ما" is for "التأكيد" = intensification of the fact that whatever they invoke, *Ar-Rhman* or *Allah*.

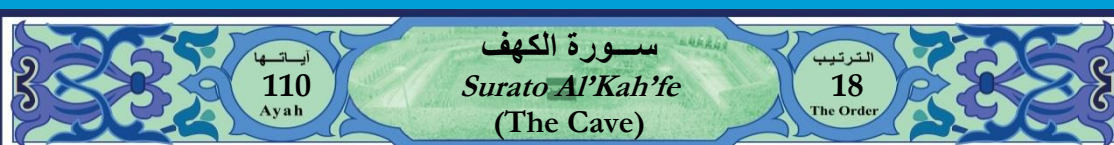
¹⁴⁸ The word "إبتغ" is based on the word "إبتغى" = "طلب حثيثا" meaning: *earnestly quest*.

¹⁴⁹ The word "اتخذ" from "الإتخاذ" which is "إفتعال" for "الاتخاذ", as stated in لسان العرب; therefore, "اتخذ" is always taking and presuming some-thing about what was taken. Thus, it is not just the mere taking.

¹⁵⁰ That is to say Allah has no protector out of need to such a protector as such a need is humility.

¹⁵¹ That is to say: "الله أكبر" = Allah antedates/precedes every and all things, see footnote 152 next.

¹⁵² The word "تكبير" is the infinitive noun of "كبر" = said "الله أكبر" in the absolute sense of obedience, submission and exaltation of Allah. +



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me (The iterative Mercy Giver)*

1. The praise (*is*) for Allah, Who [*He*] descended on His *abde*¹ (*slave/submitter/worshipper*) The Book^x and not made [*He*] for it^x a crookedness. الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ عِوَجًا ١
2. Forthrightly to warn [*He/he/it*]² a severe warfare from *ladon* (*directly/possessively from*) Him; and [*to*] *youbashshero*³ ([*He*] tells pleasant tidings to) the believers who^r they^z work the righteous-works,^w verily for them (*is*) remuneration *hasanan*⁴ (*ultimate meritorious deed*). فِيمَا يَنْذِرُ بَأْسًا شَدِيدًا مِّن لَّدُنْهُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا حَسَنًا ٢
3. *Ma'ketbeena* (*stayers/remainers they^z are*) in it^x forever. مَكِّيَّةٍ فِيهِ أَبَدًا ٣
4. And [*to*] warn [*He/he/it*]^x whom^r said they:^z *ittakhatha*⁵ (*took and made*) Allah a child. وَيُنذِرَ الَّذِينَ قَالُوا اتَّخَذَ اللَّهُ وَلَدًا ٤
5. Not for them by it^x of knowledge and not for their fathers' (*either*); enlarged a word egressing from their mouths; *en* (*not*) say they^z except a lie. مَا لَهُمْ بِهِ مِنْ عِلْمٍ وَلَا لِآبَائِهِمْ كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ أَفْوَاهِهِمْ إِن يَقُولُونَ إِلَّا كَذِبًا ٥
6. So *la'alla* (*craving currently unavailable deed that/perhaps*) you^g (*are*) *ba'khe'on* (*fagging/exhausting*) your^t self^w over their effects/footsteps *en* (*if*) not believed they^z by this the discourse, regretfully. فَلَعَلَّكَ بَنِيعٌ تُنَسِّكَ عَلَىٰ عَائِشَتِهِمْ إِنْ لَّمْ يُؤْمِنُوا بِهَذَا الْحَدِيثِ أَسَفًا ٦
7. Verily We made what (*is*) on the Earth^w an adornment^w for it^w to [*We*] essay them, which (*of*) them (*is*) *ahsa'no*⁶ (*perfecter and beautifuler*) work. إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لَّهَا لِنَبْلُوهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا ٧
8. And verily We surely (*are*) making what (*is*) on it^w *ssa'edan* (*sterile-dust*) *jorozan* (*barren/lacking vegetation*). وَإِنَّا لَجَاعِلُونَ مَا عَلَيْهَا صَعِيدًا جُرُزًا ٨

¹ The word "abdebe" = "His slave," the denotation of the word "slave" is vastly paradoxical with respect to Allah vis-à-vis the humans. See the Lexicon attached to this Translation for an elaboration.

² The hidden pronoun in "يُنذِرُ" could refer to Allah, the Messenger (SAWS), or the Book, i.e. The Qur'an. See الذر المصون، د احمد الحلبي.

³ The word *youbashshara* = "يُبَشِّرُ" has no English equivalent *per say*. So, we resort to transliteration and parenthetical explanation. It is a present tense verb where a speaker is telling another to tell pleasant tidings, albeit surely not all of the times pleasing to some recipients. As some times "grievous" tiding could be the case. Clearly demeritorious people do not deserve any pleasant tidings, except by way of sarcasm. As raising their expectations and suddenly plunging it deep into the abyss of dismality is very fitting for them.

⁴ *hasanan* could mean إحسان = benevolence or حسن = ultimate-beauty-and-adornment-of-deeds/says).

⁵ The word "اتَّخَذَ" from "الِاتِّخَاذِ" which is "اِفْتَعَالٌ" for "الِاتِّخَاذِ" as stated in لسان العرب; therefore, "اِتَّخَذَ" is always taking and presuming some-thing about what was taken. Thus, it is not just the mere taking.

⁶ There is no English word for أحسن = *ahsane*. Both words *perfecter* and *beautifuler* are in their adjective sense.

9. Or reckoned you^h that the cave's companions and the *rageeme's*⁷ (name of: dog/coded inscription/place)'s were of Our *Aya'te*^w (miracles/signs/proofs) wonderingly.
10. *Edb* (when/since) the lads lodged/retreated to the cave then said they:^z [O,] our Lord let-give us [You^s] from *ladon* (directly and possessively from) You^g a mercy^w and let-dispose [You^s] for us of our matter a *rashada* (mature-discernment/rational guidance to the right).
11. So We struck on their ears in the cave a number (of) years.^w
12. Afterwards We aroused⁸ them, to know [We] which^x (of) the two parties (is) *ahssa*⁹ (more comprehensively reckoning) for what (length had) waited they^z an *amadan* (term-limit end).
13. We narrate on you^g their *naba'a* (piece-of-significant-and-availing-news) by the right; verily they (were) youths (who) they^z believed by their Lord and We augmented them a *buda* (divine-guidance).
14. And We bound on their hearts¹⁰ *edh* (when/since) upped¹¹ they^z then they^z said: our Lord, the Heavens^w and the Earth's^w Lord never we invoke of lesser than/without Him an *elahan* (a deity), *laqad* (verily, already and affirmatively) said we then *shattatta* (excessiveness).
15. These, our people *ittakbatho*¹² (took and made they^z) of lesser than/without Him *aalehatan* (deities); *lawla* (why have not) they^z come on them by an authority evident; so who^a (is) wronger¹³ than who^p *iftra* (he) crafted a lie for fraudulent end) on Allah an untruth.
16. And *edh* (when/since) secluded you^c (from) them and what they^z worship except Allah then let-

أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ
وَالرَّقِيمِ كَانُوا مِنْ آيَاتِنَا عَجَبًا ﴿٩﴾

إِذْ أَوَى الْفِتْيَةُ إِلَى الْكَهْفِ فَقَالُوا
رَبَّنَا آئِنَا مِنْ لَدُنْكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ
أَمْرِنَا رَشَدًا ﴿١٠﴾

فَضْرَبْنَا عَلَى آذَانِهِمْ فِي الْكَهْفِ
سِنِينَ عَدَدًا ﴿١١﴾

ثُمَّ بَعَثْنَاهُمْ لِنَعْلَمَ أَيُّ الْحِزْبَيْنِ أَحْصَى
لِمَا لَبِثُوا أَمَدًا ﴿١٢﴾

نَحْنُ نَقُصُّ عَلَيْكَ نَبَأَهُم بِالْحَقِّ إِنَّهُمْ
فِتْيَةٌ آمَنُوا بِرَبِّهِمْ وَزِدْنَاهُمْ هُدًى ﴿١٣﴾

وَرَبَطْنَا عَلَى قُلُوبِهِمْ إِذْ قَامُوا
فَقَالُوا رَبَّنَا رَبُّ السَّمَوَاتِ وَالْأَرْضِ
لَنْ نَدْعُو مِنْ دُونِهِ إِلَهًا لَقَدْ قُلْنَا
إِذَا سَطَطًا ﴿١٤﴾

هَؤُلَاءِ قَوْمُنَا اتَّخَذُوا مِنْ دُونِهِ
إِلَٰهَةً لَوْلَا يَأْتُواكَ عَلَيْهِمْ
سُلْطَانٌ بَيِّنٌ فَمَنْ أَظْلَمُ مِمَّنْ
افْتَرَى عَلَى اللَّهِ كَذِبًا ﴿١٥﴾

وَإِذْ اعْتَزَلْتُمُوهُمْ وَمَا يَعْبُدُونَ إِلَّا
اللَّهَ فَأَوُوا إِلَى الْكَهْفِ يَنْشُرْ لَكُمْ رَبُّكُمْ

⁷ There are so many different ideas by various scholars/learned men regarding the word "الرقيم" see القرطبي. كتاب اللغات في القرآن، تحقيق صلاح الدين المنجد، القاهرة 1365 هـ-1946 م See كلب بلغة الروم=الرقيم

⁸ The word "بعث" carries several meanings, among them: sent, arouse, resurrected, awaken, and missioned.

⁹ The word "أحصى" is comprehensively reckoned, i.e. accounted for from all aspects, not the simple enumeration. See البصائر. However in here the word "أحصى" could be intensive verb "افعل التفصيل" or it could be "فعل ماض" البصائر. النذر المصون، لـ أحمد الحلبي see "رباعي"

¹⁰ The expression "We bound on their hearts," is figurative Arabic tongue expression meaning: gave them patience and strengthened their resolve.

¹¹ There is a distinction between "قام" = "upped" = "got up or rose" (in its intransitive sense, and "stood" = "وقف."

¹² The word "اتخذ" from "الإتخاذ" which is "افتعال" see footnote 3032 above.

¹³ See the Lexicon attached to this Translation for "ظالم" = "ظالم" = "injustice-doer" and "أظلم" = "wronger."

lodge/retreat you^z to the cave; (in it^x) spreads for you^b yourⁿ Lord of His mercy;^w and disposes [He] for you^b of yourⁿ matter a facility.

مِّن رَّحْمَتِهِ وَيَهَيِّئْ لَكُمْ مِّنْ أَمْرِكُمْ مَّرْفَقًا ﴿١٦﴾

17. And [you^s] see the sun^w edba (when/if) [it^w] rose^w tazawa-zro ([it^w] cants^w) a'n (off) their cave thata (that which is) the right and edba set^w taq'redbobum ([it^w] traverses them transitionally) thata the left while they (were) in an orifice^w of it;^x tha'leka (afar-that-it/that)^x (is) of Allah's Aya'te^w (miracles/signs/proofs); whomever Allah yahdey (divinely-guides) then surely he (is) the muhtadey¹⁴ (he who became divinely-guided) and whomever [He] misleads surely never [you^s] find for him a wa'leyan (guardian/ally) murshedan (mature-discerner-rational guider to the right).

وَتَرَى الشَّمْسَ إِذَا طَلَعَتْ تَزُورُ عَنْ كَهْفِهِمْ ذَاتَ الْيَمِينِ وَإِذَا غَرَبَتْ تَقْرِضُهُمْ ذَاتَ الشِّمَالِ وَهُمْ فِي فَجْوَةٍ مِّنْهُ ذَلِكَ مِنْ آيَاتِ اللَّهِ مَن يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَن يُضِلِلْ فَلَن يَجِدَ لَهُ وَلِيًّا مُّرْشِدًا ﴿١٧﴾

18. And reckon them [you^s] ayqadhan¹⁵ (in arousal he-they/not-sleepers he-they) while they (were) rogoodon¹⁶ (short time joyous sleepers he-they/nappers he-they); and We transpose them awhile thata (that which is) the right and awhile thata the left and their dog (is) basetton (stretching/spreading) his forelegs by the wasseyde¹⁷ (courtyard/threshold/cave); had cognized¹⁸ you^h over them surely (would have) fled/diverged you^h from them fleetly and surely (would have been) filled you^h of them horror.

وَتَحْسَبُهُمْ آيْقَاظًا وَهُمْ رُقُودٌ وَنَقَّلْنَاهُمُ ذَاتَ الْيَمِينِ وَذَاتَ الشِّمَالِ وَكَلْبُهُم بَاسِطٌ ذِرَاعَيْهِ بِالْوَصِيدِ لَوِ اطَّلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَارًا وَلَمَلِئْتَ مِنْهُمْ رُعْبًا ﴿١٨﴾

19. And like tha'leka (afar-that-it/that)^x We aroused¹⁹ them to mutually query they^z among them; said a sayer of them: how-long²⁰ waited you;^c said they:^z we waited a day or some (of) a day; they^z said: yourⁿ Lord (is) knowinger by what tarried you;^c so let-mission²¹ you^z an ahadd²² (lone/any-one of) you^b by yourⁿ silver (coin) this^w to the city^w then let look [he] which^u it^w (is) azka (more befitting) a tta'aaman^x (wheat/edible/food-grains)^x then let come [he] (to) you^b by a rez'qen^x (provision/victuals for sustenance)^x of it^x and let yatallattaf²³ ([he] be: fine-

وَكَذَلِكَ بَعَثْنَاهُمْ لِيَتَسَاءَلُوا بَيْنَهُمْ قَالَ قَائِلٌ مِّنْهُمْ كَمْ لَبِئْتُمْ قَالُوا لَبِئْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالُوا رَبُّكُمْ أَعْلَمُ بِمَا لَبِئْتُمْ فَابْعَثُوا أَحَدَكُمْ بِوَرِقِكُمْ هَذِهِ إِلَى الْمَدِينَةِ فَلْيَنْظُرْ أَيُّهَا أَزْكَى طَعَامًا فَلْيَأْتِكُمْ بِرِزْقٍ مِّنْهُ وَلْيَتَلَطَّفْ

¹⁴ See the Lexicon attached to this Translation for "muhtadee" and its plural "muhtadoon" / "muhtadeen."

¹⁵ The word "ayqadhan" is masculine, plural subjective noun, with no English equivalent, meaning not sleepers.

¹⁶ The word "rogood" = "رقود" is a masculine, plural subjective noun, based on "رقد" which is different than "نام" or "رجع" as "رقد" means: had a short time but joyous sleep. So "rogood" = "رقود" means they that are short time but joyous sleepers or nappers. Although their "rest" or "napping" period was over three hundred years, that seemed to them "a day or a part of a day." So, in terms of time in death that period is not even tiny but nothing. See الراغب.

¹⁷ The word "wasseyd" = "الوصيد" bears many meanings, among them: the courtyard, the threshold, or the cave itself.

¹⁸ The word "cognized" = "وقف على الأمر و علمه", that is cognized (certain matter), See الهادي.

¹⁹ The word "بعث" carries several meanings, among them: sent, arouse, resurrected, awakened, and missioned.

²⁰ The word "كم" is an interrogative exclamatory particle, meaning: "how-many," "how-much," "how-long."

²¹ See footnote 19 above regarding بعث.

²² See the Lexicon attached to this Translation regarding "أحد."

²³ he word "yatallattaf" = "يتفرق" and in concrete (material) terms means: fine and in abstract terms it could mean =

/subtle/gentle) and let not assuredly perceive by you^b *abadan* (lone/any one).

وَلَا يُشْعِرَنَّ بِكُمْ أَحَدًا ﴿١٩﴾

20. Verily they *en* (*if*) transcend/observe they^z over you^{3b} (*would*) stone²⁴ you^b they^z or return you^b they^z into their sect^w/faith^w and never thrive you^z then ever.

إِنَّهُمْ إِنْ يَظْهَرُوا عَلَيْكُمْ يَرْجُمُوكُمْ أَوْ يُعِيدُوكُمْ فِي مِلَّتِهِمْ وَلَنْ تُفْلِحُوا إِذَا أَبَدًا ﴿٢٠﴾

21. And like *tha'leka* (*afar-that-it/that*)^x We (*caused to*) stumble²⁵ on them to know they^z that Allah's promise (*is*) right; and that The Hour^w (*there is*) no suspicion in it;^w *edb* (*when/since*) they^z mutually altercation among them their matter then they^z said: let-build you^z on them a *bon'yanan*^x (*fixed-and-aggrandized build*)^x their Lord (*is*) knowinger by them; said they^z who^r prevailed on their matter: surely *nattakbethanna*²⁶ (*we assuredly take and make*) on them a mosque.

وَكَذَلِكَ أَغْتَرْنَا عَلَيْهِمْ لِيَعْلَمُوا أَنَّهُ وَعْدَ اللَّهِ حَقٌّ وَأَنَّ السَّاعَةَ لَا رَيْبَ فِيهَا إِذْ يَتَنَزَّعُونَ بَيْنَهُمْ أَمْرُهُمْ فَقَالُوا ابْنُوا عَلَيْهِمْ بُيُوتًا رَبُّهُمْ أَعْلَمُ بِهِمْ قَالَ الَّذِينَ غَلَبُوا عَلَىٰ أَمْرِهِمْ لَنَتَّخِذَنَّ عَلَيْهِمْ مَسْجِدًا ﴿٢١﴾

22. Shall say they^z: a three, their fourth (*is*) their dog; and they^z say: a five, their sixth (*is*) their dog, conjecturably by the invisible; and they^z say: a seven and their eighth (*is*) their dog; let-say [*you*^s]: my Lord (*is*) knowinger by their *edda'te* (*small: number/count/total*), know them not except a few; so let-not dubitate [*you*^s] in them except an apparent dubitation²⁷ and let-not *tastaftey* (*you*^h *seek the situationally apt and wise opinion*) in them of them an *abadan*²⁸ (*lone/any-one*).

سَيَقُولُونَ ثَلَاثَةٌ رَّابِعُهُمْ كَلْبُهُمْ وَيَقُولُونَ خَمْسَةٌ سَادِسُهُمْ كَلْبُهُمْ رَجْمًا بِالْغَيْبِ وَيَقُولُونَ سَبْعَةٌ وَثَامُهُمْ كَلْبُهُمْ قُلْ رَبِّي أَعْلَمُ بِعِدَّتِهِمْ مَا يَعْلَمُهُمْ إِلَّا قَلِيلٌ فَلَا تُمَارِ فِيهِمْ إِلَّا مِرَاءً ظَاهِرًا وَلَا تَسْتَفْتِ فِيهِمْ مِنْهُمْ أَحَدًا ﴿٢٢﴾

23. And let-not say [*you*^s] assuredly to a thing: verily I am a doer of *tha'leka* (*afar-that-it/that*)^x tomorrow.

وَلَا تَقُولَنَّ لِشَيْءٍ إِنِّي فَاعِلٌ ذَٰلِكَ غَدًا ﴿٢٣﴾

24. Except if Allah wills; and let-remember [*you*^s] your^t Lord, if disremembered you^h and let-say [*you*^s]: *asa* (*craving a deed beyond one's means that/may*) (*it*) be that divinely-guides me my Lord to [I] near of this a *rashadan*²⁹ (*mature-discernment/rational guidance to the right*).

إِلَّا أَنْ يَشَاءَ اللَّهُ وَادْكُرْ رَبَّكَ إِذَا نَسِيتَ وَقُلْ عَسَىٰ أَنْ يَهْدِيَنِي رَبِّي لِأَقْرَبَ مِنْ هَٰذَا رَشَدًا ﴿٢٤﴾

= subtle or gentle or both. See البصائر. I know of no English word which simultaneously denotes: fineness, subtlety, and gentleness. Hence, the only available resort is transliteration and parenthetical explanation.

²⁴ The word "يرجم" in "يرجمونكم" is the derivative of "رجم", which has many meanings: (1) stoned, i.e. struck with a stone, (2) cursed, (3) used abusive language of any kind, (4) left (someone) alone, i.e. left off, (5) banished, (6) surmised, and (7) killed.

²⁵ That is We caused others to come upon them by chance. Hence, they came to be known without their demand for that, or without the comers' quest for that. See البصائر.

²⁶ The word "اتخذ" from "الاتخاذ" which is "افتعال" for "الاتخاذ" as stated in لسان العرب; therefore "اتخذ" is always taking and making something of what was taken. Thus, it is not just the mere taking.

²⁷ The "apparent dubitation" as to say, for example: "but there is no evidence to your contention."

²⁸ See the Lexicon attached to this Translation regarding "أحد."

²⁹ See the Lexicon attached to this Translation for this important word.

25. And waited they^z in their cave three hundred years^w and *izdado*³⁰ (they^z further-augmented) a nine. وَلَبِثُوا فِي كَهْفِهِمْ ثَلَاثَ مِائَةٍ سِنِينَ وَازْدَادُوا تِسْعًا ٢٥
26. Let-say [you^s]: Allah (is) knowinger by what waited they^z; for Him (is) the Heavens^w and the Earth's^w invisible; let-discern [You^s] by Him and let-sound off³¹ [you^s], not for them of lesser than/without Him of a *wa'leyen* (guardian/ally) and not partners [He] in His Rule an *abadan*³² (lone-/any one). قُلِ اللَّهُ أَعْلَمُ بِمَا لَبِثُوا لَهُ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ أَبْصِرْ بِهِ وَأَسْمِعْ مَا لَهُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ وَلَا يُشْرِكُ فِي حُكْمِهِ أَحَدًا ٢٦
27. And let-recite [you^s] what (had been) revealed³³ to you^g of your^t Lord's Book; not a substituter for His words and never find [you^s] of lesser than-/without Him *multabadan* (a refuge/haven). وَاتْلُ مَا أُوحِيَ إِلَيْكَ مِنْ كِتَابِ رَبِّكَ لَا مَبْدَلَ لِكَلِمَتِهِ وَلَنْ يَجِدَ مِنْ دُونِهِ مُلْتَحَدًا ٢٧
28. And *issbir* (let-hold on patiently [you^s]) your^t self^w with whom^t invoke they^z their Lord by the *ghada'tee* (dawn-until-sunrise) and the *asbeyye*³⁴ (early night or whole night) they^z want His Face;³⁵ and let not surpass [you^s] your^t [both] eyes^w a'n (off) them, wanting [you^s] adornment^w (of) the life^w (of) the world^w and let-not [you^s] obey whom^t We (caused to be)-neglectful his heart a'n (regarding) Our *thekre* (Qur'an/message) and *ettaba'a* ([he] closely-followed) his *hawa* (tendentious liking) and [was] his matter a wanton.³⁶ وَأَصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْعَدْوَةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَنْ ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا ٢٨
29. And let-say [you^s] the right from yourⁿ Lord; then whoever [he] willed so let believes [he] and whoever [he] willed so let unbelieves [he]; verily We prepared for the *dha'lemeena*³⁷ (injustice-doers) Fire^w surrounded by them its^w *suradeqo*³⁸ (colossal tent) and *en* (if) *yesta-gheytho* (they^z seek: help/reviving-and delightful-pasture producing rain water)³⁹ *youghatho* وَقُلِ الْحَقُّ مِنْ رَبِّكَ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفِرْ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا وَإِنْ يَسْتَغِيثُوا يُغَاثُوا بِمَاءٍ كَالْمُهْلِ ٢٩

³⁰ The word “*izdado*” implies greater *intensity*, and *التاج* says it is “*ابلع*.” So *further* is prefixed for this purpose.

³¹ The words “*أبصر*”=“discern,” i.e. you understand the true character or nature of. And “*اسمع*”=“sound off,” means you express your beliefs vigorously. Both “*أبصر*” and “*اسمع*” came in the past tense construct for wonder in a command form context, in order to say: how much “Hearer” is Allah and how much “discerner” is Allah. Clearly the pronoun refers to Allah, “Him,” although it is possible that the pronoun could refer to The Qur'an too. But in either case it means nothing is more of a bearer or a discerner than Allah at all. Hence, by what is revealed to you, O Mohammad: “sound off and see through.”

³² See the Lexicon attached to this Translation regarding “*أحد*.”

³³ The word *reveal* = communicating through *superhuman* means.

³⁴ In English there is no exact corresponding words for “*عداة*” = “*ghadatee*” meaning (dawn-until-sunrise) and “*عشي*,” i.e. “*asbeyyo*” (early night or the whole night).

³⁵ The expression, “His Face” is an Arabic tongue expression meaning His Pleasure or His countenance.

³⁶ The word “*فرطاً*”= “wanton”= “unrestrainedly excessive.”

³⁷ The “*ظالمين*”= “the injustice-doer,” as “*الظلم*”= “injustice.” See the Lexicon attached to this Translation.

³⁸ The word “*suradeq*”= “*سرادقها*” has several meanings: (1) colossal tent, (2) colossal walls of colossal thickness, (3) colossal thick smoke, (4) an ocean. Perhaps all apply.

³⁹ The word “*يستغيثوا*” could stand for two distinct meanings: (1) they seek help or (2) they seek reviving and =

(they^r would be helped/ revived) by water like the *muh'le*⁴⁰ (molten metal), [it^r] roasts the faces; wretched the drink and fouled^w elbow/arm couch.⁴¹

يَشْوَى أَلْوَجُوهَ يَنْسَكُ الشَّرَابُ
وَسَاءَتْ مُرْتَفَقًا^{١٩}

30. Verily who^r believed they^z and worked they^z the righteous-works;^w verily We waste⁴² not a remuneration (of) whom^p *abasana* ([he who] rendered meritorious-deed as) a work.

ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ إِنَّا لَا
نُضِيعُ أَجْرَ مَنْ إِن أَحْسَنَ عَمَلًا^{٢٠}

31. Those for them *Ad'nen's* (Eden's)⁴³ Paradise^w -/Gardens;^w run^w from under it^w the rivers; they^z (are being) adorned in it^w of bracelets of gold and they^z wear green garments of fine silk and brocade; reclining they^z in it^w on the couches; *ne'ama* (most excellent) (is) the reward and *hasonat* (ultimately perfected and beautified-she)⁴⁴ elbow couches/armrest.⁴⁵

أُولَئِكَ الَّذِينَ لَهُمْ جَنَّاتُ عَدْنٍ تَجْرَى
مِنْ تَحْتِهِمُ الْأَنْهَارُ يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِدَ
مِنْ ذَهَبٍ وَيَلْبَسُونَ ثِيَابًا خُضْرًا مِنْ
سُنْدُسٍ وَإِسْتَبْرَقٍ مُتَّكِئِينَ فِيهَا عَلَى
الْأَرَائِكِ نِعَمَ الثَّوَابِ وَحَسُنَتْ مُرْتَفَقًا^{٢١}

32. And let-strike [you^s] for them a parable/example: twain men We made for an *abade*⁴⁶ (lone/any-one) (of) them both two gardens^w of grapes;⁴⁷ and We bounded/hedged them both by date-palms^w and We made between them both *zar'aa*⁴⁸ (green standing crop just before harvesting/ the vegetation after sprouting).

وَأَضْرِبْ لَهُمْ مَثَلًا رَجُلَيْنِ جَعَلْنَا
لِأَحَدِهِمَا جَنَّتَيْنِ مِنْ أَعْنَابٍ وَحَفَفْنَاهُمَا
بِنَخْلٍ وَجَعَلْنَا بَيْنَهُمَا زَرْعًا^{٢٢}

33. Both [the] gardens^w churned out^w [its^w] *okola*^x (fruits/ crops/ edibles)^x and not *tadh'lem*⁴⁹ (curtail) of it^x a thing; and *fajjarna* (We caused to gush) through⁵⁰ them both a river.

كِلْتَا الْجَنَّتَيْنِ ءَانَتْ أُكْلُهُمَا وَلَمْ تُطْمِرْ
مِنْهُ شَيْئًا وَفَجَّرْنَا خِلَالَهُمَا نَهْرًا^{٢٣}

34. And [was] for him a *thama'ron*^x (trees/plant-crops/ fruits);^x so [he] said for his companion while he (was) mutually dialoging him: I am more than you^g a possession and mightier *nafara*⁵¹ (clan/ tribe).

وَكَانَ لَهُ نَصْرٌ فَقَالَ لِصَاحِبِهِ وَهُوَ
يُحَادِّثُهُ أَنَا أَكْثَرُ مِنْكَ مَالًا وَأَعَزُّ
نَفَرًا^{٢٤}

يصرخ طلباً للعون = يطلب الغوث أو الغيث = "يستغيث". Arabic dictionaries say: "يطلب الغوث أو الغيث عند الحاجة" = calls seeking help or a reviving and delightful-pasture producing rain at time of need. And الغيث = المطر المنبت للكلأ والمغنى. So this *Ayah* suggests meaning (2). See *اللسان* and *الراغب*.

⁴⁰ The word "*muhl*" = "المهل" has several meanings: (1) molten metal; (2) turbid black colored oil; (3) pus of the dead body. Clearly, perhaps all apply in this case. See *اللسان*.

⁴¹ The word "مرتفقا" means: armed-couch, armrest.

⁴² The word is rooted not in "ضاع" but "اضاع", and "اضاع" means: "جعله يذهب عينا" = made it to waste.

⁴³ The word "عدن" is unlike the Biblical concept of being the garden of first home of Adam and Eve. But the "عدن" is center of Paradise. According to Abdullah Ibn Omar, "عدن" is a palace in Paradise enters it but a prophet, seddique, or martyr.

⁴⁴ This suffix -she^r is التانيث = the feminizing article designating word/phrase femininity.

⁴⁵ See footnote 40 above regarding couch.

⁴⁶ See the *Lexicon* attached to this Translation regarding "أحد."

⁴⁷ Invariably throughout the Qur'an when the reference is made to the "النخل و الأعناب" the mention of the date-palm is openly stated but with respect to the *grapevine*, known in Arabic as "الكرم", never ever the mention of the "grapevine per se" but the reference is made only to the fruit itself, i.e. the grapes." In this respect, there is a true Hadeeth in *al-Bukharey* and *Muslim*, which directs the believers not to refer to "العنب" as "الكرم", because surely the "الكرم" is the *Muslim*. And in another narration: verily only that "الكرم" is the heart of the believer. See *نزهة المتقين*; شرح رياض الصالحين.

⁴⁸ See the *Lexicon* attached to this Translation, or better yet Section 32 of the Introduction to this work.

⁴⁹ The word "تظلم" has many meanings, among them: "تنقص" = "curtail." See *الراغب*.

⁵⁰ The word "خلال" could also mean "between" or "among." See *اللسان*.

⁵¹ The word "*nafara*" = "نفرا" means the man's tribe or more likely his "party" ranging between three and less than ten.

35. And [he] entered his garden^w while he (*is being*) *dha'lemon*⁵² (*injustice-doer*) for himself;^w said [he]: not I presume that perishes this^w ever. وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِّنَفْسِهِ قَالَ مَا أَظُنُّ أَن تَبِيدَ هَذِهِ أَبَدًا ٣٥
36. And not [I] presume The Hour^w (*is*) upping^w and *la'en* (*indeed if*) *rudedto* (*had been forthwith*⁵³ *returned me*) to my Lord surely assuredly⁵⁴ [I] find *khayran* (*choicer/superior/worthier*) than it^w a place (*of*) a transpose.⁵⁵ وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِن رُّدِدْتُ إِلَىٰ رَبِّي لَأَجِدَنَّ خَيْرًا مِّنْهَا مُنْقَلَبًا ٣٦
37. Said for him his companion while he (*is being*) mutually dialoging him: have you^h unbelieved by Whom [He] created you^g of a *tora'ben* (*crushed sand*), afterwards of a sperm-drop^{w56} afterwards *sawwaka* ([He] *erected/evened/set you*^g) a man. قَالَ لَهُ صَاحِبُهُ وَهُوَ يُحَاوِرُهُ أَكَفَرْتَ بِالَّذِي خَلَقَكَ مِن تُرَابٍ ثُمَّ مِن نُّطْفَةٍ ثُمَّ سَوَّكَ رَجُلًا ٣٧
38. But I,⁵⁷ He (*is*) Allah, my Lord and not [I] partner (*deities*) by my Lord an *ahadan*⁵⁸ (*lone/any-one*). لَّيَكُنَّا هُوَ اللَّهُ رَبِّي وَلَا أُشْرِكُ بِرَبِّي أَحَدًا ٣٨
39. And *lawla* (*why have not*), *edh* (*when/since*) you^h entered your^t garden^w you^h said: lo/whatever⁵⁹ willed Allah, no strength except by Allah; *en* (*if*) [you^s] see me lesser than you^g (*in*) possession and children. وَلَوْلَا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ إِن تَرَنِ أَنَا أَقَلُّ مَنَّا مَالًا وَوَلَدًا ٣٩
40. So *asa* (*craving a deed beyond one's means that/may*) my Lord gives me *khayran* (*choicer/superior/worthier*) than your^t garden^w and [He] sends over it^w *husbanan*⁶⁰ (*by way of settling account or retaliating by: thunderbolts-/fragmented stones/scourge*) from the sky^w so [*it*]^w becomes *ssa'edan* (*sterile-dust/a waste*) *zalaqan* (*slippery-land*). فَعَسَىٰ رَبِّي أَن يُؤْتِيَنِي خَيْرًا مِّنْ جَنَّتِكَ وَيُرْسِلَ عَلَيْهَا حُسْبَانًا مِّنَ السَّمَاءِ فَتُصْبِحَ صَعِيدًا زَلَقًا ٤٠
41. Or becomes its^w water^x *ghanran*⁶¹ (*ground-deep-drain*), so never can [you^s] seek for it^x a quest. أَوْ يُصْبِحَ مَأْوَهَا عَورًا فَلَن تَسْتَطِيعَ لَهُ طَلَبًا ٤١

⁵² The word "ظالم" = "فاعل الظلم" = "the injustice-doer," as "الظالم" = "injustice." Also, in this *Ayah*, the word "الظالم" is to qualify the word "أهل" in "أهلها," which is *singular* or *plural*. So here the "village" is Makkah, thus, in honor for this particular "village" the "wrong" is *not associated with it*, like in almost all other villages mentioned in The Qur'an, but to *its people*. And here since the "أهلها" could be treated as *plural* or *singular*, the singular is used to perhaps indicate that *every* one of them was a *wronger* or the over whelming *majority* of them were so.

⁵³ The word "رُدِدْتُ" is rooted in "رَدَّ" meaning *forthwith returned*; example the greeting must be "*forthwith returned*," as in: "And when (*had*) been greeted you^c by a greeting^w then let-you^z greet by better than it^w or let-you^z forthwith-return it.^w" (S4: 86).

⁵⁴ The "ل" in "لَأَجِدَنَّ" is a *juratory* "ل" = "التأكيد," i.e. *affirmation*, expressed by "assuredly".

⁵⁵ The word "منقلباً" = "a transpose," means a place of return.

⁵⁶ The word "نطفة" in the text has at least *two* distinct meanings: (1) a *drop of pure or clear water*, (2) *drop of semen*. Clearly, and Allah knows best, here "نطفة" is the male semen.

⁵⁷ The word "لكننا" is made of *two* words: "لكن" and the pronoun "نا," meaning "but I."

⁵⁸ See the *Lexicon* attached to this *Translation* regarding "أحد."

⁵⁹ The particle "ما" is "إسم موصول" = *conditional noun/particle*; or "ما" = "إسم موصول" = *connective noun* meaning *that which*. See *النذر المصون*, *لأحمد الحلب* and *إعراب القرآن*, *لمحمود صافي*.

⁶⁰ The word "husbanan" = "حسباناً" means: *by way of reckoning settling account or retaliating by: thunderbolts, fragmented stones, scourge*. For other meanings of "حسبان" see the *Lexicon* attached to this *Translation*.

⁶¹ That is it drained deeply into the ground.

42. And (*had been*) beset by his *thama're^x* (*trees/plant crops/fruits^x*); so [he] became⁶² iteratively inverting his both (*hands*) palms⁶³ over what [he] expended in it^w while it^w (*was*) *khavayaton^{w64}* (*ruinously-empty and its walls had fallen^w*) over its^w *aoroshe* (*trellises-/roofs*); and says [he]: *yalayta* (O, for a longing that) I not partnered (*deities*) by my Lord an *abadan⁶⁵* (*lone/any-one*).
- وَأَحِيطَ بِشَمَرِهِ فَاصْبَحَ يَقْلِبُ كَفَيْهِ عَلَى مَا أَفْقَى فِيهَا وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا وَيَقُولُ بَلِّغْنِي لِمَ أَشْرِكُ بِرَبِّي أَحَدًا ﴿٤٢﴾
43. And not was^w for him a *fe'aton^w* (*band/party/group^w*) succoring him of lesser than/without Allah and not [he] [was] *muntasseran⁶⁶* (*he who succors and assists himself*).
- وَلَمْ تَكُنْ لَهُ فِتْنَةٌ يَصْرُوهُ مِنْ دُونِ اللَّهِ وَمَا كَانَ مُنْصِرًّا ﴿٤٣﴾
44. Far-there⁶⁷, the guardianship^w (*is*) for Allah, The Right, He (*is*) *khayron* (*superior/worthier*) a reward and *khayron aqban* (*consequence/effect*).
- هُنَالِكَ الْوَلِيَّةُ لِلَّهِ الْحَقِّ هُوَ خَيْرٌ ثَوَابًا وَخَيْرٌ عُقْبًا ﴿٤٤﴾
45. And let-strike [you^s] for them a parable/example (*of*) the life^w of the world^w like water We descended it^x from the sky^w then mixed by it^x the Earth's^w sprouts^w then became *hasbeeman* (*dry-broken stubbles*), scatter it^x the winds,^w and [was] Allah over everything *Mug'tadder* (*Overcomeer/Prevailer*).
- وَأَضْرَبَ لَهُمْ مَثَلَ الْحَيَاةِ الدُّنْيَا كَمَا أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ فَأَصْبَحَ هَشِيمًا تَذْرُوهُ الرِّيْحُ وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُّقْتَدِرًا ﴿٤٥﴾
46. The possession and the sons, (*are*) an adornment^w (*of*) the life^w of the world;^w and the *ba'qeyato^{w68}* (*ever endurers*)^w the righteous-works^w (*are*) *khayron* (*choicer/superior/worthier*) *enda* (*by munificence of/by Rule of*) your^t Lord a reward and a *khayron* a hope.
- وَالْبَقِيَّةُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا ﴿٤٦﴾
47. And day We (*cause*) the mountains (*to*) tread and [you^s] see the Earth^w prominent,⁶⁹ while [We] thronged them; so not left [We] of them an *abadan⁷⁰* (*lone/any-one*).
- وَيَوْمَ نُسَوِّرُ الْجِبَالَ وَتَرَى الْأَرْضَ بَارِزَةً وَحَشَرْنَاهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا ﴿٤٧﴾
48. And (*had been*) exhibited they^z [on]⁷¹ your^t Lord (*in*) rows; *laqad* (*verily, already and affirmatively*) you^c
- وَعَرَضُوا عَلَى رَبِّكَ صَفًّا لَقَدْ جِئْتُمُونَا

⁶² The word “أصبح” carries the dual meanings of: (1) became or (2) dawned.

⁶³ The Arabic *tongue* expression: “turning both palms of his hands” means openly expresses sorrow/ regret/ grieving.

⁶⁴ The word “خاوية” by definition means *empty and in ruin*. See *الهادي واللسان*.

⁶⁵ See the *Lexicon* attached to this *Translation* regarding “أحد.”

⁶⁶ The word “muntasera” is *singular, masculine, subjective noun* meaning: *one that assists and succors himself*.”

⁶⁷ In Arabic the *demonstrative noun*: “هنا”، “هناك” and “هنا لك” are used *respectively* for “here” (*near*), “there” (*middle*) and “far there (for the furthest).” For the “بعيد”= “far,” i.e. neither the *immediate* and nor the *middle* but the *far*. In English there are only *two* aspects of demonstrative nouns: *here* and *there*.

⁶⁸ The “baqeyat”= “الباقيات”=plural feminine subjective noun, those that are *ever endurers-ever-good she-ones*), such as good deeds: e.g. *prayers, fasting, Hajj, charities, mentioning of Allah and His various all around most beautiful attributive names and His various favors, etc..*

⁶⁹ The commentators of The Qur'an say that the meaning of “بارزة”= “prominent” means: (1) *without mountains, structures, trees, or shrubs*, or (2) *all those buried inside it are brought out of it*.

⁷⁰ See the *Lexicon* attached to this *Translation* regarding “أحد.”

⁷¹ It is important to note here that “على”= “on,” is *adverb of time/place, i.e. circumstantial, state or condition*. See *المعنى*.

came (to) Us just-as We created you^b first^x [once^w] (time^w); rather you^c claimed that [We] never make for you^b an appointment.

كَمَا خَلَقْنَاهُ أَوَّلَ مَرَّةٍ بَلْ زَعَمْتُمْ أَلَّنْ
نَجْعَلَ لَكُمْ مَوْعِدًا ﴿١٨﴾

49. And (had been) put-forth the book^x; so [you^s] see the criminals (are) *mushfegeena* (he-they who are in disquiet) of what (is) in it;^x and they^z say: *ya'waylatana*⁷² (O, what a lengthy: stay in a valley in Hell/bane/woe for us); what (is) for this, the book; neither misses [it^x] a small^{w73} and nor a big^w except *abssa*⁷⁴ ([it^x] comprehensively reckoned) it;^w and found they^z what they^z worked *hadheran* (present at a predetermined time and place); and not wrongs⁷⁵ your^t Lord *abadan*⁷⁶ (lone/any-one).

وَوُضِعَ الْكِتَابُ فَتَرَى الْمُجْرِمِينَ
مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يَوَيْلَنَا
مَا لَ هَذَا الْكِتَابِ لَا يُغَادِرُ صَغِيرَةً
وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا وَوَجَدُوا مَا
عَمِلُوا حَاضِرًا وَلَا يَظُنُّ رَبُّكَ أَحَدًا ﴿١٩﴾

50. And *edh* (when/since) said We for the angels: let-kowtow you^z for Adam; so they^z kowtowed except Iblees [was] of the Jinn, so *fasaqa*⁷⁷ (he had rebelled vis-à-vis Allah's command) a'n (regarding) his Lord's command; do then *tattakebtho*⁷⁸ (you^z take and make) him and his progenies *aw'leyaa*⁷⁹ (guardians/allies) of lesser than/without Me; while they (are) for you^b [foe];⁸⁰ wretched (is) for the *dha'lemeena*⁸¹ (injustice-doers) an alternative.

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ
فَسَجَدُوا إِلَّا إِبْلِيسَ كَانَ مِنَ الْجِنِّ
فَفَسَقَ عَنْ أَمْرِ رَبِّهِ أَفَتَتَّخِذُونَهُ
وَدَرِيَّتَهُ أَوْلِيَاءَ مِنْ دُونِي وَهُمْ لَكُمْ
عَدُوٌّ بِئْسَ لِلظَّالِمِينَ بَدَلًا ﴿٢٠﴾

51. Not *ash'badtohum* (I cited them to witness) the Heavens^w and the Earth's^w creation; and nor their selves^w creation; and not I was *muttakbetha* (a taker and a maker) (of) the misleaders a support.

مَا أَشْهَدُهُمْ خَلَقَ السَّمَوَاتِ
وَالْأَرْضِ وَلَا خَلَقَ أَنْفُسَهُمْ وَمَا كُنْتُ
مَتَّخِذَ الْمُضِلِّينَ عَضُدًا ﴿٢١﴾

52. And day [He] says: let-summon/call you^z My

وَيَوْمَ يَقُولُ نَادُوا شُرَكَاءِيَ الَّذِينَ

⁷² The word "ya-waylatna" = "ياويلتنا" is made up of three parts: a) "ya" = "يا" is a vocative article, indicating the person or thing being addressed. b) "waylatna" = "ويلتنا" is singular feminine for a pending disgraceful ruinous plight about to betide them. c) "na" = "نا" the suffix article for masculine plural pronoun, for "us." So such people who are subject of this "waylatna" = "ويلتنا" are crying for an impending ruinous disgraceful plight about to engulf them and feel completely helpless towards it.

⁷³ The words "صغيرة" and "كبيرة" translated as "small" and "big" respectively in order to reflect the fact that the twin references are stated in the feminine formats. Therefore, the need to reflect the Qur'anic text as is. Additionally, it is interesting to note: (1) that as a general principle in the Arabic language the masculine construct is a rank higher than a feminine construct. Since the reference here is smallness of the sin, so feminizing its construct surely slights it even further, even that of an "atom's" worth. (2) Also as a general principle in the Arabic language, the more letters in a word the more meaning it carries. So since "صغيرة" has an additional "هـ" that means more meaning to it. And since we are dealing with smallness the "هـ" makes it more picayune and trivial. The same principles apply to the "big" with additional fact of assonance (homogeneity) in the construct.

⁷⁴ The word "أحصى" is comprehensively reckoned, i.e. accounted for from all aspects, not the simple enumeration. See البصائر.

⁷⁵ The word "wrongs" has myriads of meanings, among them: curtails or diminishes, as in this Ayah.

⁷⁶ See the Lexicon attached to this Translation regarding "أحد."

⁷⁷ See the Lexicon attached to this Translation for the word, fasaqoon = "الفاسقون" for an elaboration.

⁷⁸ The word "اتخذ" from "الإتخاذ" which is "إفتعال" for "إلتخاذ" as stated in لسان العرب; therefore, "اتخذ" is always taking and presuming some-thing about what was taken. Thus, it is not just the mere taking.

⁷⁹ The word "أولياء" could also mean, among them: protector, friend.

⁸⁰ The word "عدو" in Arabic is used for: (1) singular and (2) plural as well, (3) "multitudinous foe," see الهادي and اللسان.

⁸¹ The "ظالمين" = "the injustice-doers," as "الظلم" = "injustice." See the Lexicon attached to this Translation.

partners (*deities*), whom^r claimed you;^c then they^z summoned/called them; then not *yesta'jebo*⁸² (*compliantly-answer they*^z) for them; and We made between them *manbegan*⁸³ (*a doom's valley*).

رَعَمْتُمْ فَلَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا لَهُمْ
وَجَعَلْنَا بَيْنَهُم مَّوْبِقًا ﴿٥٢﴾

53. And saw the criminals The Fire^w so they^z presumed that they (*are*) *muwa'qeeoha* (*they that are its^w mutual strong affiliates/associates*) and not found they^z a'n (*off*) it^w *mass'refan*⁸⁴ (*escape-place*).

وَرَأَى الْمُجْرِمُونَ النَّارَ فَظَنُّوا أَنَّهُمْ
مُؤَاقِعُوهَا وَلَمْ يَجِدُوا عَنْهَا مَصْرِفًا ﴿٥٣﴾

54. And *laqad* (*verily, already and affirmatively*) variegated We in this Qur'an for the mankind of every a parable/example; and [was] the mankind more a thing (*engager-in*) contention.

وَلَقَدْ صَرَّفْنَا فِي هَٰذَا الْقُرْآنِ لِلنَّاسِ
مِنْ كُلِّ مَثَلٍ وَكَانَ الْإِنْسَانُ أَكْثَرَ
شَيْءٍ جَدَلًا ﴿٥٤﴾

55. And what prevented the mankind to believe they^z *edh* (*when/since*) came (*to*) them the *buda* (*divine-guidance*) and *yastaghfero*⁸⁵ (*they^z seek forgiveness*) (*from*) their Lord except that comes (*to*) them dispensation^w (*of*) the [firsts] or *ya'atee*^x (*betides/eventuates over*)^x them the torment *qubolan* (*overtly/visibly*).

وَمَا مَعَ النَّاسِ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمْ
الْهُدَىٰ وَيَسْتَغْفِرُوا رَبَّهُمْ إِلَّا أَنْ
تَأْتِيَهُمْ سُنَّةٌ أُولَٰئِكَ أَوْ يَأْتِيَهُمُ الْعَذَابُ
قُبُلًا ﴿٥٥﴾

56. And not [We] send the *mursaleena* (*sent-messengers*) except *mubashshereena*⁸⁶ (*iterative tellers of pleasant tiding*) and *munthereena* (*iterative warners*); and dispute they^z who^r unbelieved they^z by the falsehood^x to refute they^z by it^x the right,^x and *ittakbatho*⁸⁷ (*they^z took and made*) My *Aya'te*^w (*Qur'anic statements*) and what they^z (*had been*) warned jestingly.

وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ
وَمُنْذِرِينَ وَيُجَادِلُ الَّذِينَ كَفَرُوا
بِالْبَاطِلِ لِيُدْحِضُوا بِهِ الْحَقَّ وَاتَّخَذُوا
آيَاتِي وَمَا أُنذِرُوا هُزُوًا ﴿٥٦﴾

57. And who^a (*is*) wronger⁸⁸ than who^p [*he*] (*had been*) reminded by his Lord's *Aya'te*^w (*Qur'anic statements*) then [*he*] shunned a'n (*off*) it^w and [*he*] forgot⁸⁹ (*ceased paying attention to*) what put-forth^w his both hands;^w verily We made over their hearts covert^w so that not⁹⁰ understand it^x they;^z and in their

وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ
فَأَعْرَضَ عَنْهَا وَنَسِيَ مَا قَدَّمَتْ يَدَاهُ إِنَّا
جَعَلْنَا عَلَىٰ قُلُوبِهِمْ أَكِنَّةً أَنْ

⁸² The word "يَسْتَجِيبُوا" is rooted in "استجاب," meaning: *favorably/compliantly answered, not just answered*. See الهادي.

⁸³ Qur'an commentators have various commentaries regarding this "doom's valley." Some say it is a valley of *pus and blood in Hell*, some say it is a *separator* barrier between the believer and the unbelievers, some say it is just *ruinous and a fateful doom*. See القرطبي.

⁸⁴ No escape, as it is surrounding them from all directions.

⁸⁵ The word "يَسْتَغْفِرُوا" = "يُطْلَبُوا الْغُفْرَانَ" = "*they^z seek forgiveness*." In English there is *no seemly way* to say: "*يَسْتَغْفِرُوا*" *per se*. So I settled for saying: "*they^z seek forgiveness*."

⁸⁶ The word "*mubashshereen*" is *masculine, plural, subjective noun*, meaning *teller of pleasant tiding*, with *no English equivalent*.

⁸⁷ The word "اتَّخَذَ" from "الِاتِّخَاذَ" which is "اِفْتَعَالُ" for "الِاتِّخَاذَ," as stated in لسان العرب; therefore "اتَّخَذَ" is *always taking and presuming some-thing* about what was taken. Thus, it is *not* just the mere *taking*.

⁸⁸ See the Lexicon attached to this Translation for "ظالم" = "فَاعِلُ الظُّلْمِ" = "*injustice-doer*" and "أظلم" = "*wronger*."

⁸⁹ The word "نسي" has dual meanings: (1) "*forgot*" or (2) *dismissed or dispelled* in the sense of *cast off* or *ceased to pay attention to*. The second meaning especially applies where Allah says: "We forgot you," (S32:14), as Allah does *not* forget, but He chooses to *ceases paying attention to something*.. See اللسان.

⁹⁰ The particle "أَنْ" meaning "لنلا," as mentioned by Qur'an commentators, such as الطبري, and الألوسي.

ears *wagran* (bearing-heaviness); and *en (if)* [you^s] invite them to the *buda* (divine-guidance) then never *yahtadoo* (they^s become divinely-guided) then, ever.

يَقْفَهُوهُ وَفِي آذَانِهِمْ وَقْرًا وَإِنْ تَدْعُهُمْ
إِلَى الْهُدَى فَلَنْ يَهْتَدُوا إِذًا أَبَدًا ﴿٥٧﴾

58. And your^t Lord (*is*) The *Ghafooro* (iterative Forgiver) The mercy^w possessor, had/if⁹¹ you^{aakbetho}⁹² ([He] retributively-punishes) them by what they^z earned surely hastens [He] for them the torment; rather for them (*is*) an appointment, never find they^z of lesser than/without it^x *man'elan* (protective-refuge).

وَرَبُّكَ الْغَفُورُ ذُو الرَّحْمَةِ لَوْ
يُؤَاخِذُهُمْ بِمَا كَسَبُوا لَعَجَلَهُمْ
الْعَذَابَ بَلْ لَهُمْ مَوْعِدٌ لَنْ يَجْدُوا مِنْ
دُونِهِ مَوْيِلًا ﴿٥٨﴾

59. And *telka*^w (*she-that-afar-it*^w / *those*^w) (*are*) the villages^w We perished⁹³ them *lamma* (*when/whence*) *dbalamo*⁹⁴ (they^s wronged); and We made for their perishing an appointment.

وَبَلَاكَ الْقُرَى أَهْلَكْنَاهُمْ لَمَّا
ظَلَمُوا وَجَعَلْنَا لِمَهْلِكِهِمْ مَوْعِدًا ﴿٥٩﴾

60. And *edh* (*when/whence*) said *Mosa* (Moses) for his lad:⁹⁵ [I] cease not (*journeying*) until [I] attain/reach the two seas' junction or [I] proceed epochally.⁹⁶

وَإِذْ قَالَ مُوسَى لِفَتَاهُ لَا أَبْرَحُ
حَتَّى أَتِلْعَ أَتْلُعَ مَجْمَعَ الْبَحْرَيْنِ أَوْ
أَمْضِيَ حُقُبًا ﴿٦٠﴾

61. So when both attained/reached a junction between them both, both forgot fish^x (*of*) them both; so *ittakha-tha*⁹⁷ ([it^x] took and made) its^x path in the sea *saraban* (*down-slope-escape*).

فَلَمَّا بَلَغَا مَجْمَعَ بَيْنَهُمَا نَسِيَا
حُوتَهُمَا فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ سَرَبًا ﴿٦١﴾

62. Then *lamma* (*when/whence*) both passed,⁹⁸ [he] said to his lad:⁹⁹ *aa'teyna*^x (*let-[you^s] bring forward to us*)^x our lunch, *laqad* (*verily, already and affirmatively*) we found from our travel this a fatigue.

فَلَمَّا جَاوَزَا قَالَ لِفَتَاهُ إِنَّا غَدَاءَنَا
لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَذَا نَصَبًا ﴿٦٢﴾

63. Said [he]: have you^h seen *edh* (*when/since*) we lodged/retreated to the rock^w then verily I forgot the fish;^x and not (*caused*) me (*to*) forget it^x except the Satan that I remember it;^x and *ittakhabtha*¹⁰⁰ ([it^x] took and made) its^x path into the sea amazingly.

قَالَ أَرَأَيْتَ إِذْ أَوَيْنَا إِلَى الصَّخَرَةِ فَإِنِّي
نَسِيتُ الْحُوتَ وَمَا أَنَسِيَهُ إِلَّا الشَّيْطَانُ
أَنْ أَذْكُرَهُ، وَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ عَجَبًا ﴿٦٣﴾

⁹¹ The particle “لو” since it is a *future-connected* verb, probable to occur and *not* sure it's a present occurrence, such a “لو” amounts to “if” or “when.” See *معنى اللبيب، ابن هشام*.

⁹² The word “يؤاخذهم” in “يؤاخذهم” means retributively-punishes, certainly *not* “blames,” as what some might presume. See *اللسان*. In the *Ayah*: “had Allah retributively-punished the people by their injustice, [He] (*would have*) not left over it (*the Earth*) of a she-moving-creature” (16:61) is a positive proof of this fact, i.e. that “أخذ” is retributively-punished.

⁹³ The text of this great *Ayah* says: “أهْلَكْنَاهُمْ”= “We (*caused to*) perish them,” in reference to the *people* of the villages, and not “أهْلَكْنَاهَا”= “We (*caused to*) perish it,” so the pronoun would refer to the *villages*. Albeit at times the two are interchangeable, but here the reference is to the *exact correspondence* to the text.

⁹⁴ See the *Lexicon* attached to this Translation for “ظالم”= “فاعل الظلم”= “injustice-doer” and “ظلم”= “wronged.”

⁹⁵ The word “فنى” has three distinct meanings: (1) lad/chap/fellow, i.e. a *man of any age*, (2) a *young man* taken as a servant or a supporter, (3) man of: *manliness, helpfulness, pridefulness*.

⁹⁶ See the *Lexicon* attached to this Translation for an elaboration on the word “أحقاباً/حقباً.”

⁹⁷ The word “اتخذ” from “الإتخاذ” which is “إففعال” for “الاتخاذ” as stated in *لسان العرب*; therefore, “اتخذ” is *always* taking and presuming some-thing about what was taken. Thus, it is *not* just the mere taking.

⁹⁸ That is passed the sea's junction.

⁹⁹ See footnote 92 above regarding lad.

¹⁰⁰ The word “الحوت”= “the fish” is a *masculine* gender in Arabic hence its references must be masculine, it^x.

64. Said [he]: *tha'leka (afar-that-it/that)^x (is) what we were nabghey (earnestly-questing); so ertadda (both forthwith-turned) over their both footprints trace.* قَالَ ذَلِكَ مَا كُنَّا نَبْغُ فَارْتَدَّا عَلَى آثَارِهِمَا قَصَصًا ﴿٦٤﴾
65. Then both found an *abdan*¹⁰¹ (*submitter/worshipper/slave*) of Our *eba'de (worshippers/submitters/slaves)*, *aa'taynabo (We accorded him) a mercy^w from enda (by munificence of/by Rule of) Us*; and We taught him from *ladonna*¹⁰² (*directly and possessively from Us*) knowledge. فَوَجَدَا عَبْدًا مِّنْ عِبَادِنَا ءَاتَيْنَاهُ رَحْمَةً مِّنْ عِنْدِنَا وَعَلَّمْنَاهُ مِن لَّدُنَّا عِلْمًا ﴿٦٥﴾
66. Said for him *Mosa (Moses)*: can *attabe'o ([I] closely-follow)* you^g proviso that teach me [you^s] of what (*had been*) taught you^h a *rushda (mature-discernment-/rational guidance to the right)*. قَالَ لَهُ مُوسَىٰ هَلْ أَتَّبِعُكَ عَلَىٰ أَن تُعَلِّمَ مِنَّمَا عَلَّمْتَ رَسُولًا ﴿٦٦﴾
67. Said [he]: verily you^g never can (*have*) with me a (*sufficient*) patience. قَالَ إِنَّكَ لَن تَسْتَطِيعَ مَعِيَ صَبْرًا ﴿٦٧﴾
68. And how (*can*) *tassbero ([you^s] hold on patiently)* on what not [you^s] encompassed by it^x a proficient-knowledge.¹⁰³ وَكَيْفَ تَصْبِرُ عَلَىٰ مَا لَمْ تُحِطْ بِهِ خُبْرًا ﴿٦٨﴾
69. Said [he]: shall find me [you^s], *en (if) Allah* willed, *ssa'beran (holding-on patiently)* and not [I] disobey for you^g a command. قَالَ سَتَجِدُنِي إِن شَاءَ اللَّهُ صَابِرًا وَلَا أَعْصِي لَكَ أَمْرًا ﴿٦٩﴾
70. Said [he]: so *en (if) ettaba'ata'ney (you^h closely-followed me)*, so let-not [you^s] ask me a'n (*regarding*) a thing^x until [I] discourse for you^g of it^x a mention. قَالَ فَإِنِ اتَّبَعْتَنِي فَلَا تَسْأَلْنِي عَن شَيْءٍ حَتَّىٰ أُحْدِثَ لَكَ مِنْهُ ذِكْرًا ﴿٧٠﴾
71. So both launched-off until *edha (when/if) both embarked [in] the ship^w kharaga*¹⁰⁴ (*he: deeply perforated it/broke a sizable opening in its bottom*) it;^w said [he]: have you^h *kharaga* it^w to you^h drown its^w folks; *laqad (verily, already and affirmatively)* you^h came-/committed a thing *emra (very greatly objectionable vice)*. فَأَنْطَلَقَا حَتَّىٰ إِذَا رَكِبَا فِي السَّفِينَةِ خَرَقَهَا قَالَ أَخَرَقْنَاهَا لِنُغْرِقَ أَهْلَهَا لَقَدْ جِئْتَ شَيْئًا إِمْرًا ﴿٧١﴾
72. Said [he]: have not said [I] verily you^g never can [you^s] (*have*) with me a (*sufficient*) patience. قَالَ أَلَمْ أَقُلْ إِنَّكَ لَن تَسْتَطِيعَ مَعِيَ صَبْرًا ﴿٧٢﴾
73. Said [he]: let-not *to'aakbethney*¹⁰⁵ (*[you^s] retributively-punishes me*) by what I forgot, and let-not [you^s] over-burden me of my matter *osran (difficulty/hardship)*. قَالَ لَا تُؤَاخِذْنِي بِمَا نَسِيتُ وَلَا تُرْهِقْنِي مِنْ أَمْرِي عُسْرًا ﴿٧٣﴾

¹⁰¹ The word "abdan" = "slave," the denotation of this word is vastly paradoxical with respect to Allah vis-à-vis the humans. See the Lexicon attached to this Translation for an elaboration.

¹⁰² The word "لَدُنْ" is closer than "عِنْدَ" as you can say: "عِنْدِي مال و المال ليس بقبضتك الآن" thus, "لَدُنْ" which closer spatially and more specific. So, "directly and possessively from" (Us) seems to indicate such closeness. See الرابغ للسان.

¹⁰³ The word "خُبْرًا" is "مفعول مطلق" = "absolute object," so the qualifying "proficient" is prefixed. See الرابغ.

¹⁰⁴ The word "خرق" in "خرقتها" means deeply perforated it by making deep and large hole in its bottom or broke it to corrupt it or spoil it. See البصائر والهادي. I can not find a suitable word in English for "خرق," among words such as: bore, perforated, pierced, and all such synonyms.

¹⁰⁵ See footnote 92 above regarding يواخذ.

74. So both launched-off until *edha* (*when/if*) both *legeya* (*mei*) a *gholaman*¹⁰⁶ (*boy*) then [*he*] killed him; said [*he*]: have you^h killed a self^w *zakeyyatan*^w (*pure and suiting/befitting*)^w by other than a self;^{w107} *laqad* (*verily, already and affirmatively*) came/committed you^h a thing *nukra*¹⁰⁸ (*an enormous vice*).

فَانْطَلَقَا حَتَّىٰ إِذَا لَقِيَا غُلَامًا فَقَتَلَهُ، قَالَ
أَفَنَلَّتْ نَفْسًا زَكِيَّةً بِغَيْرِ نَفْسٍ لَقَدْ جِئْتَ
شَيْئًا نُّكْرًا ﴿٧٤﴾

75. Said [*he*]: have not said [*I*] for you^g verily you^g never can (*have*) with me a (*sufficient*) patience.

فَلَمَّا قَالَ أَلَمْ أَقُلْ لَكَ إِنَّكَ لَنْ تَسْتَطِيعَ
مَعِيَ صَبْرًا ﴿٧٥﴾

76. Said [*he*]: *en* (*if*) I asked you^g *a'n* (*regarding*) a thing after it^w (*i.e. this incidence*) then let-not [*you*^s] accompany me, *qad* (*already and affirmatively*) you^h attained from *ladonney*¹⁰⁹ (*directly and possessively from me*) *uthran*¹¹⁰ (*firm-excuse*).

قَالَ إِنْ سَأَلْتُكَ عَنْ شَيْءٍ بَعْدَهَا فَلَا
تُصِغِبْنِي قَدْ بَلَغْتَ مِنْ لَدُنِّي عُذْرًا ﴿٧٦﴾

77. So both launched-off until *edha* (*when/if*) both *ata* (*approached*) a village's^w folks; (*and*) *istatt'ama* (*both sought to be fed from*) its^w folks; then *aban*¹¹¹ (*they categorically-refused*) to guest them both; then both found in it^w a wall^x wanting (*about*) to break and [*he*] stood¹¹² it;^x said [*he*]: had willed you^h surely *ittakbaththa*¹¹³ (*you^h took and made*) over it^x remuneration.

فَانْطَلَقَا حَتَّىٰ إِذَا أَنبَأَ أَهْلَ قَرْيَةٍ
أَسْطَعَمَا أَهْلَهَا فَأَبَوْا أَنْ يُضَيِّفُوهُمَا
فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقَضَ
فَأَقَامَهُ، قَالَ لَوْ شِئْتَ لَتَّخَذْتَ عَلَيْهِ
أَجْرًا ﴿٧٧﴾

78. Said [*he*]: this (*is*) a parting between me and [*between*] you^g; [*I*] shall *ona'bbe'o* (*inform by piece-of-significant-and-availing-news to*) you^g by *ta'awee'le* (*ultimate: construing/explanation*) (*of*) what you^h could not (*have*) on it^x a (*sufficient*) patience.

قَالَ هَذَا فِرَاقُ بَيْنِي وَبَيْنِكَ سَأُنَبِّئُكَ
بِثَأْوِيلِ مَا لَمْ تَسْتَطِعْ عَلَيْهِ صَبْرًا ﴿٧٨﴾

79. As-to the ship^w so it^w was for *masakee'na*¹¹⁴ (*not having sufficient material possessions*), they^z work in the sea; so I wanted to defect it^w; and [*was*] beyond¹¹⁵ them a king, [*he*] takes every ship^w forcefully.

أَمَّا السَّفِينَةُ فَكَانَتْ لِمَسْكِينٍ يَعْمَلُونَ
فِي الْبَحْرِ فَأَرَدْتُ أَنْ أَمِغَّهَا وَكَانَ وَرَاءَهُمْ
مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا ﴿٧٩﴾

¹⁰⁶ The word "gholam" means (1) a male boy, (2) a young mustached boy, (3) a hireling, (4) a servant/slave.

¹⁰⁷ That is apparently innocent self for not a self having been killed.

¹⁰⁸ The word "nukra" = "نكرا" means: (1) enormous or extraordinary vice, (2) keenly enormous and beyond imagination.

¹⁰⁹ The word "لندن" is closer than "عند" as you can say: "عندي مال و المال ليس بقبضتك الآن" thus, "لندن" which is closer spatially and more specifically. So, "directly and possessively from" (me) seems to indicate such closeness. See *اللسان*.

¹¹⁰ The word "عذرا" is the infinitive noun of "عذر." Thus, to intensify "عذرا," so, "firm" is prefixed.

¹¹¹ The word *abo* = "أبو" means categorically (*absolutely, without exception*) refused, i.e. not just simply refused.

¹¹² He "stood" it in the transitive sense, i.e. to set upright, caused to stand.

¹¹³ The word "إتخذ" from "الإنخاذ" which is "إفتعال" for "الأتخاذ," as stated in *لسان العرب*; therefore, "إتخذ" is always taking and making some thing of what was taken. Thus, it is not just the mere taking.

¹¹⁴ For the words "مساكين" versus "فقراء", see the *Lexicon* attached to this Translation for the distinction. Briefly *Meskeen* = مسكين i.e. having some material possessions but not sufficient; whereas *فقير* lacks any material possessions.

¹¹⁵ The word "وراءهم" in "وراءهم" means:

(1) "القدام أو بعد الخلف للأمر العظيم الذي لا يقدر عليه، مثلاً: و يذرون وراءهم الآخرة."

(2) "بعد الخلف، فخلف الشيء هو مؤخرته: مثلاً وراء الأكمة."

(3) "ولد الولد". So, here (1) or (2) could apply.

80. And as-to the *gholamo*¹¹⁶ (*boy*), so were his [both fathers]¹¹⁷ [both] believers; so *khasbeyna*¹¹⁸ (*reverently-feared we*) that [he] overburdens them both (*by*) excessiveness and unbelief. وَأَمَّا أَلْعَلَّمُ فَكَانَ أَبَوَاهُ مُؤْمِنَيْنِ فَخَشِينَا أَنْ يُرْهِقَهُمَا طُغْيَانًا وَكُفْرًا
81. So We wanted to interchange them both, Lord (*of*) [them both] *kabayran* (*choicer/superior/worthier*) than him a *zakatan* (*purity and waxing*) and a nearer a *ruhman* (*mercy/kin-mercy or sensing the kindred duty*). فَارَدْنَا أَنْ يُبَدِّلَهُمَا رَبُّهُمَا خَيْرًا مِنْهُ زَكَاةً وَأَقْرَبَ رُحْمًا
82. And as-to the wall^x so (*it*^x) [was] for *gholamainey*¹¹⁹ (*two boys*) orphans in the city;^w and [was] under it^x a treasure for them both; and their both [father]¹²⁰ (*are*) righteous; so your^t Lord wanted that both reach their both *ashudd*¹²¹ (*primes/full mental and physical strengths*) and *yastakh'reja* (*both affirmably extract/pluck*) treasure (*of*) them both; a mercy^w from your^t Lord; and not I did it^x *a'n*¹²² (*vicarious/because of*) my command; *tha'leka* (*afar-that-it/that*)^x (*is*) the *ta'awee'le* (*ultimate: construing-/explanation*) (*of*) what couldn't¹²³ [you^s] (*have*) over it^x a (*sufficient*) patience. وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ وَكَانَ تَحْتَهُ كَنْزٌ لَهُمَا وَكَانَ أَبُوهُمَا صَالِحًا فَأَرَادَ رَبُّكَ أَنْ يَبْلُغَا أَشُدَّهُمَا وَيَسْتَخْرِجَا كَنْزَهُمَا رَحْمَةً مِنْ رَبِّكَ وَمَا فَعَلْنَاهُ عَنْ أَمْرِئِ ذَٰلِكَ تَأْوِيلُ مَا لَمْ تَسْطِعْ عَلَيْهِ صَبْرًا
83. And they^z ask you^g *a'n* (*regarding*) *Dhe al-Qurnayn* (*the twain horns possessor*); let-say [you^s]: [I] shall recite on you^b of him a *thekran* (*an instructive: mention-/a reminder*). وَيَسْأَلُونَكَ عَنْ ذِي الْقُرْنَيْنِ قُلْ سَأَتْلُو عَلَيْكُمْ مِنْهُ ذِكْرًا
84. Verily We empowered¹²⁴ for him in the Earth^w and *aa'tayna* (*We accorded*) him of everything a cause (*means*). إِنَّا مَكَّنَّا لَهُ فِي الْأَرْضِ وَءَاتَيْنَاهُ مِنْ كُلِّ شَيْءٍ سَبَبًا

¹¹⁶ The word "gholam" means (1) a male boy, (2) a young mustached boy, (3) a hireling, (4) a servant/slave.

¹¹⁷ The Arabic word "أبَوَاهُ" or its grammatical inflections, all constitute an Arabic tongue expression meaning: father and mother as well as father and grand father, father and uncle (paternal or maternal). See اللسان. However it must be born in mind that the word "mother" is not necessarily the begetter-mother= "الوالدة," as the "mother" in Arabic tongue could mean: step-mother, nursing mother, mother who reared some one, or the aunt (paternal or maternal). The context defines exactly what is meant.

¹¹⁸ The expression "So we reverentially feared" for "فخشينا." The word "خشية"=reverential fear. This righteous man knew the ultimate fact of the boy as he would be overburdening to his parent with "excessiveness and unbelief," due to the "direct knowledge" he possessed as given by Allah (S18:65) above. Thus, he was "reverentially fearing" the ultimate fact regarding the boy. Why "reverentially fearing" the ultimate fact? Because a fact is a fact, which must be respected. But the knowledge of such a fact is due to the "direct knowledge" from Allah. And Allah whenever the action is uniquely-Allah, then He meetly uses the magnanimity in its expression, i.e. "we." In this case, the righteous man, is empowered by the "direct knowledge" from Allah, so this made him to express the "خشية"="reverential fear" and respect of the ultimate fact in terms of "العظمة"=magnanimity. Hence: خشينا.

¹¹⁹ Singular for gholamainey="gholam" means (1) a male boy, (2) a young mustached boy, (3) a hireling, (4) a servant/slave.

¹²⁰ See footnote 117 above regarding the word: "أبَوَاهُ"

¹²¹ The Arabic word "ashudd"="أشد" translated as [both of them] "prime, full strength" meaning reached the ideal age of physical and mental strengths.

¹²² See the Lexicon attached to this Translation regarding the various meanings of the preposition "عن."

¹²³ The word "تسطيع" is more in literal construct than "تسطع," as "تسطع" lacks a letter (ت). The general rule is that more literal construct more meaning in the word, and vice versa. The general context indicates that Moses (Moses) did not have sufficient patience to enable him withstand all what was involved in the great events he witnessed with the righteous man. So, "تسطيع"="couldn't," seem more fitting for such insufficiency on one hand and on the other the righteous man is meetly summarizing to him the events.

¹²⁴ The word "مكن" in "مَكَّنَّا" means "found" or "established." It also means "enabled" or "empowered." Clearly, the English word "established" does not imply or connote the same as "مَكَّن" per se.

85. So [he] followed a cause (means).

فَأَتْبَعَ سَبِيلًا ﴿٨٥﴾

86. Until *edha* (when/if) [he] reached the sun's *magh'reba*¹²⁵ (sun's-set-locus)^x [he] found it^w setting in a well^w *hame'-aten*^w (dark-odorous-ooze)^w; and [he] found at it^w a people; We said: O, *Dha al-Qurnayn* (the twain horns possessor) either [you^s] torment or that *tattakbetha*¹²⁶ ([you^s] take and make) in them a *busnan*¹²⁷ (ultimate meritorious deed).

حَتَّىٰ إِذَا بَلَغَ مَغْرِبَ الشَّمْسِ وَجَدَهَا تَغْرُبُ فِي عَيْنٍ حَمِئَةٍ وَوَجَدَ عِنْدَهَا قَوْمًا قُلْنَا يَذَا الْقُرْنَيْنِ إِمَّا أَنْ تُعَذِّبَ وَإِمَّا أَنْ تَتَّخِذَ فِيهِمْ حُسْنًا ﴿٨٦﴾

87. Said [he]: as-to whom^p [he] wronged¹²⁸ then we will torment him afterwards *youraddo*¹²⁹ (to be forthwith returned [he]) to his Lord then [He] torments him a torment *nukra* (enormously keen/beyond imagination).

قَالَ أَمَّا مَنْ ظَلَمَ فَسَوْفَ نُعَذِّبُهُ ثُمَّ يُرَدُّ إِلَىٰ رَبِّهِ فَيُعَذِّبُهُ عَذَابًا نُكْرًا ﴿٨٧﴾

88. And as-to whom^p [he] believed and [he] worked righteously, then for him (is) a requital the *husna*¹³⁰ (Paradise/excellent consequence/good deeds)^w and [We] shall say for him of our command an easiness.

وَأَمَّا مَنْ ءَامَنَ وَعَمِلَ صَالِحًا فَلَهُ جَزَاءٌ الْحُسْنَىٰ وَسَنَقُولُ لَهُ مِنْ أَمْرِنَا يُسْرًا ﴿٨٨﴾

89. Afterwards [he] followed a cause (means).

ثُمَّ أَتْبَعَ سَبِيلًا ﴿٨٩﴾

90. Until *edha* (when/if) [he] reached *matt'le'a*¹³¹ (sun's^w rise-locus)^x the sun^w [he] found it^w rising on a people not made [We] for them of *doneya* (below/under) it^w a screen.

حَتَّىٰ إِذَا بَلَغَ مَطْلِعَ الشَّمْسِ وَجَدَهَا تَطْلُعُ عَلَىٰ قَوْمٍ لَمْ يَجْعَلْ لَهُمْ مِنْ دُونِهَا سِتْرًا ﴿٩٠﴾

91. Like *tha'leka* (afar-that-it/that)^x and *qad* (already and affirmatively) We encompassed by what *laday*¹³² (directly and possessively from) him absolutely proficiency.¹³³

كَذَٰلِكَ وَقَدْ أَحَطْنَا بِمَا لَدَيْهِ خُبْرًا ﴿٩١﴾

92. Afterwards [he] followed a cause (means).

ثُمَّ أَتْبَعَ سَبِيلًا ﴿٩٢﴾

93. Until *edha* (when/if) [he] attained/reached (a pass) between the two dams [he] found of before/near them both a people almost not understand they^z a say.

حَتَّىٰ إِذَا بَلَغَ بَيْنَ السَّدَّيْنِ وَجَدَ مِنْ دُونِهِمَا قَوْمًا لَا يَكَادُونَ يَفْقَهُونَ قَوْلًا ﴿٩٣﴾

94. Said they:^z O, *Dha al-Qurnayn* (the twain horns possessor) verily *Yajoojja* and *Ma'ajooja* (Gog and

قَالُوا يَذَا الْقُرْنَيْنِ إِنَّ يَأْجُوجَ وَمَأْجُوجَ

¹²⁵ The word “مغرب” means the place (locus) of sunset, i.e. not just “sunset” per se.

¹²⁶ The word “اتخذ” from “الاتخاذ” which is “افتعال” for “الاتخاذ” as stated in لسان العرب; therefore, “اتخذ” is always taking and presuming something about what was taken. Thus, it is not just the mere taking.

¹²⁷ Some linguists suggest that الحسن is for the face while الجمال is for the parts of the body and other things. See الهادي

¹²⁸ See the Lexicon attached to this Translation for “ظالم”=“فاعل الظلم”=“injustice-doer” and “ظالم”=“مظالم”=“wronger.”

¹²⁹ The word “يرد” is rooted in “رد” meaning forthwith returned; example the greeting must be “forthwith returned,” as in: “And when (had) been greeted you^z by a greeting^w then let-you^z greet by better than it^w or let-you^z forthwith-return it.” (S4: 86).

¹³⁰ The word “the husna”=“الحسنى” almost always means Paradise from Allah. However, in some cases it means: good deed, righteous work, excellent result.

¹³¹ The word “مطلع” means the place (locus) of sunrise, i.e. not just “sunrise” per se.

¹³² The word “لدى” is closer than “عند” as you can say: “عندي مال و المال ليس بقبضتك الآن” thus, “لدى” which closer spatially and more specific. So, “directly and possessively from” (Us) seems to indicate such closeness. See اللسان.

¹³³ The word “خبراً” is “مفعول مطلق”=“absolute object,” so the qualifying “absolute” is prefixed. See الراغب

Magog (are) corruptors in the Earth;^w so can [*we*] make for you^g a tribute proviso [*you*^g] make between us and [between] them a dam.

مُفْسِدُونَ فِي الْأَرْضِ فَهَلْ يَجْعَلُ لَكَ خَرْجًا
عَلَى أَنْ تَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ سَدًّا ﴿١١﴾

95. Said [*he*]: what empowered¹³⁴ me in it^x my Lord (is) *kbayron* (possession/superior/worthier); so let-you^z assist me by a strength, [*I*] make between you^b and [between] them an embankment.

قَالَ مَا مَكَّنِّي فِيهِ رَبِّي خَيْرٌ فَأَعِينُونِي بِقُوَّةٍ
أَجْعَلَ بَيْنَكُمْ وَبَيْنَهُمْ دَمًّا ﴿١٥﴾

96. *Aa'toney*^x (let-[*you*]^l bring forward to me)^x the iron *zobara* (hefty-pieces) until *edha* (when/whereas) [*he*] leveled between the two bluffs; said [*he*]: let-blow you;^z until *edha* [*he*] made it^x a fire;^w said [*he*]: let-come (bring to) me you^z *afregh* ([*I*] pour) over it^x a molten copper.

ءَاتُونِي زُبَرَ الْحَدِيدِ حَتَّىٰ إِذَا سَاوَىٰ بَيْنَ
الصَّدَفَيْنِ قَالَ انْفُخُوا حَتَّىٰ إِذَا جَعَلَهُ نَارًا
قَالَ ءَاتُونِي أُفْرِغْ عَلَيْهِ قِطْرًا ﴿١٦﴾

97. So they^z couldn't¹³⁵ [to] mount it^x and nor they^z could for it^x (make) *naqaban*¹³⁶ (absolute defile/gorge).

فَمَا أَصْطَلَعُوا أَنْ يَظْهَرُوهُ وَمَا
أَسْطَلَعُوا لَهُ نَقْبًا ﴿١٧﴾

98. Said [*he*]: this (is) a mercy^w from my Lord; so *edha* (when/whereas) my Lord's promise came, [*He*] made it^x *dakkan* (razed-smooth-even); and [was] my Lord's promise a right.

قَالَ هَذَا رَحْمَةٌ مِنْ رَبِّي فَإِذَا جَاءَ وَعْدُ رَبِّي
جَعَلَهُ دَكَّاءَ وَكَانَ وَعْدُ رَبِّي حَقًّا ﴿١٨﴾

99. And We left some (of) them then-day surging in some; and (had been) blown in the Horn; so We gathered them *jam'an*¹³⁷ (absolute gathering).

وَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجٌ فِي بَعْضٍ
وَنُفِخَ فِي الصُّورِ فَجَمَعْنَاهُمْ جَمْعًا ﴿١٩﴾

100. And We exhibited Hell^w then-day for the unbelievers, *ardhan*¹³⁸ (absolute exhibiting).

وَعَرَضْنَا جَهَنَّمَ يَوْمَئِذٍ لِلْكَافِرِينَ عَرْضًا ﴿٢٠﴾

101. Who^r were^w their eyes^w in a cover *a'n* (regarding) My *thekere* (Qur'an/remembrance/Hadeeth) and they^z were: not can they^z (have) any hearing.¹³⁹

الَّذِينَ كَانَتْ أَعْيُنُهُمْ فِي غِطَاءٍ عَنْ ذِكْرِي
وَكَانُوا لَا يَسْطِيعُونَ سَمْعًا ﴿٢١﴾

102. Have then reckoned they^z who^r unbelieved they^z to *yattakbetho*¹⁴⁰ (they^z take and make) My *eba'de* (worshippers-/submitters/slaves) of lesser than/without Me *an'leyaa*¹⁴¹ (guardians/allies); verily We prepared Hell^w for the unbelievers a *nozolan*¹⁴² (hospitality-residence).

أَفَحَسِبَ الَّذِينَ كَفَرُوا أَنْ يَخَذُوا عِبَادِي
مِنْ دُونِ أَوْلِيَاءِ إِنَّا أَعَدْنَا جَهَنَّمَ لِلْكَافِرِينَ
نَزْلًا ﴿٢٢﴾

¹³⁴ The word "مَكَّنَ" in "مَكَّنَا" means "found" or "established." It also means "enabled" or "empowered." Clearly, the English word "established" does not imply or connote the same as "مَكَّنَ" per se.

¹³⁵ The word "استطاعوا" is lesser in literal construct than "استطاعوا" as it lacks a letter (ت). Also mounting the "dam" requires lesser effort than boring the embankment. Hence, for the "dam" = "استطاعوا" and for embankment = "استطاعوا".

¹³⁶ The word "نقبا" is "مصدر سماعي" = audible intensive noun, hence "absolutely" is prefixed to denote that.

¹³⁷ The word "جمعا" is "مطلق" i.e. in the absolute sense, conveying the message and Allah know best, how amazing or an absolute gathering, as it is beyond human imagination in its nature.

¹³⁸ Ibid, only applying to "عرضا".

¹³⁹ The word "سمعا" is "مفعول مطلق" amounting to intensive noun, to indicate that "any" is prefixed to "hearing" to denote such intensity.

¹⁴⁰ The word "اتخذ" from "الاتخاذ" which is "افتعال" for "الاتخاذ", as stated in لسان العرب; therefore, "اتخذ" is always taking and presuming some-thing about f what was taken. Thus, it is not just the mere taking.

¹⁴¹ The word "اولياء" could also mean, among them: protector, friend.

¹⁴² The word "نزل" has several meanings: (1) hospitality, (2) hospitality needs and trappings for guests, (3) =

103. Let-say [you^s]: do/can ona'bbeeo ([we] inform by piece-of-significant-and-availing-news) you^b by the akhsareena (most losers) (of) works. قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا ﴿١٠٣﴾
104. Who^r swerved¹⁴³ they^z their endeavor in the life^w (of) the word^w while they reckon verily they yubsenona (they^z render: meritorious-deeds/says) ssun'an¹⁴⁴ (crafting meritoriously). الَّذِينَ ضَلَّ سَعِيَهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا ﴿١٠٤﴾
105. Those, who^r unbelieved they^z by their Lord's Aya'te^w (messages/signs) and lega'ebe (meeting with Him); so their works^x miscarried;^w so not nozeymo ([We] uphold) for them The Qeyamatey's^w (Judgment's) Day^x a weight. أُولَٰئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِمْ فَبُطِئَتْ أَعْمَالُهُمْ فَلَا تُقِيمُ لَهُمْ يَوْمَ الْقِيَمَةِ وَزَنًا ﴿١٠٥﴾
106. Tha'leka (afar-that-it/tha)^x their requital (is) Hell^w by what unbelieved they^z and ittakhatho¹⁴⁵ (they^z took and made) My Aya'te^w (messages/signs/proofs) and messengers a jestingly. ذَلِكَ جَزَاؤُهُمْ جَهَنَّمُ بِمَا كَفَرُوا وَاتَّخَذُوا آيَاتِي وَرُسُلِي هُزُوًا ﴿١٠٦﴾
107. Verily who^r believed they^z and they^z worked the righteous-works^w for them were the Ferdow'se^{w146} gardens^w (as) nuzolan (hospitality residence). إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ نُزُلًا ﴿١٠٧﴾
108. Immortals they^z (are) in it^w not yabghona (earnestly quest they^z) a'n (regarding) it^w a transfer. خَالِدِينَ فِيهَا لَا يَبْغُونَ عَنْهَا حَوْلًا ﴿١٠٨﴾
109. Let-say [you^s]: had/if the sea were¹⁴⁷ ink for my Lord's words^w surely (would have) depleted the sea before that my Lord's words^w deplete^w and even if We came by its^x like (as) a supply. قُلْ لَوْ كَانَ الْبَحْرُ مَدَادًا لَكُمِتْ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ نَفِدَ كَلِمَتُ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا ﴿١٠٩﴾
110. Let-say [you^s]: verily only I am a human like you^b (being) revealed¹⁴⁸ to me that only: yourⁿ elabo (deity) (is) Elabo (Deity) One; so whoever [be] [was] yarjo (fearing/hoping for) his Lord's lega'a (meeting with), so surely let-work a righteous work [be] and let-not [be] partners (deities) by his Lord's worship an abadan (a lone/any-one). قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَىٰ أَنَّمَا إِلَهُكُمُ اللَّهُ وَحْدَهُ فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا ﴿١١٠﴾

= the guest-resident, (4) residence itself, (5) pension place, (6) lodging place for travelers, (7) the yield of a cultivated land.

¹⁴³ The word “ضَلَّ” has several meanings, among them: swerved, wasted, misled, forgot, wrongly-inclined.

¹⁴⁴ The word “صُنْعًا” rooted in “صَنَعَ” which means (1) carefully chose, or (2) carefully crafted or tried to approach perfection in making of (anything) or upbringing of any human or animal. But the word “صُنْعًا” is the infinitive noun of the verb “صَنَعَ.” Thus, it means assurance and certainty of crafting meritoriously.

¹⁴⁵ The word “اتَّخَذَ” from “الِاتِّخَاذُ” which is “إِفْتَعَالٌ” see footnote 137 above

¹⁴⁶ The word “al-Firdows” means: the highest and most excellent abode in Paradise.

¹⁴⁷ Yes, here “were” not “was,” as linguistically, in the English language, the reference is a subjunctive presupposition, hypothetical, not factual. Refer to the Usage Note of “if.”

¹⁴⁸ The word “أُوْحِيَ” in “أُوْحِيَ” denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded). And “الْوَحْيُ” is fire or king. See “اللسان” +



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (The iterative Mercy Giver)

1. Kaf. Ha. Ya. Ay'n. Ssadd.¹ كَهَيْعَصَ ١
2. *Thekro* (Qur'an/mention) (this is), your^t Lord's mercy^w (about) *abdabo*² (His slave) *Zakarrriyya* (Zachariah). ذَكَرْتُ رَحْمَتَ رَبِّكَ عَبْدَهُ زَكَرِيَّا ٢
3. *Edb* (when/since) [he] called his Lord a *khafeyyan*³ (profoundly-covert) call. إِذْ نَادَىٰ رَبَّهُ نِدَاءً خَفِيًّا ٣
4. Said [he]: [O], my Lord, verily I, languished the bone [of] mine; and flared the head hoarily, and not was [I] by invoking You^g my Lord, a misfortunate. قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَاسْتَعَلَ الرَّأْسُ شَيْبًا وَلَمْ أَكُنْ بِدُعَائِكَ رَبِّ شَقِيًّا ٤
5. And verily I, I feared/knew⁴ the agnates/heirs⁵ of my rear/beyond⁶ while was^w my [woman] (i.e. wife) *aa'geran* (sterile/barren);^w so let-grant [You^s] for me from *ladonka*⁷ (directly and possessively from You^g) a *wa'leyan* (guardian/successor). وَإِنِّي خِفْتُ الْمَوَالِيَ مِنْ وَرَائِي وَكَانَتِ امْرَأَتِي عَاقِرًا فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا ٥
6. Inherits me [he] and [he] inherits from *Ya'qooba's* (Jacob's) *aa'ley*⁸ (family/house/kin); and let-make him [You^s] my Lord *radheyya*⁹ (he who is gratified while being gratifier to You^g). وَاجْعَلْهُ رَبِّ رَضِيًّا ٦
7. O, *Zakariyya* (Zachariah): verily¹⁰ We *nobashshero*¹¹ (*[We] tell you^g pleasant tidings*) by a *ghola'men*¹² (boy), يَزَكَرِيَّا إِنَّا نُبَشِّرُكَ بِغُلَامٍ ٧

¹ See the *Lexicon* attached to this Translation for commentary.

² The word "*abdabo*" = "His slave," the denotation of the word "slave" is vastly contradictory with respect to Allah vis-à-vis the humans. "Slavery" = ownership of an entity by Allah means that entity is absolutely free from any other ownership by anyone else. See the *Lexicon* attached to this Translation for an elaboration.

³ The word "*خفيا*" is more than secretly or privately as it signifies hidden secrecy in the sense of greater concealment. The Qur'an says: "He Knows: the secret and the more hidden" (S 22:7). Thus, *profoundly* is used here to intensify "covert" to convey the depth of such covertness.

⁴ Linguistically the word "*خاف*" carries dual meanings: (1) feared and (2) knew. Both meanings could apply.

⁵ The word "*الموالي*," the "successors" could also mean the immediate inheritors. See *اللسان*.

⁶ The word "*وراء*" in "*ورائي*" means:

(1) "القدام أو بعد الخلف للأمر العظيم الذي لا يقدر عليه، مثلا: ويدرون وراءهم الآخرة."
(2) "بعد الخلف، فخلف الشيء هو مؤخرته: مثلا وراء الأكمة، أي بعدي وبعدي خلفي"

(3) ولد الولد. So, here (2) seems to apply.

⁷ The word "*لدن*" is closer than "*عند*" as you can say: "عندي مال و المال ليس بقبضتك الآن" thus, "*لدن*" which closer spatially and more specific. So, "*directly and possessively from*" (You) seems to indicate such closeness. See *اللسان*.

⁸ The word "*أل*" has many meanings, among them: (1) the distant indistinguishable human apparition, (2) the family of a person, i.e. wife and children, (3) the chiefs or the notables of a family, (4) the followers of a certain leaders. It is used to ennoble and dignify.

⁹ The word "*radheyya*" = "*رضيا*" = noun meaning: he who is gratified while being a gratifier himself to You

¹⁰ The proclaiming is surely from Allah, through the Arch Angel Gabriel, who carried the message. See (S3:39).

¹¹ See the *Lexicon* attached to this Translation for *bashashara/youbashsharo/mubashsheron* = *بشرا يبشرا مبشرا*.

¹² The word "*ghola'men*" means (1) a male boy, (2) a young mustached boy, (3) a hireling, (4) a servant/slave.

his name (*is*) *Yahya* (*John*); not made [*We*] for him
of before a *sa'meyyan* (*name-compeer/identical name*). سَمِيًّا ٧

8. Said [*he*]: [*O*], my Lord wherefrom¹³ (*to*) be for me
a *gholamon* (*boy*), while my [*woman*] (i.e. wife) was
aa'geran (*sterile/barren*)^w and *qad* (*already and affirmatively*)
I attained of the agedness a terminus.¹⁴ قَالَ رَبِّ أَنَّى يَكُونُ لِي غُلَامٌ
وَكَاثِبَةٌ أَمْرَأَتِي عَاقِرًا وَقَدْ
بَلَغْتُ مِنَ الْكِبَرِ عِتِيًّا ٨

9. Said [*he*] (*the angel*): like *tha'leka* (*afar-that-it/that*)^x
said your^t Lord, he/it^{x15} (*is*) on Me easy while *qad*
(*already and affirmatively*) I created you⁸ of before
while not *tako*¹⁶ (*[you⁸] were*) a thing. قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَى
هَيِّنٍ وَقَدْ خَلَقْتُكَ مِنْ قَبْلُ وَلَمْ
تَكُ شَيْئًا ٩

10. Said [*he*]: [*O*], my Lord let-make for me an *Aya'tan*^w
(*sign*); [*He*] said:¹⁷ your^t *Aya'ta*^w (= *Aya'tan*^w) (*is*) that
not [*you*^s] talk to the mankind three nights (*while*
[*you*^s] are) soundly¹⁸ (*normal*). قَالَ رَبِّ اجْعَلْ لِي آيَةً قَالَ
آيَتُكَ إِلَّا تُكَلِّمَ النَّاسَ ثَلَاثَ
لَيَالٍ سَوِيًّا ١٠

11. So [*he*] exited on his people from the niche and
[revealed]¹⁹ [*he*] to them that: *sabbe'ho*²⁰ (*let-say [you^t]:*
subhana Allah) *bukratan*²¹ (*at beginning of morning*)
and *ashbeyyan*²² (*at beginning of night*). فَخَرَجَ عَلَى قَوْمِهِ مِنَ الْمِحْرَابِ
فَأَوْحَىٰ إِلَيْهِمْ أَنْ سَبِّحُوا بُكْرَةً
وَعَشِيًّا ١١

12. O, *Yahya* (*John*): let-take [*you*^s] the book by strength;²³
and We gave him the rule²⁴ *asabeyyan*²⁵ (*while being a child*). يَتَّخِذْ خِزْيَ الْكِتَابِ بِقُوَّةٍ وَآتَيْنَاهُ
الْحُكْمَ صَبِيًّا ١٢

13. And *hananan*²⁶ (*mercy/dignity/and prestige*) from *ladon*²⁷
(*directly and possessively from*) Us, and *zakatan*^{w28} (*he being*
blessed and praised by Allah)^w and [*he*] [*was*] *taqeyya*
(*he being reverential guarder against Allah's displeasure*). وَحَنَانًا مِّنْ لَّدُنَّا وَزَكَاةً وَكَانَ تَقِيًّا ١٣

¹³ The word “أَنَّى” is a multi-meaning *adverbial* particle: wherefrom, when, how-so, where.

¹⁴ The word “عَتِيًّا” in “عَتِيًّا” has five distinct meanings: (1) became arrogant, (2) recalcitrated, (3) strongly disobeyed, (4) intrepidly-corrupting, and (5) ended. In this case, “عَتِيًّا” = “وَكُلُّ شَيْءٍ قَدْ انْتَهَى فَقَدْ عَتَا” = “النهاية”، the finality. So, “عَتِيًّا” is *terminus*, i.e. to say reached *ungovernable state with respect to age*.

¹⁵ The pronoun “هُوَ” could stand for “the matter, the truth,” as *most likely* or it could refer to the “boy.”

¹⁶ *Tako*=*ta'kon*, shortened for *resoluteness and assertiveness*.

¹⁷ The saying is from Allah, by *inspiration*. See الطبري.

¹⁸ That is to say “talk not” while you are rather soundly (perfect), i.e. *adverbial*. See الذر المصون، لـ أحمد الحلب.

¹⁹ The word “أَوْحَى” denotes at least *six* diverse meanings, *all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another* (e.g.: a commanded). And “الوحي” is *fire or king*. See اللسان.

²⁰ The phrase “*subhana Allah*,” means: *singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around*.

²¹ The word “*bukratan*”= “بُكْرَةً” adjective noun meaning *beginning of the morning*.

²² The word “*ashbeyyan*”= “عَشِيًّا,” adjective noun meaning *beginning of the night*.

²³ That is in seriousness.

²⁴ That is possession of sound understanding effecting just judgment all around.

²⁵ The word “*asabeyyan*”= “صَبِيًّا” has several meanings: (1) from birth through two or three years of age, (2) from birth until the mustache is clearly apparent, (3) from birth until old age. See اللسان.

²⁶ The word “*hananan*”= “حَنَانًا” means: (1) mercy, (2) provision, (3) blessing, (4) awe, (5) dignity, and (6) prestige. See اللسان. Thus, *Yahya* (*John*) was given by Allah the *Judgment* (in the preceding *Ayah*) as well as all the aforesaid items (1) through (6) stated in this footnote.

²⁷ The word “لَدُنْ” is *closer* than “عِنْدَ” as you can say: “عِنْدِي مَالٌ وَ الْمَالُ لَيْسَ بِقَبِيضَتِكَ الْآنَ” thus, “لَدُنْ” which closer spatially and more specific. So, “*directly and possessively from*” (Us) seems to indicate such *closeness*. See اللسان.

²⁸ The word “زَكَاةً” here Allah has made him purified and blessed in all aspects. See القرطبي.

14. And *barran*²⁹ (he who is vastly and constantly dutiful) by his both begetters (parents) and not was [he] a *jabbaren* (vigorous compeller/ever contumacious stubborn) a'sseyan (iterative disobeyer). عَصِيًّا ١٤
15. And peace on him day [he] (had been) born and day [he] dies and day [he] (is to be) resurrected³⁰ bayyan (living/alive). وَسَلَّم عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوتُ وَيَوْمَ يُبْعَثُ حَيًّا ١٥
16. And let-mention [you^s] in The Book: Mariama (Mary) *edh* (when/since) *intabathat* (had self secluded-she^y) from her family^w (to) an eastern place. وَأَذْكُرْ فِي الْكِتَابِ مَرْيَمَ إِذِ اتَّيَبَتْ مِنْ أَهْلِهَا مَكَانًا شَرْقِيًّا ١٦
17. So *ittakbathat*³¹ (took-she^y and made) of beside/before them a veil;³² so We sent to her Our Rooha (Arch Angel Gabriel) so [he] resembled for her human *saneyyan* (confirmed/arrant).³³ فَأَتَّخَذَتْ مِنْ دُونِهِمْ حِجَابًا فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا ١٧
18. Said she:^y verily I refuge by Ar-Rahman from you^g en (if) you^h were a *ta'qeyya* (a reverential guarder against Allah's displeasure). قَالَتْ إِنِّي أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتُ نَفِيًّا ١٨
19. Said [he]: verily only I am your^y Lord's messenger to grant [I] for you^y *ghola'man*³⁴ (boy) *zakeyan* (he who is righteous and strives to purify/befit/suits himself and others). قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلَامًا زَكِيًّا ١٩
20. Said she:^y wherefrom³⁵ (to) be for me a *gholamon* (boy) while not *yamsas* (touched/come-on to/had sexual relation with) me a human and not *ako*³⁶ (was [I]) a harlot. قَالَتْ أَنَّى يَكُونُ لِي غُلَامٌ وَلَمْ يَمْسَسْنِي بَشَرٌ وَلَمْ أَكُفِّرًا ٢٠
21. Said [he]: like *tha'leka* (afar-that-it/) ^x said your^y Lord he/it³⁷ (is) on Me easy, and to [We] make him an *Aya'tan*^w (miracle/sign/proof) for the mankind and a mercy^w from Us, and [was] a matter *maqdbeyya*³⁸ (it is a matter: ordained/inevitably/fulfilled/coming to pass). قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَى هَيْنٍ وَلَنَجْعَلَنَّهُ آيَةً لِلنَّاسِ وَرَحْمَةً مِنَّا وَكَانَ أَمْرًا مَقْضِيًّا ٢١
22. So conceived-she^y/bore-she^y him than *intabathat* (had self secluded-she^y) by him place *qasseyyan*³⁹ (far-off place). فَحَمَلَتْهُ فَانْتَبَتْ بِهِ مَكَانًا قَصِيًّا ٢٢

²⁹ The word "barran" = "بَرًا" is masculine subjective noun meaning more than "بار," as "بَرًا" means vastly and constantly dutiful one.

³⁰ The word "يُبْعَثُ" in "يُبْعَثُ" carries several meanings, among them: sent, arouse, resurrected, missioned, and prompted.

³¹ The word "تَتَّخَذُ" from "الِاتَّخَاذُ" which is "اِفْتَعَالُ" for "الِاتَّخَاذُ," as stated in لسان العرب; therefore, "تَتَّخَذُ" is always taking and presuming some-thing about at was taken. Thus, it is not just the mere taking.

³² The word "حِجَابٌ" = "veil," a means which provides an apparently respectable cover for private activities.

³³ The word "arrantly" for "سَوِيًّا" is adverbial because it is qualifying an indefinite noun "human" = "بَشَرًا". Clearly, "confirmed/arrant" means completely such, all-around perfect, as such a "messenger" is from Allah.

³⁴ The word "ghola'man"/"ghola'mon" means: (1) a male boy, (2) a young mustached boy, (3) a hireling, (4) a servant/slave.

³⁵ The word "أَنَّى" is a multi-meaning adverbial particle: wherefrom, when, how-so, where.

³⁶ Tako=ta'kon, shortened for resoluteness and assertiveness

³⁷ The pronoun "هُوَ" could stand for "the matter, the truth," as most likely but it could refer to the "boy."

³⁸ The word "maqdbeyya" = "مَقْضِيًّا" is an objective noun.

³⁹ The word "قصيا" means a considerably far, or far-off, not just simply far.

23. Then *ajaa'aba*⁴⁰ (*coerced her*), the childbirth-pang, to the date-palm^w trunk;⁴¹ said she:^y *yalayta* (*O, for a longing that*) I, died I before this and I was an oblivion *manseyya*⁴² (*that which had been forgotten/used menstrual pad*).
فَاجَاءَهَا الْمَخَاضُ إِلَى جَنْعِ
النَّخْلَةِ قَالَتْ يَلَيْتَنِي مِثُّ قَبْلَ هَذَا
وَكُنْتُ نَسِيًا مَنَسِيًّا ﴿٢٣﴾
24. So [he] called her from under her: that [let]-not sadden you^y *qad* (*already and affirmatively*) made your^y Lord under you^d *sareyan*⁴³ (*the chosen/a rivulet*).
فَنَادَاهَا مِنْ تَحْتِهَا أَلَّا تَحْزَنِي قَدْ جَعَلَ
رَبُّكَ تَحْتَكَ سَرِيًّا ﴿٢٤﴾
25. And let-shake you^y to you^d by the date-palm's^w trunk [it^w]⁴⁴ successively-drops⁴⁵ on you^d dates *janeyyan* (*fresh/tender*).
وَهَزَيْتِ إِلَيْكَ بِجَنْعِ النَّخْلَةِ سُقُوطَ
عَلَيْكَ رُطَبًا جَنِيًّا ﴿٢٥﴾
26. So let-eat you^y and let-drink you^y and *qurrey*^{w46} (*let-cool your^y eye to be without tears [you^y]*)^w an eye;^w then if [you^y] assuredly see of the human an *ahadan*⁴⁷ (*lone-/any- one*) then let-say you:^y verily I, vowed I for *Ar-Rahmaney* a fast, so never [I] speak today (*to*) a human.
فَكُلِّي وَأَشْرَبِي وَقَرِّي عَيْنًا فَإِمَّا تَرِينِ
مِنَ الْبَشَرِ أَحَدًا فَقُولِي إِنِّي نَذَرْتُ
لِلرَّحْمَنِ صَوْمًا فَلَنْ أُكَلِّمَ الْيَوْمَ
إِنْسِيًّا ﴿٢٦﴾
27. Then *atat*^w (*came/ came out*)^w by him (*to*) her people carrying^w him; said they:^z O, *Maraimo* (*Mary*) *laqad* (*verily, already and affirmatively*) came/committed-you^d a thing *fariyya*⁴⁸ (*a forged and a strange fabrication*).
فَأَتَتْ بِهِ قَوْمَهَا تَحْمِلُهُ قَالُوا
يَمْرُؤُا لَقَدْ جِئْتَ شَيْئًا فَرِيًّا ﴿٢٧﴾
28. O, *Haroon's* (*Aaron's*) sister: neither [was] your^y father an ill-em'ra'a⁴⁹ (*mature/perfect manliness possessor*) and nor was your^y mother a harlot.
يَتَّخَذَ هَرُونَ مَا كَانَ أَبُوكَ أَمْرًا
سَوْءًا وَمَا كَانَتْ أُمُّكَ بَغِيًّا ﴿٢٨﴾
29. So pointed-she^y to him; said they:^z how (*can*) we talk (*to*) whom^p [he] [was] in the cradle, a child.
فَأَشَارَتْ إِلَيْهِ قَالُوا كَيْفَ نُكَلِّمُ مَنْ
كَانَ فِي الْمَهْدِ صَبِيًّا ﴿٢٩﴾
30. Said [he]: verily I am Allah's *abdo*⁵⁰ (*slave*); *aa'taney* ([He] *accorded*) me the book and [He] made me a prophet.
قَالَ إِنِّي عَبْدُ اللَّهِ ءَاتَنِي الْكِتَابَ
وَجَعَلَنِي نَبِيًّا ﴿٣٠﴾

⁴⁰ The word "أجاء" means coerced, as "أجاءه الى الامر أي اضطره اليه," that is coerced him to it. See اللسان.

⁴¹ Clearly a "date-palm trunk" is a date-palm-tree-trunk without a head or a stump.

⁴² "Manseyya"="منسيا" is an objective noun, meaning that which had been forgotten/used menstrual pad. See اللسان

⁴³ Said Ibn Abbas may Allah be pleased with both, of him and his father, "سري" is rivulet. But also in Arabic "سري"="الختار," i.e. the "chosen," see اللسان.

⁴⁴ This is another *Ayah* (*marvel, sign, proof*) for her to *she* be able to "shake" an apparently "headless and without a stump" date-palm trunk and it churns for her "fresh ripe dates."

⁴⁵ The word "تساقط" means successively dropping, not just simply drops or dropping.

⁴⁶ The expression "qarrey an eye"="قري عينه" is an Arabic tongue expression meaning: cool your eye, have it without tears in comfort and contentment, because it found what it exactly longed for.

⁴⁷ See the Lexicon attached to this Translation regarding "أحد."

⁴⁸ The word "fariyya"="فريه" means that thing which is forged and strange fabrication).

⁴⁹ See the Lexicon attached to this Translation for the differences between: the man = الرجل و the human = اللسان و the person = الشخص و the mar'o = المرء, being the mature/perfect manliness possessor. Although in English the word "one" seems to be an acceptable approximation for "المرء," the Lexicon explains why we cannot use this seemingly acceptable way.

⁵⁰ The word "abdo" = "slave," the denotation of this word is vastly paradoxical with respect to Allah vis-à-vis the humans. See the Lexicon attached to this Translation for an elaboration.

31. And [He] made me *mubarakan*⁵¹ (one who is blessed) wherever⁵² I was; and [He] enjoined me by⁵³ the Prayer^w and the Zakatey^{w54} (prescribed percentage of personal possessions)^w while/when^o I bided *hayyan*⁵⁵ (living/alive).
وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ
وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا
دُمْتُ حَيًّا ﴿٣١﴾
32. And *barran*⁵⁶ (he who is vastly and constantly being dutiful) by my begetter-mother⁵⁷ and not made me [He] *jabbaren* (vigorous compeller/ever contumacious stubborn) misfortunate.
وَبَرًّا بِوَالِدَتِي وَلَمْ يَجْعَلْنِي جَبَّارًا
شَقِيًّا ﴿٣٢﴾
33. And the peace (*is*) on me, day I (*had been*) born and day I die and day [I am] (*to be*) resurrected⁵⁸ *hayyan* (living/alive).
وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ
أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا ﴿٣٣﴾
34. *Tha'leka* (afar-that-it/that)^x (*is*) Esa (Jesus) Mariama's (Mary's) son, The Right's say^x (*that*) which^x (*is*) in it^x they^z dubitate.
ذَٰلِكَ عِيسَى ابْنُ مَرْيَمَ ۖ قَوْلَ
الْحَقِّ الَّذِي فِيهِ يَمْتَرُونَ ﴿٣٤﴾
35. Not [was] for Allah to *yattakhetha*⁵⁹ (takes and makes) [He] of a child; *subhana*⁶⁰ (Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of) Him, *edha* (when/whereas) judged [He] a matter, then verily only [He] says for it:^{x61} let-be [you^s] so [*it*^x] is.
مَا كَانَ لِلَّهِ أَنْ يَتَّخِذَ مِنْ وَلَدٍ
سُبْحَنَهُ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ
لَهُ كُنْ فَيَكُونُ ﴿٣٥﴾
36. And verily Allah (*is*) my Lord and yourⁿ Lord; so let-worship Him you;^z this (*is*) *Sseratton* (road/way) straight.
وَإِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ هَٰذَا
صِرَاطٌ مُسْتَقِيمٌ ﴿٣٦﴾
37. So differed the parties from among them; so *waylon*⁶² (lengthy: woe/bane/valley in Hell) for whom^r unbelieved they^z of a scene (of) a (lengthy: stay in a valley in Hell/bane/woe) great day.
فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ فَوَيْلٌ
لِّلَّذِينَ كَفَرُوا مِنْ مَّشْهَدِ يَوْمٍ عَظِيمٍ ﴿٣٧﴾

51 The word “mubarakan”= “مباركا” is an objective masculine noun meaning: he who is blessed.

52 The particle “ما” is “إسم أو أداة شرط” = conditional noun/particle= wherever. See إعراب القرآن، لمحمود صافي and النذر المصون، لـأحمد الحلب.

53 That is to adhere to and maintain.

54 See the Lexicon attached to this Translation for what exactly is the Zakah and its implications.

55 That is as long as I continue living.

56 See footnote 29 above regarding “برأ”.

57 The word “والدتي” = my “begetter-mother” whereas “أُمِّي” = my “mother.”

58 See footnote 30 above regarding بعث.

59 The word “اتَّخَذَ” from “الِاتَّخَاذَ” which is “إِفْتَعَالٌ” for “الِاتَّخَاذَ” as stated in لسان العرب; therefore, “اتَّخَذَ” is always taking and presuming some-thing about what was taken. Thus, it is not just the mere taking.

60 The word “subhanaho”= “سبحانه” has no English equivalent. The word is made up of two parts: “subhana” and the pronoun “ho”= “Him.” Wherever the word “subhana,” or its associates/inflections (such as “سبحان” or “سبحانك”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus deserving the utmost solemn consecration for His divine uniqueness. So, we can render “subhana”= “سبحان” concept by saying: Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of Him).

61 The letter “ل” in “له” is congruent or corresponding to “to.” See، مغني اللبيب for the twenty meanings of “ل.”

62 Waylon is an Arabic word that has three distinct meanings: (1) lengthy: woe, bane; (2) a valley in the Hell Fire with intense heat that it melts everything that comes into it; (3) ruin.

38. Let sound-off [*you*^s] by them and let-sight [*you*^s] through⁶³ day *ya'to*^x (*they*^z appear before)^x Us; but the *dha'leemoona* (*injustice-doers*) today (*are*) in a misguidance manifesters. أَسْمِعْ بِهِمْ وَأَبْصِرْ يَوْمَ يَأْتُونَنَا لَكِنِ الظَّالِمُونَ الْيَوْمَ فِي ضَلَالٍ مُّبِينٍ ﴿٣٨﴾
39. And let warn them [*you*^s] (*about*) The *Hasra'te*^{w64} (*ardent contrition*)^w Day, *edh* (*when/since*) the matter (*had been*) judged/finished⁶⁵ while they (*are*) in heedlessness^w while they believe not. وَأَنْذِرْهُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الْأَمْرُ وَهُمْ فِي غَفْلَةٍ وَهُمْ لَا يُؤْمِنُونَ ﴿٣٩﴾
40. Verily We inherit the Earth^w and whom^a (*are*) on it;^w and to Us (*are to be*) returned they.^z إِنَّا نَحْنُ نَرِثُ الْأَرْضَ وَمَنْ عَلَيْهَا وَإِلَيْنَا يُرْجَعُونَ ﴿٤٠﴾
41. And let-mention [*you*^s] in The Book *Ebraheema* (*Abraham*); verily he [*was*] *Sseddeyqan*⁶⁶ (*he who is indeed stedfast affirmer and always practicer of the truth*) a prophet. وَأَذْكُرْ فِي الْكِتَابِ إِبْرَاهِيمَ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا ﴿٤١﴾
42. *Edb* (*when/since*) [*he*] said for his father: O, my father, wherefore [*you*^s] worship what [*he/it*^x] hears not and discerns [*he/it*^x] not and [*he/it*^x] enriches/suffices not *a'n* (*regarding*) *you*^g a thing. إِذْ قَالَ لِأَبِيهِ يَتَّبِعْ لِمَ عَبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا ﴿٤٢﴾
43. O, my father: verily I *qad* (*already and affirmatively*) came (*to*) me of the knowledge what came not (*to*) you;^g so *ettabe'aney* (*let-closely-follow me* [*you*^s]), *abdey* (*[I] divinely-guide*) *you*^g *Sserattan* (*road/way*) even. يَتَابَتْ إِنِّي قَدْ جَاءَنِي مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ فَاتَّبِعْنِي أَهْدِكَ صِرَاطًا سَوِيًّا ﴿٤٣﴾
44. O, my father: let-not worship [*you*^s] the Satan; verily the Satan [*was*] for *Ar-Rahma'ne asseyyan* (*ever-disobeyer*). يَتَابَتْ لَا تَعْبُدِ الشَّيْطَانَ إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَنِ عَصِيًّا ﴿٤٤﴾
45. O, my father: verily I fear/know⁶⁷ that touches-/betides *you*^g a torment from *Ar-Rahma'ne*, so [*you*^s] be for the Satan a *wa'leyan*⁶⁸ (*guardian/ally*). يَتَابَتْ إِنِّي أَخَافُ أَنْ يَمَسَّكَ عَذَابٌ مِنَ الرَّحْمَنِ فَتَكُونَ لِلشَّيْطَانِ وَلِيًّا ﴿٤٥﴾
46. Said [*he*]: are a wisher⁶⁹ *you*^s *a'n* (*off*) my *aaleba'ta* (*deities*), O, *Ebraheemo* (*Abraham*); *la'en* (*indeed if*) [*you*^s] desisted not,⁷⁰ surely *arjumo*⁷¹ (*[I] stone/ banish-* قَالَ أَرَأَيْبُ أَنْتَ عَنْ ءَالِهَتِي يَتَابِرْهُمْ لَنْ لَمْ تَنْتَهُ لَأَرْجُمَنَّكَ

⁶³ The expressions "sound off" and "sight through" are lofty and elegant Arabic tongue expressions to mean: how rather strong hearers and keen seers the one(s) in reference on the Day of Judgment.

⁶⁴ The word "Hasrata"="حسرة" is "أشد الندم" see التاج. Thus we qualify the word "contrition" by ardent to indicate such strength of contrition.

⁶⁵ That is in the sense of "a done deal."

⁶⁶ See the Lexicon to this Translation for this important word.

⁶⁷ Linguistically the word "خفت" carries dual meanings: (1) feared and (2) knew. Both meanings could apply.

⁶⁸ The word "وليا" has several meanings, among them: ally, friend. See اللسان.

⁶⁹ The word "wisher"="راغب" is rooted in the word "رغب." However, the word "رغب" assumes different meaning, depending on how it is prefixed by various prepositional articles. For example: "رغب" not prefixed by any article=wish, like. However, "رغب عن"=wisher off, shunner, or "رغب في"=likes, or "رغب إلى"=asked and beseeched, or "رغب ب"=prefers.

⁷⁰ See the Lexicon attached to this Translation regarding the effect of the particle "لم" which changes the present tense to a past tense.

/curse) assuredly you;⁸ and let-forsake me [*you*^s]
*ma'leyyan*⁷² (extendedly).

وَأَهْجُرْنِي مَلِيًّا ٤٦

47. Said [*he*]: peace (*be*) on you;⁸ shall *astaghfero*⁷³ ([*I*]
seek forgiveness) [*for*] you⁸ (*from*) my Lord; verily He
 [was] by me *hafeyya*⁷⁴ (*bounteous and hospitable*).

قَالَ سَلَامٌ عَلَيْكَ سَأَسْتَغْفِرُ لَكَ
 رَبِّي إِنَّهُ كَانَ فِي حَفِيًّا ٤٧

48. And I (*shall*) seclude (*myself from*) you^b and what
 you^z invoke of lesser than/without Allah and
 invoke [*I*] my Lord; *asa* (*craving a deed beyond one's*
means/may) that not [*I*] be by invoking my Lord a
 misfortunate.

وَأَعَزَّنِي لَكُم مَّا نَدْعُونَ مِنْ
 دُونِ اللَّهِ وَأَدْعُوا رَبِّي عَسَىٰ أَلَّا
 أَكُونَ بِدُعَاءِ رَبِّي شَقِيًّا ٤٨

49. So *lamma* (*when/whence*) [*he*] secluded (*himself from*)
 them and what worship they^z of lesser than-
 /without Allah, We granted for him *Is-haqa* (*Isaac*)
 and *Ya'agooba* (*Jacob*); and each We made a prophet.

فَلَمَّا أَعَزَّهُمْ وَمَا يَعْبُدُونَ مِنْ دُونِ
 اللَّهِ وَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ كُلًّا
 جَعَلْنَا نَبِيًّا ٤٩

50. And We granted for them of Our mercy;^w and
 We made for them a truth's tongue,* *Aleyyan*⁷⁵ (*of*
high status and credibility).

وَوَهَبْنَا لَهُمْ مِنْ رَحْمَتِنَا وَجَعَلْنَا لَهُمْ
 لِسَانَ صِدْقٍ عَلِيًّا ٥٠

51. And let-mention [*you*^s] in The Book *Mosa* (*Moses*);
 verily he [was] *mukhlasan*⁷⁶ (*he who was selected and*
saved) and [was] a messenger-prophet.

وَأَذْكُرْ فِي الْكِتَابِ مُوسَىٰ إِنَّهُ كَانَ
 مُخْلَصًا وَكَانَ رَسُولًا نَبِيًّا ٥١

52. And We called him from the *Ttoo're* (*mount*) the
 right/auspicious side;⁷⁷ and We neared him (*as*) a
najjeyyan (*secret-conferee*).

وَنَدَيْنَاهُ مِنْ جَانِبِ الطُّورِ الْأَيْمَنِ
 وَقَرَّبْنَاهُ نَجِيًّا ٥٢

53. And We granted for him of Our mercy^w his
 brother *Haroona* (*Aaron*) a prophet.

وَوَهَبْنَا لَهُ مِنْ رَحْمَتِنَا أَخَاهُ هَارُونَ نَبِيًّا ٥٣

54. And let-mention [*you*^s] in The Book *Ismaela*
 (*Ishmael*); verily he [was] *ssadiqa* (*always-truth-enforcer*)
 the promise; and [was] [*he*] a messenger-prophet.

وَأَذْكُرْ فِي الْكِتَابِ إِسْمَاعِيلَ إِنَّهُ كَانَ
 صَادِقَ الْوَعْدِ وَكَانَ رَسُولًا نَبِيًّا ٥٤

55. And [*he*] [was] commanding his family^w by the
 Prayer^w and the *Zakatey*^{w78} (*prescribed percentage of*

وَكَانَ يَأْمُرُ أَهْلَهُ بِالصَّلَاةِ وَالزَّكَاةِ

⁷¹ The word “رَجِمَ” has several meanings: (1) stoned, i.e. struck with a stone, (2) cursed, (3) used abusive language of any kind, (4) left (someone) alone, i.e. left off, (5) banished, (6) surmised, (7) killed.

⁷² The word “مَلِيًّا” is an *adverbial construct*, see إعراب القرآن، لمحمود صافي، meaning: *a long while*, hence *extendedly*.

⁷³ The word “اسْتَغْفَرَ” = “أَطْلَبُ الْغُفْرَانَ” = “[*I*] seek forgiveness.” In English there is *no seemly way* to say: “استغفر” *per se*. So I settled for saying: “[*I*] seek forgiveness.”

⁷⁴ The word “حَفِيًّا” has at least three *distinct* meanings: (1) he who is very bounteous in hospitality towards another, (2) he who inquires deeply to be very profoundly familiar about some one, and (3) he who shows his great pleasure and approval towards some one. See اللسان.

* Truth's tongue= an Arabic tongue expression meaning: lofty/praiseworthy and righteous precedence.

⁷⁵ That is they have an excellent repute throughout all faiths, speaking ever highly of them.

⁷⁶ The word “*mukhlaseen*” is objective, masculine, plural noun meaning: they that were selected by Allah for *purity of their genuine nature* and thus were provide *safety and security* from any punishment.

⁷⁷ Commentators of The Qur'an have *more* than a single meaning for the word “الْأَيْمَنِ” and the language supports such multiple meanings. Besides the “*right side*,” of *Mosa* (*Moses*) there is the “*auspicious side*= the “*blessed side*= the “*good omen side*.” Hence, the above rendition as: “*the right/auspicious side*.”

⁷⁸ See the *Lexicon* attached to this *Translation* for what exactly is the *Zakah* and its implications.

personal possessions);^w and [he] [was] *enda* (by munificence of, by Rule of) his Lord a *mardheyyan*⁷⁹ (he who is delighted because he delighted his Lord).

وَكَانَ عِنْدَ رَبِّهِ مَرْضِيًّا ﴿٥٥﴾

56. And let-mention [you^s] in The Book *Idreesa* (*Idris*); verily he [was] *sseddeyqan*⁸⁰ (he who readily believes or he who is indeed steadfast affirmer and ever truth practicer) a prophet.

وَأَذْكُرْ فِي الْكِتَابِ إِدْرِيْسَ إِنَّهُ كَانَ صَدِيقًا نَبِيًّا ﴿٥٦﴾

57. And We elevated him a place *Aleyyan* (high status)

وَرَفَعْنَاهُ مَكَانًا عَلِيًّا ﴿٥٧﴾

58. Those, whom^r *an'ama*⁸¹ (graced bounteously and ennoblingly the most desirable and delighting boons of) Allah on them of the prophets of Adam's progeny^{w82} and of whom^r carried We with *Noohen* (Noah) and of *Ebrabeema's* (Abraham's) progeny^w and Israel's and of whom^a We divinely-guided and *ejtaba* (favorably and directly selected) We; if (being/to be) recited on them *Ar-Rahman's Aya'te*^w (messages) they^z tumbled *sujjadan*⁸³ (kownowing they) and weepingly.

أُولَئِكَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ مِنْ ذُرِّيَةِ آدَمَ وَمِمَّنْ حَمَلْنَا مَعَ نُوحٍ وَمِنْ ذُرِّيَةِ إِبْرَاهِيمَ وَإِسْرَءِيلَ وَمِمَّنْ هَدَيْنَا وَاجْتَبَيْنَا إِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُ الرَّحْمَنِ خَرَوْا سُجَّدًا وَبُكِيًّا ﴿٥٨﴾

59. Then succeeded of after them successors (who^r had) wasted they^z the Prayer^w and *ettaba'ao* (closely-followed they^z) the desires;^w so will *yalgona* (meet they^z) a *ghayya*⁸⁴ (misguidance/straying because of fallacious belief resulting in disappointment)/*Styx* (river in Hell).

خَلَفَ مِنْ بَعدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهَوَاتِ فَسُوفَ يَلْقَوْنَ عَذَابًا ﴿٥٩﴾

60. Except whom^p [he] repented and [he] believed and [he] worked righteously, then those they^z enter the Paradise^w and not *youdhlamona*⁸⁵ (to be curtailed they^z) a thing.

إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَأُولَئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ شَيْئًا ﴿٦٠﴾

61. *Adnen's* (*Eden's*)⁸⁶ Paradise/Gardens^w that promised *Ar-Rahman* His *ebada* (worshippers/submitters/slaves) by the invisible; verily He, His promise [was] *ma'ateyyan*⁸⁷ (it assuredly always comes to pass).

جَنَّاتٍ عَدْنٍ الَّتِي وَعَدَ الرَّحْمَنُ عِبَادَهُ بِالْغَيْبِ إِنَّهُ كَانَ وَعْدُهُ مَأْتِيًّا ﴿٦١﴾

⁷⁹ The word "*mardheyya*" = "مرضيا" is a masculine subjective/objective noun meaning: he who is delighted because he made his Lord delighted with him as he followed his Lord's prescriptions and proscriptions.

⁸⁰ The word "*seddeqan*" = "صديقاً" is masculine noun meaning: he who readily believes or he who is indeed steadfast affirmers and ever practicer of the truth

⁸¹ See the *Lexicon* attached to this Translation for the word "أنعم."

⁸² The word "ذرية" linguistically has double meaning: (1) ancestry or (2) progeny. See اللسان. Clearly in this context progeny is what applies. Also the word progeny is both plural and singular or progenies; clearly here it is the descendants which are in reference.

⁸³ The word "سجداً" = "*sujjadan*" is an adverbial construct and "بكيًا" = "عطفًا عليه" = "copulative, on it," hence "weepingly." In other words showing how they were: They were: "سجداً" = "*sujjadan*" and "بكيًا" = "weepingly." See إعراب القرآن، لمحمود صافي.

⁸⁴ The word "الغى" = "إعفاء عنه خيبة" = "إعفاء عنه خيبة" that is the misguidance/straying because of a fallacious belief resulting in a disappointment. See اللسان والراغب.

⁸⁵ The word "يظلمون" has myriads of meanings, among them: curtailed or diminished, as in this *Ayah*.

⁸⁶ The word "عدن" is unlike the Biblical concept of being the garden of first home of Adam and Eve. But the "عدن" is center of Paradise. According to Abdullah Ibn Omar, "عدن" is a palace in Paradise enters it but a prophet, seddique, or martyr.

⁸⁷ The word "*ma'ateyya*" = "ماتياً" masculine objective noun, meaning: surely comes to pass.

62. Not hear they^z in it^w a frivolity, except peace; and for them their *rez'go*^x (provision/victuals for sustenance) in it^w *bukratan* (at beginning of morning) and *asheyya* (at beginning of night).
لَا يَسْمَعُونَ فِيهَا لَغْوًا إِلَّا سَلَامًا وَلَهُمْ رِزْقُهُمْ فِيهَا بُكْرَةً وَعَشِيًّا ﴿١٢﴾
63. *Telka*^w (*she-that-afar-it*^w/*those*^w) (*is*) the Paradise^w which^u We bequeath, of Our *eba'de* (worshippers-/submitters/slaves) whom^p [was] *taqeyya*⁸⁸ (he who is reverential guarder against Allah's displeasure).
تِلْكَ الْجَنَّةُ الَّتِي نُورِثُ مِنْ عِبَادِنَا مَنْ كَانَ تَقِيًّا ﴿١٣﴾
64. And not *natanazzal*o ([we] iteratively descend) except by your^t Lord's command; for Him what (*is*) between our hands^{w89} and what (*is of*) our behind and what (*is*) between *tha'leka* (afar-that-it/that);^x and not [was] your^t Lord *na'seyyan*⁹⁰ (having disremembrance-infinity).
وَمَا نُنَزِّلُ إِلَّا بِأَمْرِ رَبِّكَ لَهُ، مَا بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا وَمَا بَيْنَ ذَلِكَ وَمَا كَانَ رَبُّكَ نَسِيًّا ﴿١٤﴾
65. The Heavens^w and the Earth's^w Lord and what (*are*) between [them] both. So let-worship Him [you^s] and *isstabilir* (let-acquire⁹¹ [you^s]) patience for His *ebada'te* (worship/servility-to-Him); do [you^s] know for Him a *sa'meyyan* (name-compeer/ name-identical/ similar).
رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ هَلْ تَعْلَمُ لَهُ سَمِيًّا ﴿١٥﴾
66. And says the mankind: if whenever⁹² I died surely will *okbrajo* ([I] be emerged/produced) *hayyan* (living/alive).
وَيَقُولُ الْإِنْسَنُ أَإِذَا مَا مِتُّ لَسَوْفَ أُخْرِجُ حَيًّا ﴿١٦﴾
67. Does not remember the mankind (*that*) surely We created him of before, while not was [he] a thing.
أَوَلَا يَذْكُرُ الْإِنْسَنُ أَنَّا خَلَقْنَاهُ مِنْ قَبْلٍ وَلَمْ يَكْ شَيْئًا ﴿١٧﴾
68. So by your^t Lord: verily [We] assuredly⁹³ throng them and the Satans; afterwards surely *nahdhoranna* (We assuredly predeterminedly vis-à-vis time and place present) them around Hell^w kneelingly.
فَوَرَبِّكَ لَنَحْشُرَنَّهُمْ وَالشَّيَاطِينَ ثُمَّ لَنُحْضِرَنَّهُمْ حَوْلَ جَهَنَّمَ جِثِيًّا ﴿١٨﴾
69. Afterwards surely assuredly⁹⁴ [We] wrest of each sect^w/faction^{w95} which (*is of*) them harder on *Ar-Rahma'ne* a recalcitrance.
ثُمَّ لَنَنْزِعَنَّ مِنْ كُلِّ شِيعَةٍ أَهْبَمًا أَشَدُّ عَلَى الرَّحْمَنِ عَيْنًا ﴿١٩﴾

⁸⁸ The word "*taqeyya*"= "تَقِيًّا" is a masculine noun meaning: he who is guarder against Allah's displeasure by adhering to His criteria of prescriptions and proscriptions.

⁸⁹ The expression: "between our hands" is an Arabic tongue expression meaning a head of us, or in front of us.

⁹⁰ The word "نَسِيًّا" = "disremembrance infinitely," as the word "نَسِيًّا" is masculine infinitive noun denoting intensity with several meanings, among them: (1) "repetitive forgetter," (2) the infinitive noun of the word *disremember*. Clearly, (1) is inapplicable. With respect to (2), in Arabic when the infinitive nouns are used they are to absolutely intensify the action of their respective verbs. Thus, in this case there is negation of the infinitive noun of the verb, i.e. the concept of *disremember with-regard to Allah* is null and non-existent. Clearly, in the case of Allah absolutely not fit for Him to forget, small or big, in any way, form, shape or degree. Exalted He is far above any forgetting associated to Him in any sense. However, "forget" in the sense intendedly not to pay attention that is correct. As Allah's ire some time is expressed by not paying attention to whomever He ired against- may Allah preclude us from such a condition.

⁹¹ The word "اصْطَبِرْ" means acquirer patience or he who was being tested for his patience or acquiring it.

⁹² The particle "مَا" is "إِسْمٌ أَوْ أَدَاةُ شَرْطٍ" = conditional noun/particle= whenever.

⁹³ The "ل" in "لَنَحْشُرَنَّهُمْ" and "لَنُحْضِرَنَّهُمْ" are juratory-"ل"="لِ الْقِسْمِ" amounting to= "التأكيد," i.e. affirmation, expressed here by "assuredly".

⁹⁴ Ibid, only for "لَنَنْزِعَنَّ".

⁹⁵ The word "شِيعَةٍ" = "sect/faction" in the sense of a party whose members mutual follow and succor each other.

70. Afterwards assuredly⁹⁶ We (are) knowinger by whom^r they (are) worthier by it^w *sselleyya*⁹⁷ (broiling/ burning). ثُمَّ لَنَحْنُ أَعْلَمُ بِالَّذِينَ هُمْ أُولَىٰ بِهَا صِلَىٰ ٧٠
71. And *en* (not) of you^b except *wa'redo* (incomer/ arriver to) it;^{w98} (that) [was] on your^t Lord an imperativeness *maqdhe-yya*⁹⁹ (it is a matter: ordained/ inevitably fulfilled- / coming to pass). وَإِنْ مِّنكُمْ إِلَّا وَارِدُهَا كَانَ عَلَىٰ رَبِّكَ حَتْمًا مَّقْضِيًّا ٧١
72. Afterwards *nonajje*y ([We] iteratively deliver) whom^r *ettaqaw* (they^r reverentially guarded not to displease Allah) and [We] let the *dha'lemeena*¹⁰⁰ (injustice-doers) in it^w (set) kneelingly. ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا وَنَذَرُ الظَّالِمِينَ فِيهَا جِثِيًّا ٧٢
73. And if (to be/ being) recited on them Our evident^w *Aya'te*^w (Qur'anic statements) said who^r unbelieved they^z for whom^r believed they:^z which (of) the twain parties *kbayron* (choicer/ superior/ worthier) a residence and *absa'no*¹⁰¹ (perfecter and beautifuler) a club-fellowship.¹⁰² وَإِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا أَيُّ الْفَرِيقَيْنِ خَيْرٌ مَّقَامًا وَآخَسُنْ نَدِيًّا ٧٣
74. And how-many¹⁰³ We perished before them of a generation, they (were) *absa'no*¹⁰⁴ (perfecter and beautifuler) a furnishings and a *re'ayaan* (beautiful appearance). وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِّنْ قَرْنٍ هُمْ أَحْسَنُ أَثْنًا وَرَدًّا ٧٤
75. Let-say [you]: whoever [he] [was] in the misguidance-she^y then let extend to him *Ar-Rahma'no* an extension, until *edba* (when/ whereas) saw they^z what they^z (were being) promised: either the torment^x or The Hour;^w then they^z shall know who^p he (is in) an eviler place and a weaker soldiers. قُلْ مَن كَانَ فِي الضَّلَالَةِ فَلْيَمْدُدْ لَهُ الرَّحْمَنُ مَدًّا حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ إِمَّا أَعْدَابٌ وَإِمَّا السَّاعَةَ فَسَيَعْلَمُونَ مَن هُوَ شَرٌّ مَّكَانًا وَأَضْعَفُ جُنْدًا ٧٥
76. And augments Allah whom^r *ibtadam* (they^r became divinely-guided), a *buda* (divine-guidance) and the *ba'qeya'te*^w (ever endurers)^{w105} the righteous^w (are) *kbayron* (choicer- / superior/ worthier) *enda* (by munificence of/ by Rule of) your^t Lord a reward and *kbayron maraddan* (forthwith-return). وَيَزِيدُ اللَّهُ الَّذِينَ اهْتَدَوْا هُدًى وَالْبَاقِيَتُ الصَّالِحَتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ مَّرَدًّا ٧٦
77. Have then seen you^h whom^a [he] unbelieved by Our *Aya'te*^w (Qur'anic statements), and said [he]: surely (shall be) assuredly¹⁰⁶ given [I] a possession and children. أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ لَأُوتِيَنَّكَ مَالًا وَّلَدًا ٧٧

⁹⁶ See footnote 93 above, only here for "النحن".

⁹⁷ The word "صلىا" transliterated "sselleyya" here for lack of a properly corresponding word in English, means broil / burn, as if the entire body is immersed in the intensely heated Fire.

⁹⁸ That is to the Hellfire. Note "comer" to it does not necessarily mean entering into it, like he who comes to water well.

⁹⁹ The word "maqdheyya" = "مقضية" is an objective noun.

¹⁰⁰ The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice." See the Lexicon attached to this Translation.

¹⁰¹ There is no English word for أحسن = absane. Both words perfecter and beautifuler are in their adjective sense.

¹⁰² The word "النادي" means the club or the fellow in societal club = "النادي أو المنتدى."

¹⁰³ The word "كم" is an interrogative exclamatory particle, meaning: "how-many," "how-much," "how-long."

¹⁰⁴ See footnote 101 above regarding أحسن.

¹⁰⁵ See the Lexicon attached to this Translation for these two important words. The "baqeyat" = "الباقيات" = plural feminine subjective noun, those that are ever endurers-ever-good she-ones, such as good deeds: e.g. prayers, fasting, Hajj, charities, mentioning of Allah and His various all around most beautiful attributive names and His various favors, etc.

¹⁰⁶ The "ل" in "لأوتين" is a jury- "ل" = "القسم" amounting to = "التاكيد," i.e. affirmation, expressed by "assuredly".

78. Has [he] overviewed the invisible or *ittakbatha*¹⁰⁷ ([he] took and made) *enda* (by munificence of/ by Rule of) *Ar-Rahma'ne* a covenant. أَطْلَعَ الْغَيْبَ أَمْ أَخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا ﴿٧٨﴾
79. Not-at-all,¹⁰⁸ [We] shall write what [he] says and [We] extend for him of the torment an extension. كَلَّا سَنَكْتُبُ مَا يَقُولُ وَنَمُدُّ لَهُ مِنْ الْعَذَابِ مَدًّا ﴿٧٩﴾
80. And [We] inherit him what¹⁰⁹ says [he], and *ya'atee*^x ([he] obediently comes)^x (to) us individually (i.e. singly). وَنَرْتُهُ، مَا يَقُولُ وَيَأْتِينَا فَرْدًا ﴿٨٠﴾
81. And *ittakbatha*¹¹⁰ (they^z took and made) of lesser than/without Allah *aalehatan* (deities) to be for them a prestige. وَأَخَذُوا مِنْ دُونِ اللَّهِ إِلَهَةً لِيَكُونُوا لَهُمْ عِزًّا ﴿٨١﴾
82. Not at all;¹¹¹ shall unbelieve-they,^{z112} by their *ebada'te* (worship/ servility-to-Him) and (shall) be they^z on them opponents.¹¹³ كَلَّا سَيَكْفُرُونَ بِعِبَادَتِهِمْ وَيَكُونُونَ عَلَيْهِمْ ضِدًّا ﴿٨٢﴾
83. Have not seen [you^s] (that) surely We sent the Satans over the unbelievers (to) incite them *azzan*¹¹⁴ (intense incitement). أَلَمْ تَرَ أَنَّا أَرْسَلْنَا الشَّيَاطِينَ عَلَى الْكَافِرِينَ تَؤْزُهُمْ أَزًّا ﴿٨٣﴾
84. So let-not hasten [you^s] on them; verily only [We] enumerate for them *addan*¹¹⁵ (sure enumeration). فَلَا تَعْجَلْ عَلَيْهِمْ إِنَّمَا نَعُدُّ لَهُمْ عَدًّا ﴿٨٤﴾
85. Day [We] throng the *muttaqeena* (the reverential guards against Allah's displeasure) to *Ar-Rahma'ne* (in) a delegation.¹¹⁶ يَوْمَ تَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَفْدًا ﴿٨٥﴾
86. And [We] drive the criminals to Hell^w (as) *werdan*¹¹⁷ (flocked-incomers/ arrivers). وَسَوْفَ الْمَجْرُمِينَ إِلَى جَهَنَّمَ وَرْدًا ﴿٨٦﴾
87. Not possess they^z the intercession^w except whom^p *ittakbatha* ([he] took and made) *enda* (by munificence of/ by Rule of) *Ar-Rahma'ne* a covenant. لَا يَمْلِكُونَ الشَّفْعَةَ إِلَّا مَنِ اخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا ﴿٨٧﴾
88. And said they:^z *ittakbatha*¹¹⁸ (took and made) *Ar-Rahma'no* a child. وَقَالُوا اخَذَ الرَّحْمَنُ وَلَدًا ﴿٨٨﴾

¹⁰⁷ The word "اِخْتَذَ" from "الِاتْخَاذَ" which is "اِفْتَعَالَ" for "الِاتْخَاذَ," as stated in لسان العرب; therefore, "اِخْتَذَ" is always taking and making/ presuming some thing of what was taken. Thus, it is not just the mere taking.

¹⁰⁸ The word "كَلَّا" is an article of negation particularized for deterrence and prevention.

¹⁰⁹ And what he says is that he has possession and children. Eventually his possession and children will revert to Allah, and he, himself will come lonely to Allah. Others say: his possessions and children will be bequeathed to others and he comes lonely to Allah. Both meanings could be valid.

¹¹⁰ See footnote 107 above regarding "اِخْتَذَ".

¹¹¹ See footnote 108 above regarding "كَلَّا".

¹¹² That is they shall deny.

¹¹³ The word "ضِدًّا" is a plural in the form of a singular, according to: إعراب القرآن، تصنيف محمود صافي.

¹¹⁴ The word "أَزًّا" is in the infinitive noun meaning intensiveness of the noun.

¹¹⁵ The word enumeration="عَدًا" is an infinitive noun, meaning intensified. Hence, sure here is to modify "enumeration" in order to intensify it, i.e. their days are numbered.

¹¹⁶ In "delegation" by way of demonstrating hospitality to them.

¹¹⁷ The word "وَرْدًا" is an infinitive noun, meaning intensified. Hence, surely is to intensify "وَرْدًا" and "flocked-arrivers" to signify its nature. This is especially to contrast it with the concept of "delegation" for showing hospitality in the Ayah above it.

¹¹⁸ The word "اِخْتَذَ" from "الِاتْخَاذَ" which is "اِفْتَعَالَ" for "الِاتْخَاذَ," as stated in لسان العرب; therefore, "اِخْتَذَ" is always taking and making some thing of what was taken. Thus, it is not just the mere taking.

89. *Laqad* (verily, already and affirmatively) came/advanced you^c a thing^x edda¹¹⁹ (blasphemous vice beyond bounds). لَقَدْ جِئْتُمْ شَيْئًا إِذَا ۝١٩
90. Almost the Heavens^w fissure^{y120} from it^x and the Earth^w cleaves/halves, and the mountains tumble baddan¹²¹ (in a noisy ruin). تَكَادُ السَّمَوَاتُ يَنْفَطَرْنَ مِنْهُ ۖ وَتَشَقُّ الْأَرْضُ وَتَخِرُّ الْجِبَالُ هَدًا ۝٢٠
91. That claimed they^z for *Ar-Rahma'ne* a child. أَنْ دَعَوْا لِلرَّحْمَنِ وَلَدًا ۝٢١
92. And (*it^x is*) not befitting/meet for *Ar-Rahma'ne* to yattakhe-tha¹²² ([He] takes and makes) a child. وَمَا يَنْبَغِي لِلرَّحْمَنِ أَنْ يَتَّخِذَ وَلَدًا ۝٢٢
93. *En* (not) all who^a (are) in the Heavens^w and the Earth^w except aa'tee^x ([he] obediently coming to)^x *Ar-Rahma'ne* (as) an abdan¹²³ (submitter/slave). إِنْ كُلُّ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ إِلَّا آتِيَ الرَّحْمَنِ عَبْدًا ۝٢٣
94. *Laqad* (verily, already and affirmatively) abssa¹²⁴ (comprehensively reckoned) them [He] and [He] counted them addan¹²⁵ (absolute-count). لَقَدْ أَحْصَاهُمْ وَعَدَّهُمْ عَدًّا ۝٢٤
95. And each (of) them, (*is*) aa'tee ([he] obediently coming to)^x Him, The *Qeyamater's*^w (Judgment's) Day^x singly. وَكُلُّهُمْ عَائِيهِ يَوْمَ الْقِيَمَةِ فَرْدًا ۝٢٥
96. Verily who^r believed they^z and worked the righteous-works^w shall make *Ar-Rahma'no* for them woddan¹²⁶ (sure fondness). إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا ۝٢٦
97. So verily only We eased it^x by your^t tongue¹²⁷ to tobashshara¹²⁸ ([you^s] tell pleasant tidings) by it^x the muttaqeena (reverential guarders against Allah's displeasure) and warn [you^s] by it^x a people luddan (most-contentious vis-à-vis the right). فَإِنَّمَا يَسَّرْنَاهُ بِلِسَانِكَ لِتُبَشِّرَ بِهِ الْمُتَّقِينَ وَتُنذِرَ بِهِ قَوْمًا لُدًّا ۝٢٧
98. And how-many¹²⁹ We perished before them of a generation; do [you^s] sense of them of an abaden (a lone/any-one) or hear [you^s] for them a rekza (underground faint sound). وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هَلْ يُحِشُّ مِنْهُمْ مِنْ أَحَدٍ أَوْ تَسْمَعُ لَهُمْ رِكْزًا ۝٢٨

¹¹⁹ The word "edda" = "إِذَا" means that which is *excessively blasphemous and atrocious vice* that it is *beyond bounds*.

¹²⁰ The word "Heavens" is a *feminine* gender in Arabic, so "يَنْفَطَرْنَ" = "fissure" *feminizing* the verb.

¹²¹ The word "هذا" means to suddenly fall in noisy ruin.

¹²² See footnote 118 regarding "يَتَّخِذُ".

¹²³ The word "abdan" = "slave," the *denotation* of this word is *vastly paradoxical* with respect to *Allah vis-à-vis the humans*. See the *Lexicon* attached to this *Translation* for an elaboration.

¹²⁴ The word "أَحْصَى" is *comprehensively reckoned*, i.e. *accounted for from all aspects*, not the simple *enumeration*. See *البصائر*.

¹²⁵ The word "عَدًّا" is an *infinitive noun*, meaning *intensified*. So, *absolute* here is to *modify* "count" in order to *intensify* it.

¹²⁶ The word "وَدًّا" is an *infinitive noun*, meaning *intensified*. Hence, *sure* here is to *modify* "fondness" in order to *intensify* it, but especially that it is directly from *Ar-Rahman*, so it is *definitely* so.

¹²⁷ This addressing the Prophet (SAWS), who is purely Arab. See the *Lexicon* attached to this *Translation* for the *meaning and implications* of this concept of "your tongue," or more explicitly as in (S46: 12).

¹²⁸ See the *Lexicon* attached to this *Translation* for bashashara/youbashsharo/mubasheron = بَشِّرًا بِبَشَرٍ مُبَشِّرٍ.

¹²⁹ The word "كَمْ" is an *interrogative exclamatory particle*, meaning: "how-many," "how-much," "how-long." +



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (The iterative Mercy Giver)

1. *Taba*.¹ طه ١
2. Not We descended on you^g The Qur'an^x to [you^s] مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى ٢
(have) misfortune.²
3. Except a reminder^{w3} for whomever *yakhsba* ([he] إِلَّا نَذِيرًا لِمَنْ يَخْشَى ٣
reverentially-fears).
4. A descending⁴ from Who^p [He] created the Earth^w and تَنْزِيلًا مِمَّنْ خَلَقَ الْأَرْضَ وَالسَّمَوَاتِ ٤
the Heavens^w the highs. أَلْعَلَى ٤
5. *Ar-Rahma'no* on The *Arshe*⁵ (Throne of Kingship) الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى ٥
*istawa*⁶ ([He] set Himself).
6. For Him what (are) in the Heavens^w and what (are) لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ٦
in the Earth^w and what (are) between [them] both وَمَا بَيْنَهُمَا وَمَا تَحْتَ الثَّرَى ٦
and what (are) under the *thara*⁷ (*moistened-soil*).
7. And *en* (if) [you^s] louden by the say then verily He وَإِنْ تَجْهَر بِالْقَوْلِ فَإِنَّهُ يَعْلَمُ السِّرَّ ٧
knows the secret and *akhfa*⁸ (*more hidden*). وَأَخْفَى ٧
8. Allah, no an *elaba* (a deity) except Him; for Him (are) اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْأَسْمَاءُ ٨
the names the *busna*^w (*ultimate-around-most-beautiful*). الْحُسْنَى ٨
9. And has *ataka* (*happed to you^g*) Mosa's (Moses') discourse. وَهَلْ أَتَاكَ حَدِيثُ مُوسَى ٩
10. *Edb* (*when/since*) [he] saw a fire;^w then said [he] to his إِذْ رَأَى نَارًا فَقَالَ لِأَهْلِهِ امْكُثُوا إِنِّي ١٠
family:^w *emkotho* (*let-you^z stay/tarry*); verily I sensed-
/perceived a fire;^w *la'all*^a (*craving currently unavailable* عَاسْتُ نَارًا لَعَلِّي آتِيكُمْ مِنْهَا بِقَبَسٍ ١٠
deed that/ perhaps) *aa'tee* ([I] bring to) you^b of it^w by a
brand or [I] find on the fire^w a *huda* (*divine-guidance*).^x أَوْ أَجِدُ عَلَى النَّارِ هُدًى ١٠

¹ See the *Lexicon* attached to this Translation for commentary.

² Here again, in English there is no way to directly say “تَشْقَى” per se; as there is no verb for misfortune or its synonyms or words that carry its meaning. So we resort to indirect ways to convey the idea, hence: “receive misfortune” which is a noun prefixed by a verb rendering the action of this noun.

³ The word “التذكيرة” means that which reminds or by which one is reminded. See البصائر. And the word “التذكيرة” = reminder is a feminine gender, hence “^w” is superscribed to it.

⁴ The word “تنزيل” has several meanings, among them: (1) gradual revelation, and (2) descending, (3) array. See التاج.

⁵ See the *Lexicon* attached to this Translation for more elaboration on this wondrous word.

⁶ The word “istawa” has several meanings: (1) intended and set to fix or establish; (2) balanced from a state of imbalance; (3) became straight from crookedness; (4) matured and reached the age of discerning; (5) took a firm hold; (6) made or done (as in the case of food). It is of paramount importance to mention here that in the case of Allah, the “*how*” did He “*istawa*” is not knowable, because there is nothing to compare Allah with to know the “*how*” of His action.

⁷ The word “الثرى” is moistened soil. Hence, it is “الثرى” and not “التراب”=sand and dust.

⁸ In English I know of no superlatives for “hide” per se. So we transliterate and parenthetically explain.

11. Then *lamma* (when/whence) *ataba* ([he] came to it^w) [he] (had been) called: O, Mosa (Moses). ﴿فَلَمَّا أَنهَا نُودِيَ يَمْؤُوسَىٰ﴾
12. Verily I, I am your^t Lord; so *ekbla'a*⁹ (easily-take off) your^t shoes; verily you^g (are) by the valley the holy *Ttowa*.¹⁰ ﴿إِنِّي أَنَا رَبُّكَ فَاخْلَعْ نَعْلَيْكَ إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوًى﴾
13. And I chose you;^g so *ista'me'a* (affirmably listen [you^s]) for what (is being) revealed.¹¹ ﴿وَأَنَا اخْتَرْتُكَ فَاسْتَمِعْ لِمَا يُوحَىٰ﴾
14. Verily I, I am Allah; no an *elaha* (a deity) except Me; so let [you^s] worship Me; and *a'qem*¹² (let-[you^s] up-to-fulfill the prescribed obligations of) the Prayer^w for My *theke're* (remembrance). ﴿إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي﴾
15. Verily The Hour^w (is) *aa'teeyaton* (approaching);^{w13} *akado* ([I] almost/nearly) manifest/conceal¹⁴ it^w to be requited every a self^w by what [it^w] endeavors¹⁵ (for). ﴿إِنَّ السَّاعَةَ آتِيَةٌ أَكَادُ أُخْفِيهَا لِتُجْزَىٰ كُلُّ نَفْسٍ بِمَا تَسْعَىٰ﴾
16. So let not assuredly repel you^g *a'n* (off) it^w who^p [he] believes not by it;^w and *ettaba'a* ([he] closely-followed) his *hawa* (tendentious liking), then die-out¹⁶ [you^s]. ﴿فَلَا يَصُدُّكَ عَنْهَا مَنْ لَا يُؤْمِنُ بِهَا وَاتَّبَعَ هَوَاهُ فَتَرْدَىٰ﴾
17. And what (is) *telka*^w (she-that-afar-it/it^w/that)^w by your^t *yameene* (right-hand), O, Mosa (Moses). ﴿وَمَا تِلْكَ يَمِينُكَ يَمْؤُوسَىٰ﴾
18. Said [he]: she/it^w is my staff;^w [I] lean on it;^w and *aboshsho*¹⁷ (I pull tree branches/so leaves fall) by it^w over my sheep; and for me in [it^w] other motives. ﴿قَالَ هِيَ عَصَايَ أَتَوَكَّؤُا عَلَيْهَا وَاهْتَسُّ بِهَا عَلَيَّ غَنَمِي وَلِي فِيهَا مَنَازِبٌ أُخْرَىٰ﴾
19. Said [He]: throw it^w O, Mosa (Moses). ﴿قَالَ أَلْقِهَا يَمْؤُوسَىٰ﴾
20. So [he] threw it;^w then *edha* (suddenly/whereas) [she] (is): a snake *tas'aa*¹⁸ (energetically running). ﴿فَأَلْقَاهَا فَإِذَا هِيَ حَيَّةٌ تَسْعَىٰ﴾
21. Said [He]: let-take it^w [you^s] and let-not fear [you^s]; [We] shall return it^w to its^w *serata* (state^w) the former.^w ﴿قَالَ خُذْهَا وَلَا تَخَفْ سَنُعِيدُهَا سِيرَتَهَا الْأُولَىٰ﴾

⁹ The word “خلع” in “اخلع” = “نزع,” however “نزع” means took-off quickly while “خلع” means took off easily, in other words: take your time and “easily take-off your shoes.” See الهادي.

¹⁰ That is “Towa” is the name of the holy valley.

¹¹ The word “أوحى” in “يوحى” denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded). And “الوحي” is fire or king. See اللسان.

¹² That is you^s must uphold/sustain/maintain all the prescribe obligations of the Prayer.

¹³ In Arabic “Hour” is a singular feminine, thus the pronoun referring to it is “ة,” so, it's superscripted by^w.

¹⁴ The word “اخفى” in “اخفيها” carries paradoxical meanings: manifest or conceal. See التفاسير والهدى.

¹⁵ The word “سعى” has several meanings, depending on the context: (1) “بمعنى عدا دون الشد” i.e. strode = walking with long steps, especially in a hasty or vigorous way; (2) “بمعنى مشى أو مضى” i.e. treaded = walk on, over, or along; (3) “عمل باجتهاد” = endeavored, i.e. he made conscientious or concerted effort toward an end, as in this context; (4) “بمعنى قصد” intentionally treaded. When “سعى” in the sense of “striding” it is made transitive by “إلى” and when it is in the sense of “work” then it is made transitive by “الام.” See اللسان, and الصائر.

¹⁶ The word “تردى” means to die out, cease living completely.

¹⁷ The word “اهش” has several meanings, among them: pulling the tree branches to make leaves fall and thus produce fodder for the sheep. See التاج.

¹⁸ See footnote 15 above regarding سعى.

22. And let-draw [*you*^s] your^t hand^w to your^t wing¹⁹ (*armpit/upper arm/side*) [*it*^w] egresses white of other than an ill, *Aya'tan*^w (*miracle/sign*)^w another.^w وَأَصْمَمَ يَدَكَ إِلَىٰ جَنَاحِكَ تَخْرُجُ بَيْضَاءَ مِن غَيْرِ سُوءٍ ءَايَةً أُخْرَىٰ ﴿٢٢﴾
23. To [*We*] show you^g of Our *Aya'te*^w (*miracles/signs-/proofs*) the *kubra*²⁰ (*she-biggest*). لِنُرِيكَ مِن ءَايَاتِنَا أَكْبَرَىٰ ﴿٢٣﴾
24. Let-go [*you*^s] to Pharaoh; verily he tyrannized. أَذْهَبَ إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ﴿٢٤﴾
25. Said [*he*]: my Lord, *esbrab*²¹ (*let-[You^s]: delightedly open*) for me my [*chest*]. قَالَ رَبِّ اشرحْ لِي صَدْرِي ﴿٢٥﴾
26. And let facilitate [*You*^s] my matter. وَيَسِّرْ لِي أَمْرِي ﴿٢٦﴾
27. And let-untie [*You*^s] a tie of my tongue. وَأَحْلِلْ عُقْدَةً مِن لِّسَانِي ﴿٢٧﴾
28. (*So that*) they^z understand my say. يَفْقَهُوا قَوْلِي ﴿٢٨﴾
29. And let-make [*You*^s] for me a minister of my folk.^w وَاجْعَلْ لِّي وَزِيرًا مِّنْ أَهْلِي ﴿٢٩﴾
30. *Haroona* (*Aaron*) my brother. هَارُونَ أَخِي ﴿٣٠﴾
31. Let-harden²² [*You*^s] by him my stamina. أَشْدُدْ بِهِ أَزْرِي ﴿٣١﴾
32. And let-partner²³ him [*You*^s] in my matter. وَأَشْرِكْهُ فِي أَمْرِي ﴿٣٢﴾
33. So-that *nosabbeho*²⁴ (*[we] say: subhana Allah*) (*to*) You^g multitudinously. كَىٰ نُسَبِّحَكَ كَثِيرًا ﴿٣٣﴾
34. And [*we*] remember You^g multitudinously. وَنَذْكُرْكَ كَثِيرًا ﴿٣٤﴾
35. Verily You,^g You^g were, by us *Basseeran* (*keenly: Seer-/Omniscient*). إِنَّكَ كُنتَ بِنَا بَصِيرًا ﴿٣٥﴾
36. Said [*He*]: *qad* (*already and affirmatively*) *oteyta* (*had been accorded/given you^g*) your^t quest, O, *Mosa* (*Moses*). قَالَ قَدْ أُوتِيتَ سُؤْلَكَ يَمُوسَىٰ ﴿٣٦﴾
37. And *laqad* (*verily, already and affirmatively*) surely *manand*²⁵ (*We had graced Our boon^w*) on you^g [*once*^w another^w].²⁶ وَلَقَدْ مَنَّا عَلَيْكَ مَرَّةً أُخْرَىٰ ﴿٣٧﴾
38. *Edb* (*when/since*) We [*revealed*]²⁷ to your^t mother what (*could be*) revealed/revealable.²⁸ إِذْ أَوْحَيْنَا إِلَىٰ أُمِّكَ مَا يُوحَىٰ ﴿٣٨﴾

¹⁹ The word “جناح” = “wing” has several meanings (*armpit, upper arm, side*) any one or all could be applicable.

²⁰ The word “الكبرى” is the feminine of “الأكبر” = “the biggest,” See الهادي.

²¹ The expression “إنشرح صدره” is an Arabic tongue expression meaning his chest became: delightedly opened. So, in this great *Ayah*, the expression “رب اشرح لي صدري,” translated as “my Lord: let [You^s] delightedly open my chest,” and Allah knows best, may Allah make me contented.

²² The word “أشدد” is “فعل أمر فاعله أنت” i.e. a command verb and its subjective noun is “You.” See إعراب القرآن لـ محمود صافي.

²³ Ibid, only regarding “أشدد.”

²⁴ The phrase “subhana Allah,” means: singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around.

²⁵ The word “من” in “يمن” means “نعمة ينعمها.” That a “boon He graces it.”

²⁶ The word “مرة,” translated as “she-once,” because “مرة” is a feminine noun, and since “another” is an adjective qualifying “مرة” therefore it must likewise be feminized too. So, we have “she-once she-another.”

²⁷ See footnote 11 above regarding revealed.

²⁸ Ibid.

39. That let-throw him [you^v] in the Ark then let-throw [him]²⁹ [you^v] in the *yamme* (deep and extended body of salty or sweet water); then let-throw [him] the *yammo* (=yamme) by the bank, (there) takes [him] a foe³⁰ for Me, and a foe for him; and I cast on you^g a fondness^w from Me; and to *tossna'a*³¹ ([you^s] be masterly-/proficiently and perfectly reared up) on My Eye.³² أَن أَقْذِفِيهِ فِي الْتَابُوتِ فَأَقْذِفِهِ فِي آلِيٍّ فَلْيَقْهَ الْيَمُّ بِالسَّاحِلِ يَأْخُذْهُ عَدُوٌّ لِّي وَعَدُوٌّ لَهُ، وَأَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِنِّي وَلِئُصْنَعَ عَلَى عَيْنِي ﴿٣٩﴾
40. Edb (when/while) your^t sister walks then says [she]: shall [I] lead you^b on (to) whom^a [be] sponsors³³ him; then We returned you^g to your^t mother, so-that her eye^w *taqarra*^{w34} (cools)^w and not saddens [she]; and you^g killed a self^w then *najjaynaka* (repetitively delivered you^g We) from the afflicter and We essayed you^g *fotonan* (absolute-essay); then waited you^h years^w in *Madyan's* folks;^w after-wards you^h came on a fate³⁵ إِذْ تَمْشِي أُخْتُكَ فَتَقُولُ هَلْ أَدُلُّكُمْ عَلَىٰ مَن يَكْفُلُهُ، فَرَجَعْنَاكَ إِلَىٰ أُمِّكَ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ ۚ وَفَنَنَّا نَفْسًا فَنَجَّيْنَاكَ مِنَ الْغَمِّ وَفَنَّاهُ فَوَدَّاعًا فَلَبَّثْتَ سِنِينَ فِي أَهْلِ مَدْيَنَ ثُمَّ جِئْتَ عَلَىٰ قَدَرٍ يَمْوَسَّىٰ ﴿٤٠﴾
41. And I *isittana'ato*³⁶ (I chose and especially-perfectly reformed) you^g for Myself. وَأَصْطَنَعْتُكَ لِنَفْسِي ﴿٤١﴾
42. Let-go [you^s], you^s and your^t brother by My *Aya'te*^w (miracles/signs/proofs) and let-not *ta'neya*³⁷ (you both wither/attenuate/abate) in My *thekre* (remembrance). أَذْهَبَ أَنتَ وَأَخُوكَ بِمَا بَيْنَ يَدَيَّ وَلَا نَبِيًّا فِي ذِكْرِي ﴿٤٢﴾
43. Let-go you both to Pharaoh, verily he tyrannized. أَذْهَبَا إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ﴿٤٣﴾
44. Then let-say you-both for him a soft say; *la'alla* (craving currently unavailable deed that/perhaps) him reminisces or *yakhsba* ([he] reverentially-fears). فَقُولَا لَهُ، قَوْلًا لِّئَلَّا يَعْلَهُ، يَتَذَكَّرُ أَوْ يَحْشَىٰ ﴿٤٤﴾
45. Said both: O, our Lord, verily we fear that [he] rails³⁸ on us or that [he] tyrannizes. قَالَا رَبَّنَا إِنَّا نَخَافُ أَن يُفْرِطَ عَلَيْنَا أَوْ أَن يَطْغَىٰ ﴿٤٥﴾

²⁹ The pronoun “هـ” in this “فأقذفيه” could refer to the *Moses* or to the *ark*, as the *ark*, in Arabic, is a *masculine* gender in the *singular*. Hence [him] in the translation as above.

³⁰ The word “عدو” in Arabic is used for: (1) *singular* and (2) *plural* as well as (3) “*multitudinous foe*,” see **اللسان الهادي**.

³¹ The word “*نصنع*” is rooted in the verb “*صنع*,” which means (1) *carefully* chose, or (2) *carefully* crafted or (3) to approach perfection in making of (anything) or rearing up of any human or animal.

³² Note here that addressing *Moses* (*peace be on him*) Allah says: “On My eye.” While addressing *Mohammad* (SAWS) in *Surat at-Toor*, Allah says: “So, verily you ^g (are) by Our eyes.” (52: 48). What a great honor for our Prophet *Mohammad* (SAWS).

³³ The word “*يعفله*” means to *sponsor*: for his *rearing and taking full responsibility for all his needs*.

³⁴ The word: “*qarra*”=“*فر*”= *cooled*. And the “*cooling of the eye*” means: the eye’s tears have “*cooled*,” and *ceased to flow* and became *quiet and still*, rejoicing for what it saw. In other word: became happy.

³⁵ The word “*qadaren*”=“*قدر*” has *several* meanings: (1) a *status of a decreed task upon you*; (2) that which is *appointed* by Allah; (3) *exalting* the Lord; (4) as *possessing a marked capability to do a task*.

³⁶ The word “*isttana'atooka*”=“*اصطنعتك*” means I *especially chose you* and *reformed you* for a *particular purpose*.

³⁷ The word “*تنياه*” rooted in “*ونى*” = *literally* means: *weakened/distant*. But, Ibn Abbas (ترجمان القرآن) = “*explainer of The Qur’an*” said: “*تنياه*”= “*both weaken*.” And *Qatadah*, another Companion, said: “*تنياه*”= “*both abate*.”

³⁸ That is in the *intransitive* sense of *excessively expressing objections or criticisms in bitter, harsh, or abusive language*.

46. Said [He]: let-not fear you both; verily I am with you both, hearing [I] and seeing [I].
قَالَ لَا تَخَافَا إِنِّي مَعَكُمَا أَسْمَعُ وَأَرَى ﴿٤٦﴾
47. So *eeteya* (let-approach you both to) him, then let-say you both: verily we (are) your^t Lord's both-messengers; so let-send [you^s] with us Israel's sons and let-not torment them [you^s]; *qad* (already and affirmatively) we came (to) you^g by an *Aya'ten*^w (miracle/sign/proof) from your^t Lord; and peace (is) on whom^p *ettaba'a* ([he] closely-followed) the *buda* (divine-guidance).^x
فَأَنبَاهُ فَقَوْلًا إِنَّا رُسُولَا رَبِّكَ فَأَرْسِلْ مَعَنَا بَنِي إِسْرَءِيلَ وَلَا تَعَذِّبْهُمْ قَدْ جِئْنَاكَ بِبَيِّنَاتٍ مِّن رَّبِّكَ وَالسَّلَامُ عَلَيَّ مَنِ اتَّبَعَ هُدًى ﴿٤٧﴾
48. Verily we *qad* (already and affirmatively) (had been) revealed³⁹ to us that the torment (is) on whom^p [he] denied and [he] diverted.
إِنَّا قَدْ أُوحِيَ إِلَيْنَا أَنَّ الْعَذَابَ عَلَى مَن كَذَّبَ وَتَوَلَّى ﴿٤٨﴾
49. Said [he]: then who^a (is) Lord (of) you both, O, Mosa (Moses).
قَالَ فَمَن رَّبُّكُمَا يَمُوسَى ﴿٤٩﴾
50. Said [he]: our Lord (is) Who [He] gave every-thing^x its^x creation afterwards *hada* ([He] divinely-guided).
قَالَ رَبُّنَا الَّذِي أَعْطَى كُلَّ شَيْءٍ حَلْقَهُ ثُمَّ هَدَى ﴿٥٠﴾
51. Said [he]: then what (about) state (of) the generations,⁴⁰ the firsts.^w
قَالَ فَمَا بَالُ الْقُرُونِ الْأُولَىٰ ﴿٥١﴾
52. Said [he]: its^w knowledge has (it) my Lord, in a book, neither my Lord strays nor forgets [He].
قَالَ عَلِمَهَا عِندَ رَبِّي فِي كِتَابٍ لَا يَضِلُّ رَبِّي وَلَا يَنسَىٰ ﴿٥٢﴾
53. Who [He] made for you^b the Earth^w *mahdan*⁴¹ (bed-/cradle/fixed-expanse); and threaded [He] for you^b in it^w paths and [He] descended from the sky^w water^x then *akbraja* (emerged/produced) We by it^x *az'wajan*⁴² (pairs/similars) of sprouts *sha'ttan* (variant).
الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا وَسَلَكَ لَكُمْ فِيهَا سُبُلًا وَأَنزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ أَزْوَاجًا مِّن نَّبَاتٍ شَتَّىٰ ﴿٥٣﴾
54. Let-eat you^z and let-pasture you^z yourⁿ *an'aama* (cattle/camels/sheep and goats); verily in *tha'leka* (afar-that-it/that)^x surely (are) *Aya'ten*^w (miracles/signs/proofs) for the *nuha*⁴³ (inhibitive-intellec^ts) possessors.
كُلُوا وَارْعَوْا أَنْعَامَكُمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّأُولِي النَّهْيِ ﴿٥٤﴾
55. From it^w We created you^b and in it^w [We] return you^b and from it^w *nokhrejo* ([We] produce/emerge) you^b a *taratan*^w (once/phase/period)^w another.^w
مِنهَا خَلَقْنَكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَىٰ ﴿٥٥﴾

³⁹ See footnote 11 above regarding *revealed*.

⁴⁰ The word "قرون" = "generations" is a "broken plural," so its *qualifier* is to be *feminized*. Hence: first ^w.

⁴¹ The word "مهـداً" lends itself to three distinct meanings, and any or all could be applicable.

⁴² The word "زوج" in "زوجين" strictly and linguistically speaking means (1) pair, (2) husband or wife, (3) the individual entity with a companion, (4) category (sort or kind or specimen), (5) hue (color). And quite relevant to the word "زوج" is its *plural*: (1) "أزواج," which could also mean: (2) similars, i.e. the look-likes, (3) hues. See *اللسان*.

⁴³ The human "intellect" has many names in Arabic, depending on what needs to be communicated in terms of its various functions, among them is the "inhibitor or the inhibiting, or the inhibitive intellect," i.e. that which inhibits a person from doing the wrong things, under "normal" circumstances.

56. And *laqad* (*verily, already and affirmatively*) We showed him Our *Aya'te*^w (*miracles/signs/proofs*) all (*of*) it;^w then [*he*] denied and *aba*⁴⁴ ([*he*] *categorically refused*).
وَلَقَدْ أَرَيْنَاهُ ءَايَاتِنَا كُلَّهَا فَكَذَّبَ وَأَبَىٰ ۝٥٦
57. Said [*he*]: have come you^h (*to*) us to exit us [*you*^s] from our land^w with your^t magic, O, *Mosa* (*Moses*).
قَالَ أَجِئْتَنَا لِتُخْرِجَنَا مِنْ أَرْضِنَا بِسِحْرِكَ يٰمُوسَىٰ ۝٥٧
58. So *la* (*surely*) *na'ateyann*⁴⁵ (*assuredly [we] come to*) you^g by a magic like it;^x so let-make [*you*^s] between us and [*between*] you^g an appointment, neither unfulfill it^x we nor you^s *soma*⁴⁶ (*even/mutually agreed to*) place.
فَلَمَّا بَيْنَكَ بِسِحْرٍ مِّثْلِهِ فَاجْعَلْ بَيْنَنَا وَبَيْنَكَ مَوْعِدًا لَا نُخْلِفُهُ نَحْنُ وَلَا أَنْتَ مَكَانًا سَوًى ۝٥٨
59. Said [*he*]: yourⁿ appointment (*is*) day (*of*) the adornment;^w and that (*to be*) thronged the mankind *dhoba* (*midmorning*).
قَالَ مَوْعِدُكُمْ يَوْمَ الزَّيْنَةِ وَأَنْ يُحْشَرَ النَّاسُ ضُحًى ۝٥٩
60. Then averted Pharaoh; then [*he*] gathered his cabal⁴⁷ afterwards *ata* ([*he*] *came in readiness*).
فَتَوَلَّىٰ فِرْعَوْنُ فَجَمَعَ كَيْدَهُ ثُمَّ أَتَىٰ ۝٦٠
61. Said for them *Mosa* (*Moses*): *waylakum*⁴⁸ (*for you*^f: a lengthy stay in a valley in the Hell/woe/bane); let-not *taftaro* (*you*^z craftily fabricate a lie for fraudulent end) on Allah a lie then [*He*] exfoliates you^b by a torment; and *qad* (*already and affirmatively*) disappointed [*he*] whoever [*he*] forged.
قَالَ لَهُم مُّوسَىٰ وَيْلَكُمْ لَا تَفْتَرُوا عَلَى اللَّهِ كَذِبًا فَيُسْحِتَكُمْ بِعَذَابٍ وَقَدْ خَابَ مَنْ افْتَرَىٰ ۝٦١
62. Then mutually altercated they^z their matter among them and concealed they^z the *najwa*⁴⁹ (*secret-counsel*).
فَنَنْزَعُوا أَمْرَهُم بَيْنَهُمْ وَأَسْرُوا النَّجْوَىٰ ۝٦٢
63. Said they:^z *en*⁵⁰ (*not*) [*this-both*] surely/*except* (*are*) twain magicians, both want to [*both-exit*] you^b from yourⁿ land^w by their twain magic and both go (*away*) by yourⁿ way, the exemplary/ideal (*way*).
قَالُوا إِنْ هَٰذَانِ لَسَاحِرَا يُرِيدَانِ أَنْ يُخْرِجَاكُم مِّنْ أَرْضِكُمْ بِسِحْرِهِمَا وَيَذْهَبَا بِطَرِيقَتِكُمُ الْمُثَلَّىٰ ۝٦٣
64. So let-gather you^z yourⁿ cabal/scheme afterwards *eeto* (*let-come you*^z) *saffan*⁵¹ (*in serried rows*); and *qad* (*already and affirmatively*) prospered today who^p *ista'ala*⁵² ([*he*] *affirmably-overtopped, i.e. prevailed*).
فَاجْمَعُوا كَيْدَكُمْ ثُمَّ أَتُوا صَفًّا وَقَدْ أَفْلَحَ الْيَوْمَ مَنْ اسْتَعْلَىٰ ۝٦٤

⁴⁴ The word *aba*=“أَبَى” means *categorically (absolutely, without exception) refused*, i.e. *not* just simply refused.

⁴⁵ The “ل” in “لَنَاتَيْنَكَ” is juratory= “لَ الْقَسَم” and also for *intensification*. So “*assuredly*” is used.

⁴⁶ The expression: “*even-place*,” say The Qur’an commentators, means a *level middle ground known to all* between you and us, i.e. *as visible to all from all sides* and *not* giving or implying any advantage to either side.

⁴⁷ Quran commentators say very large groups of magicians and their supporters with various schemes.

⁴⁸ The word “*waylonlakum*” is an Arabic word that has three *distinct* meanings: (1) for you long lasting torture; (2) you belong to a valley in the Hell Fire with *intense* heat; (3) to you ruin.

⁴⁹ The word “*نجوى*” has three *distinct* meanings: (1) the *secret* between two or more entities, (2) *the very entities* engaged in such a secret discussion, (3) *private soliloquy*.

⁵⁰ According to *معنى اللبيب* this “إن” is “*تأفية*” and the “ل” in “*لساحران*” is for “*إلا*”= “*but*.” See *معنى اللبيب*. Thus, “*إن هذان لساحران*,” means: *not this twain but twain magicians*.

⁵¹ The word “*saffa*”=“*صفا*” is an infinitive noun, hence that means come in rows.

⁵² See the *Lexicon* attached to this *Translation* for the effect of the letter *س* when added to a word.

65. Said they:^z O, *Mosa* (*Moses*), either [*you*^s] cast or that we be first of who^p [*he*] casts. قَالُوا يَمُوسَى إِمَّا أَنْ تُلْقَى وَإِمَّا أَنْ نَكُونَ أَوَّلَ مَنْ أَلْقَى ﴿١٥﴾
66. Said [*he*]: rather let-cast you;^z then *edha* (*suddenly-/whereas*) their ropes and their canes (*were being*) envisioned to him from their magic that it^w (*i.e. ropes and canes*) *tas'aa* (*skitter/running*). قَالَ بَلْ أَلْقُوا فَإِذَا جِأَهُمْ وَعَصِيهِمْ يُحِيلُ إِلَيْهِ مِنْ سِحْرِهِمْ أَنَّهُ تَسَعَى ﴿١٦﴾
67. So *anjasa* ([*he*] *anxiously-intuited*) in himself^w a *keheyfatan*^{w53} (*a circumstantial state-of-fear*) *Mosa* (*Moses*). فَأَوْجَسَ فِي نَفْسِهِ خِيفَةً مُوسَى ﴿١٧﴾
68. Said We: let-not fear [*you*^s]; verily you,^g you^s (*are*) the uppermost. قُلْنَا لَا تَخَفْ إِنَّكَ أَنْتَ الْأَعْلَى ﴿١٨﴾
69. And let-throw [*you*^s] what (*is*) in your^t *yameeney* (*right-hand*) [*it*^w] gulps what *ssana'ao*⁵⁴ (*carefully-crafted they*ⁿ); verily only what *ssana'ao* (*is*) a magician's cabal; and prospers not the magician whence [*he*] came. وَأَلْقَى مَا فِي يَمِينِكَ تَلْقَفَ مَا صَنَعُوا إِنَّمَا صَنَعُوا كَيْدَ سِحْرٍ وَلَا يُفْلِحُ السَّاحِرُ حَيْثُ أَتَى ﴿١٩﴾
70. Then (*had been*) thrown the magicians *sujjaddan*⁵⁵ (*in a kowtowing manner*), they^z said: we believed by *Haroon*'s (*Aaron*'s) and *Mosa*'s (*Moses*) Lord. فَأُلْقِيَ السَّحَرَةُ سِجْدًا قَالُوا آمَنَّا بِرَبِّ هَارُونَ وَمُوسَى ﴿٢٠﴾
71. Said [*he*]: you^c believed for him before that [*I*] proclaim [*for*] you;^b verily he, surely (*is*) yourⁿ chief, who^a taught you^b the magic; so [*I*] surely assuredly⁵⁶ cut-off yourⁿ hands^w and yourⁿ feet of *kebelafen*⁵⁷ (*opposite-sides*) and surely assuredly [*I*] crucify you^b in the date-palm^w trunks and surely assuredly know you^z which of us (*is*) harder a torment and *abqa*⁵⁸ (*more: abiding/lasting*). قَالَ آمَنْتُمْ لَهُ قَبْلَ أَنْ آذَنَ لَكُمْ إِنَّهُ لَكَبِيرِكُمْ أَلَّذِي عَلَّمَكُمُ السِّحْرَ فَلَا تُقَطِّعُوا أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِنْ خَلْفٍ وَلَا صَلِّبْتُمْ فِي جُدُوعِ النَّخْلِ وَلَتَعْلَمُنَّ إِنَّا أَشَدُّ عَذَابًا وَأَنفَى ﴿٢١﴾
72. Said they:^z never [*we*] prefer⁵⁹ you^g (*over ourselves*) on what came (*to*) us of the evidences^w and Who *fattarana* ([*He*] *innately-perfectly-originated us*); so let-judge [*you*^s] what you^s (*are*) judging; verily only judge [*you*^s] this^{w60} the life^w of this world. قَالُوا لَنْ نُؤْثِرَكَ عَلَى مَا جَاءَنَا مِنَ الْآيَاتِ وَالَّذِي فَطَرَنَا فَاقْضِ مَا أَنْتَ قَاضٍ إِنَّمَا تَقْضِي هَذِهِ الْحَيَاةَ الدُّنْيَا ﴿٢٢﴾

⁵³ The word "*keheyfati*" = "*خيفة*" is a noun etymologically it is "*خوفه*" as if it is a once. Hence, it is a circumstantial "*state-of-fear*" for a given situation. See تاج العروس. So, this *Ayah* provides strong support for "*خيفة*" as stated. That is because Moses' *keheyfatan* was during the initial stage of the show-down between Pharos magicians and Moses.

⁵⁴ The word "*صنعوا*" is rooted in the verb "*صنع*," which means (1) *carefully chose*, or (2) *carefully crafted* or tried to approach perfection in making of (anything) or upbringing of any human or animal. In this case, they *carefully crafted* their magic.

⁵⁵ The word "*سجدا*" = "*sujjaddan*" is an adverbial construct, see إعراب القرآن، لمحمود صافي, but since there is no English equivalent for such a construct I chose to say: "*in a kowtowing manner*" to express such a construct.

⁵⁶ The "*ل*" in "*لأقطعن*" and "*لأصلبن*" and "*لتعلمن*" all are juratory "*ل*" = "*ال قسم*" amounting to = "*التأكيد*," i.e. affirmation, expressed in all cases by "*assuredly*".

⁵⁷ From "*opposite sides*" for example: the right hand and the left foot or the left hand and the right foot.

⁵⁸ The word "*أبقي*" is a superlative adjective meaning: *more abiding*. It has no English equivalent per se.

⁵⁹ The word "*نؤثرك*" rooted in "*أثر*," especially "*أثر على*," which means one giving preference to someone else over own-self. There is no such word in English. So, the closest approximation is to prefer.

⁶⁰ The demonstrative pronoun "*this*" in its present context refers to the "*life*." And "*life*" in Arabic is a feminine. That is why it is stated as "*this*."

73. Verily we believed in our Lord, to forgive [He] for us our errors and what you^h coerced us on it^x of the magic;^x and Allah (is) *khayron* (choicer/superior/worthier) and *abqa*⁶¹ (more abiding [He]).
 وَإِنَّا آمَنَّا بِرَبِّنَا لِيَغْفِرَ لَنَا خَطِئَنَا وَمَا أَكْرَهْتَنَا عَلَيْهِ مِنَ السِّحْرِ وَاللَّهُ خَيْرٌ وَأَبْقَى ﴿٧٣﴾
74. Verily it^x whoever *ya'atee* ([he] appears before) his Lord (as) a criminal then surely for him (is) Hell^w neither [he] dies in it^w nor [he] lives (in it^w).
 إِنَّهُ مَنْ يَأْتِ رَبَّهُ مُجْرِمًا فَإِنَّ لَهُ جَهَنَّمَ لَا يَمُوتُ فِيهَا وَلَا يَحْيَى ﴿٧٤﴾
75. And whoever *ya'atee* ([he] appears before) Him (as) a believer *qad* (already and affirmatively) worked [he] the righteous-works^w then those for them (are) the ranks^w the highs.^w
 وَمَنْ يَأْتِهِ مُؤْمِنًا قَدْ عَمِلَ الصَّالِحَاتِ فَأُولَئِكَ لَهُمُ الدَّرَجَاتُ الْعُلَى ﴿٧٥﴾
76. *Adnen's* (Eden's)⁶² Paradises^w/Gardens^w run from under it^w the rivers; immortals they^z (are) in it;^w and *tha'leka* (afar-that-it/that)^x (is) a requital (for) whom^p *taza-kka*⁶³ ([he] iteratively purified/exculpated and befitted-/suited himself / he paid his Zakah).
 جَنَّاتُ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ جَزَاءُ مَنْ تَزَكَّى ﴿٧٦﴾
77. And *laqad* (verily, already and affirmatively) We revealed⁶⁴ to Mosa (Moses) that *as're* (let-[you^s] nocturnally-ambulate-/travel) by My *eba'de* (worshippers/submitters/slaves); then let-strike [you^s] for them in the sea a dry path; let-not fear [you^s] an overtaking and let-not *takhsba* ([you^s] reverently-fear).
 وَلَقَدْ أَوْحَيْنَا إِلَى مُوسَى أَنْ أَسْرِ بِعِبَادِي فَاضْرِبْ لَهُمْ طَرِيقًا فِي الْبَحْرِ يَبَسًا لَا تَخَفُ دَرَكًا وَلَا تُخْشَى ﴿٧٧﴾
78. Then followed them Pharaoh by his soldiers; so overlaid them of the *yamme* (sea) what overlaid them.
 فَأَتْبَعَهُمْ فِرْعَوْنُ بِجُنُودِهِ فَغَشِيَهُمْ مِنَ الْيَمِّ مَا غَشِيَهُمْ ﴿٧٨﴾
79. And misled Pharaoh his people and not *hada* ([he] divinely-guided).
 وَأَضَلَّ فِرْعَوْنُ قَوْمَهُ وَمَا هَدَى ﴿٧٩﴾
80. O, Israel's sons *qad* (already and affirmatively) We delivered you^b from yourⁿ enemy and We appointed you^b the right side (of) the *Ttoo're* (Mount) and *naẓẓala* (iteratively descended) We on you^b the Manna (sweet- dew which hardens like honey) and the quail.
 يَبْنِي إِسْرَءِيلَ قَدْ أَفْجَيْنَاكَ مِنْ عَدُوِّكَ وَوَعَدْنَاكَ جَانِبَ الطُّورِ الْأَيْمَنِ وَنَزَّلْنَا عَلَيْكَ الْمَنَّاءَ وَالسَّلَوى ﴿٨٠﴾
81. Let-eat you^z of goodies^{w65} (of) what *razaqn* (We provided you^b) and let-not *tattghow* (you^c consume it excessively/deprive others' needy of it) in it^x then (would) *ya'hello*⁶⁶ (legitimate/betide) over you^b My wrath; and
 كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَلَا تَطْغَوْا فِيهِ فَيَحِلَّ عَلَيْكُمْ غَضَبِي ﴿٨١﴾

⁶¹ See footnote 58 above regarding "أبقى".

⁶² The word "عدن" is unlike the Biblical concept of being the garden of first home of Adam and Eve. But the "عدن" is center of Paradise. According to Abdullah Ibn Omar, "عدن" is a palace in Paradise enters it but a prophet, *sseddique*, or martyr.

⁶³ The word "تَزَكَّى" carries two meanings: (1) paid Islamic *zakah* (see *Lexicon* attached to this Translation) and (2) the meaning stated above, in this *Ayah*, i.e. "[he] had exculpated, befitted/suited himself." See *التفسير واللغة*.

⁶⁴ See footnote 11 above regarding *revealed*.

⁶⁵ The word "طيبات" = "goodies" = "goodies"^w = a feminine gender means anything delectable and legitimate.

⁶⁶ The word "يحل" carries double meanings: *legitimate*, *betide*. Both could apply, hence: *legitimate/betide*.

whoever *yabello* (*legitimates/betides*) over him My wrath then *qad* (*already and affirmatively*) *hawa*⁶⁷ ([*he*] nose-dove). ﴿٨١﴾

82. And verily I am surely *Ghaffaron* (*Ever/Stout Forgiver*) for whom^P [*he*] repented and [*he*] believed and [*he*] worked righteously; afterwards *ibtada* (*he found and accepted the divine-guidance*). ﴿٨٢﴾

83. And what hastened you^g *a'n* (*off*) your^t people, O, *Mosa* (*Moses*). ﴿٨٣﴾

84. Said [*he*]: they (*are*) these on my foot track; and I hastened to You^g my Lord (*so*) to [*You*^s] delight. ﴿٨٤﴾

85. Said [*He*]: so verily We *qad* (*already and affirmatively*) We essayed your^t people from after you^g and misled them the *Sa'meri*. ﴿٨٥﴾

86. So returned *Mosa* (*Moses*) to his people angrily sorrowfully; said [*he*]: O my people has not yourⁿ Lord promised you^b a promise *hasanan* (*meritorious-deed*); has then become long on you^b the covenant; or wanted you^c to *ya'hella*⁶⁸ (*legitimate/betide*) on you^b a wrath from yourⁿ Lord; so you^c unfulfilled my appointment. ﴿٨٦﴾

87. Said they:^z not unfulfilled we your^t appointment by our own,⁶⁹ but we (*had been*) laden *awẓaran*⁷⁰ (*ill-burdens/sins/offenses*) of the people's adornment; then we threw it,^w so like *tha'leka* (*afar-that-it/that*)^x threw the *Sa'meri*. ﴿٨٧﴾

88. So *akbraja* ([*he*] produced) for them a calf^x *jasadan*^{x71} (*tinged-physique*) for it^x a moo; then they^z said: this (*is*) yourⁿ *elabo* (*deity*) and of *Mosa's* (*Moses's*) *elabo* (*deity*), then [*he*] forgot⁷² (*had ceased paying attention to*). ﴿٨٨﴾

⁶⁷ Here: "هوى" = "nose-dove" meaning into the abyss of Hell, as the Hell is known as "الهاوية".

⁶⁸ See footnote 66 above regarding *legitimate/betide*.

⁶⁹ The word "ملك، بفتحة أو كسرة على الميم و سكون على الهمزة" is that which is owned, here they are saying they did what they did not on their own will. As if they were saying it was beyond their control as they did not own to do what should have been done.

⁷⁰ The word *awẓar* plural of "وزر" = *weẓr*, which means: heavy: burden/sin/offense. Translated parenthetically here as "heavy: burden/sin/offense" as it is a heavy: burden which impedes, unless properly handled. It is potentially a sin or an offense for the "وزير" = *vizier* because he carries the heavy burden of the King to administer the affairs charged to him. And the vizier's responsibility is so enormous that if he makes a mistake, intended or not, it could be fatal to him and others. Thus, I chose to further qualify "burden/sin/offense" by the word "ill" as such qualification, really and truly best approximate the seriousness of such a burden in reference. See اللسان.

⁷¹ The word "جسد" = a tinged-physique versus "body" be it tinged (colored) or not. See الراغب.

⁷² The word "نسى" has dual meanings: (1) "forgot" or (2) dismissed or dispelled, in the sense of cast off or ceased to pay attention to. The second meaning especially applies where Allah says: "We forgot you," (S32:14), as Allah does not forget, but He chooses to cease paying attention to something. See اللسان.

- ⁷⁶ The word “*ḥarq*” linguistically has *two distinct meanings*: (1) repetitively burned with fire, and (2) grinded a metal with a grinder to *crush, pulverize or reduce in size* that metal. Thus, meaning (1) with respect to this great *Ayah* does not seem to be *applicable* as it would leave the *Sa’meri’s “elab”* intact except *purified* from other debris, which is definitely *not* what *Mosa (Moses)* intends by way of *punishing* the *Sa’meri*.

dissipate it^x in the *yamme* (deep and extended body of salty or sweet water), *nasfan*⁷⁷ (what dissipation).

نَسْفًا ١٧

98. Verily only yourⁿ *elaho* (deity) (is) Allah, Who (there is) not an *elaha* (a deity) except Him; expanded⁷⁸ [He], my Lord everything omnisciently.

هُوَ وَسِعَ كُلَّ شَيْءٍ عِلْمًا ١٨

99. As *tha'leka* (afar-that-it/that)^x [We] narrate on you^g of the *anba'e*⁷⁹ (significant-and-availing-news) (of) what *qad* (already and affirmatively) antedated; and *qad* (already and affirmatively) *aa'tayna* (We gave) you^g from *ladon*⁸⁰ (directly and possessively from) Us *thekra* (Qur'an/repute-/Hadeeth-messages).

١٩

100. Whoever [he] shunned *a'n* (off) it^x then verily [he] bears, The *Qeyamatey's*^w (Judgment's) Day, ^x a *wezra*⁸¹ (an ill-burden/sin/offense).

الْقِيَمَةِ وَزْرًا ٢٠

101. Immortals they^z (are) in it;^x and fouled for them The *Qeyamatey's*^w (Judgment's) Day^x a burden.

حِمْلًا ٢١

102. Day (to be) blown in the horn and [We] throng the criminals that Day blue-(eyed).⁸²

بَوْمِيذٍ زُرْقًا ٢٢

103. *Yatakhafatoona* (mutually lower they^z their voices/whisper) among them: *en*⁸³ (not) waited you^c except ten.

عَشْرًا ٢٣

104. We (are) knowinger by what they^z say; *edh* (when-/while) says their most-ideal way *en* (not) waited you^c except a day.

يَوْمًا ٢٤

105. And ask you^g they^z *a'n* (regarding) the mountains; so let-[you]^s say: dissipates it^w my Lord *nasfan*⁸⁴ (arrant-dissipation).

رَفَى نَسْفًا ٢٥

106. So *yatharo* ([He] leaves/lets) it^{w85} *qa'an* (plainly/flately), *ssafssafan* (levelly/evenly).

فَيَذَرُهَا قَاعًا صَفْصَفًا ٢٦

⁷⁷ The word “نَسْفًا” is the infinitive noun of the verb. That means intensifying the verb's action infinitely. Hence the use of the interjectional “what” in the parenthesis to indicate such infiniteness.

⁷⁸ The word “وَسِعَ” = “Expanded” means is already broadened to contain/include/comprehend.

⁷⁹ See the Lexicon attached to this Translation for “naba'a.”

⁸⁰ The word “لَدُنْ” is closer than “عِنْدَ” as you can say: “عِنْدِي مَالٌ وَ الْمَالُ لَيْسَ بِقَبِضَتِكَ الْآنَ,” thus, “لَدُنْ” which closer spatially and more specific. So, “directly and possessively from” (Us) seems to indicate such closeness. See اللسان.

⁸¹ See footnote 70 above regarding ill-cumber = “وَزْرًا.”

⁸² The Arabs consider “blue-eyes” as a bad omen. Or because when so thirsty their eyes turn blue.

⁸³ That is they say to each other: you lived in the world but only ten, i.e. slighting their stay in the world..

⁸⁴ The word “نَسْفًا” is the infinitive noun of “نَسَفَ,” indicating intensity. Hence, “arrant” is prefixed.

⁸⁵ The word “يَا” is used in reference for, according to Merriam Webster Dictionary, “a group or classification of individuals or things.” In this case the mountains. But it could also apply to the Earth.

107. Not see [you^s] in it^w a crookedness nor a ruggedness. لَا تَرَىٰ فِيهَا عِوَجًا وَلَا أَمْتًا ﴿١٠٧﴾
108. Then-day *yatta'be'ona* (*closely-follow they^r*) the summoner, no crookedness for him; and *kha'sha'at*⁸⁶ (*submittingly-quieted*) the voices for *Ar-Rahma'ne*; so not hear [you^s] except a whisper. يَوْمَئِذٍ يَتَّبِعُونَ الدَّاعِيَ لَا عِوَجَ لَهُ. وَخَشَعَتِ الْأَصْوَاتُ لِلرَّحْمَنِ فَلَا تَسْمَعُ إِلَّا هَمْسًا ﴿١٠٨﴾
109. Then-day benefits not the intercession^w except whom^p permitted for him *Ar-Rahma'no* (= *Ar-Rahman*) and [He] delighted for him a say. يَوْمَئِذٍ لَا نَنْفَعُ الشَّفَعَةُ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَرَضِيَ لَهُ قَوْلًا ﴿١٠٩﴾
110. Knows [He] what (*is*) between their hands^{w87} and what (*is*) behind them; and not they^z encompass by Him knowledge. يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِهِ عِلْمًا ﴿١١٠﴾
111. And *ana'te* (*distressed/humbled*) the faces (*entities*) for The *Hayye* (*Living/Alive*) The *Qayyome*⁸⁸ (*The Ever-Sustainer*); and *qad* (*already and affirmatively*) disappointed whoever [*he*] bore an injustice. وَعَنَتِ الْوُجُوهُ لِلْحَيِّ الْقَيُّومِ وَقَدْ خَابَ مَنْ حَمَلَ ظُلْمًا ﴿١١١﴾
112. And whoever [*he*] works of the righteous-works^w while he (*is*) a believer, then neither fears [*he*] an injustice and nor a diminution (*of his dues*). وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا يَخَافُ ظُلْمًا وَلَا هَضْمًا ﴿١١٢﴾
113. And like *tha'leka* (*afar-that-it/that*)^x We descended it^x Qur'an^{x89} Arabic; and We variegated in it^x of the menace, *la'alla* (*craving currently unavailable deed that/-perhaps*) they *yattaqoona* (*they^r reverentially guard not to displease Allah*) or [*it*]^x discourses for them *thekra* (*repute/Hadeeth-messages/exhortation*). وَكَذَلِكَ أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا وَصَرَفْنَا فِيهِ مِنَ الْوَعِيدِ لَعَلَّهُمْ يَتَّقُونَ أَوْ يُحْدِثُ لَهُمْ ذِكْرًا ﴿١١٣﴾
114. So *ta'aala* ([He] *ever elevated*) Allah, The King The Right; and let-not hasten [you^s] by The Qur'an from before that (*to be*) judged/finished⁹⁰ to you^g its^x revelation;⁹¹ and let-say [you^s]: my Lord [*let-You*] augment me knowledge. فَعَلَىٰ اللَّهُ أَمْلِكُ أَلْحَقُ وَلَا تَعْجَلْ بِالْقُرْآنِ مِنْ قَبْلِ أَنْ يُقْضَىٰ إِلَيْكَ وَحْيُهُ. وَقُلْ رَبِّ زِدْنِي عِلْمًا ﴿١١٤﴾
115. And *laqad* (*verily, already and affirmatively*) We covenanted to Adam from before; then [*he*] forgot;⁹² and [*We*] found not for him a resolve.⁹³ وَلَقَدْ عَاهَدْنَا إِلَىٰ آدَمَ مِنْ قَبْلِ فَنَسِيَ وَلَمْ نَجِدْ لَهُ عَزْمًا ﴿١١٥﴾

⁸⁶ The word “خشع” involves “خشوع” more than just “humbleness” or “submission” as that suggests *bodily* or *attitudinal* behavior. But “خشوع” denotes *submission* or *subsiding* of *sight* and *sound* as well. See اللسان. So “خشعت الأصوات” seems to mean that *all the voices had subsided in quietness*. Hence, *submittingly quieted*.

⁸⁷ The statement; “between their hands” means before or in front of them.

⁸⁸ The word “القيوم” means *The Ever Multitudinous Sustainer of life and everything in existence*, and that is *Allah* (SWT). Such a designation is *one of His most beautiful attributive names*.

⁸⁹ That is: all its words are *Arabic*. So, the word's *pronunciation*, *spelling*, and most importantly *meaning* all are *Arabic*. This shall be complemented by *Arabic tongue* expression, (S 46:12).

⁹⁰ That is until the *entire specific* revelation is brought to the required *end*.

⁹¹ See footnote 11 above regarding *revealed*.

⁹² The word “نسي” has dual meanings: (1) “forgot” or (2) *dismissed or dispelled*, in the sense of *cast off* or *ceased to pay attention to*. The second meaning especially applies where Allah says: “We forgot you,” (S 32:14), as Allah does *not* forget, but He *chooses to cease paying attention to something*. See اللسان.

116. And *edb* (*when/since*) We said for the angels: let-kowtow you^z for Adam; so they^z kowtowed except Eblisa *aba*⁹⁴ ([*he*] *categorically refused*).
وَاِذْ قُلْنَا لِلْمَلٰٓئِكَةِ اسْجُدُوْا لِاٰدَمَ فَسَجَدُوْا اِلَّا اِبْلٰسَ اَبٰى ﴿١١٦﴾
117. So We said: O, Adam; verily this (*is*) a foe⁹⁵ for you^g and for your^t spouse; so let not assuredly exits [*be*] you both from the Paradise^w then (*both have*) misfortune.⁹⁶
فَقُلْنَا يٰۤاٰدَمُ اِنَّ هٰذَا عَدُوٌّ لَّكَ وَلِرَوْجِكَ فَلَا تُخْرِجَنَّكَ مِنَ الْجَنَّةِ فَتَشْقٰى ﴿١١٧﴾
118. Verily for you^g in it^w that neither starve [*you*^s] nor denude/unclothe [*you*^s].
اِنَّ لَكَ اَلَا تَجُوْعُ فِيْهَا وَلَا تَعْرٰى ﴿١١٨﴾
119. And verily you^g neither thirst in it^w nor *tadh'ha* ([*you*^s] *suffer sun heat*).
وَاَنَّكَ لَا تَظْمَؤُا فِيْهَا وَلَا تَضْحٰى ﴿١١٩﴾
120. Then whispered to him the Satan, said [*be*]: O, Adam shall I lead you^g over the immortality tree^w and a proprietorship not decays [*it*^a].
فَوَسْوَسَ اِلَيْهِ الشَّيْطٰنُ قَالَ يٰۤاٰدَمُ هَلْ اَدْرٰكَ عَلٰى شَجَرَةٍ الْخٰلِدِ وَمَلِكٍ لَا يَبْلٰى ﴿١٢٠﴾
121. So both ate from it;^w then appeared for them both their [both] *saw'ato* (*private parts*) and *ttafeqa* (*both took-on/set about*) *yakh'ssefa'ne* (*both covering with/by leaves*) over them both from the Paradise's^w leaves; and disobeyed Adam his Lord, so *ghawa*⁹⁷ ([*he*]: *indulently strayed and consequently was disappointed*).
فَاَكَلَا مِنْهَا فِدَتْ لِهٰمًا سَوَءُ تُهْمَا وَكَفَفَا يَحْصِفَانِ عَلَيْهِمَا مِنْ وَّرَقٍ الْجَنَّةِ وَعَصٰى اٰدَمُ رَبَّهُۥ فَغَوٰى ﴿١٢١﴾
122. Afterwards *ejtabaho* (*favorably and directly selected him*) his Lord then [*He*] relented on him and *hada* ([*He*] *divinely-guided*).
ثُمَّ اٰجَبْنٰهُ رَبُّهُۥ فَغَابَ عَلَيْهِ وَهَدٰى ﴿١٢٢﴾
123. Said [*He*]: *ehbetta* (*let-you both: emigrate/immigrate-/dwell/dwell-base*) from it^w together; some (*of*) you^b for some foe;⁹⁸ then either/whenever⁹⁹ assuredly comes (*to*) you^b from Me a *hudan* (*divine-guidance*), so whoever *etta'ba'a* ([*he*] *closely-followed*) My *huda* (*divine-guidance*) so neither strays [*be*] nor *ysh'ga* ([*he*] *receives misfortune*).¹⁰⁰
قَالَ اٰهِيْطَا مِنْهَا جَمِيعًا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ فَاِمَا يٰۤاٰتِيْنَكُمْ مِّنۢ هُدٰى فَمَنْ اَتٰبَعْ هُدٰى فَلَا يَضِلُّ وَلَا يَشْقٰى ﴿١٢٣﴾
124. And whoever [*be*] shunned *a'n* (*off*) My *thekre* (*Qur'an/Allah's message*), then verily for him (*is*) a straitened living-she;^y and [*We*] throng him The
وَمَنْ اَعْرَضَ عَن ذِكْرِيْ فَاِنَّ لَهُۥ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُۥ يَوْمَ

⁹³ That is to resist temptation.

⁹⁴ The word *aba*=“أبٰى” means *categorically (absolutely, without exception) refused*, i.e. *not* just simply refused.

⁹⁵ See footnote 30 above regarding *foe*.

⁹⁶ See *Ayah* 2, at the beginning of this *Surah*.

⁹⁷ The word “غَوٰى” = “انهمك في الضلال و خاب”، see اللسان. So *he indulgently strayed and consequently was disappointed*.

⁹⁸ See footnote 30 above regarding *foe*.

⁹⁹ This “ما” in “فَاِمَا” is “الخيارية او الزمنية” the “optional or durational ما.” Not an “extra” “ما” as some say. I believe there is *not* any extra in the *Qur'an*.

¹⁰⁰ See *Ayah* 2, at the beginning of this *Surah*.

Qeyamatey's^w (Judgment's) Day^x blind.

الْقِيَمَةِ أَعْمَى ﴿١٢٤﴾

125. Said [he]: O, my Lord why thronged me You^h blind while *qad* (already and affirmatively) I was *basseeran* (sharp seer).

قَالَ رَبِّ لِمَ حَشَرْتَنِي أَعْمَى وَقَدْ كُنْتُ بَصِيرًا ﴿١٢٥﴾

126. Said [He]: like *tha'leka* (be-that-afar-it/that) came^w (to) you^g Our *Aya'te^w* (messages/signs) then forgot¹⁰¹ (ceased paying attention to) it^w you^h and like *tha'leka* today (are to be) forgotten¹⁰² (no attention to be paid to [you^s]).

قَالَ كَذَلِكَ أَنتَكَ ءَايَاتُنَا فَنَسِينَهَا ﴿١٢٦﴾ وَكَذَلِكَ الْيَوْمَ تُنْسَى ﴿١٢٧﴾

127. And like *tha'leka* (afar-that-it/that)^x [We] requite whom^p [he] squandered and not believed [he] by his Lord's *Aya'te^w* (miracles/signs/proofs); and surely the Here-after's^w torment (is) harder and *abqa¹⁰³* (more abiding).

وَكَذَلِكَ نَجْزِي مَنْ أَسْرَفَ وَلَمْ يُؤْمِنْ بِآيَاتِ رَبِّهِ وَلَعَذَابُ الْآخِرَةِ أَشَدُّ وَأَبْقَى ﴿١٢٨﴾

128. Has then not *yahdey* (to be divinely-guided) for them how many¹⁰⁴ We perished before them of the generations, they^z walk in their dwellings; verily in *tha'leka* (afar-that-it/that)^x surely (are) *Aya'te^w* (signs) for possessors (of) the *nuba¹⁰⁵* (inhibitive-intellec^ts).

أَفَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا قَبْلَهُمْ مِنَ الْقُرُونِ يَمْشُونَ فِي مَسْكِنِهِمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّأُولِي النُّهَى ﴿١٢٩﴾

129. And *lawla* (had it not been for) a preceded^w word^w from your^t Lord, surely [was] an imperative and *ajalon* (term-limit) *musamma¹⁰⁶* (that which is designated and/or named).

وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَكَانَ لِزَامًا وَأَجَلٌ مُّسَمًّى ﴿١٣٠﴾

130. So *issber* (let-hold on patiently [you^s]) over what they^z say; and *sabbeh¹⁰⁷* (let-say [you^s]: *subhana Allah*) by your^t Lord's praise before rise^x (of) the sun and before its^w setting; and of the night's segments then *sabbeh¹⁰⁸* and *naba're's* (between sunrise and sunset) ends, *la'alla* (craving currently unavailable deed that, perhaps) you^g delight [you^s].

فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا وَمِنْ آنَاءِ اللَّيْلِ فَسَبِّحْ وَأَطْرَافَ النَّهَارِ لَعَلَّكَ تَرْضَىٰ ﴿١٣١﴾

¹⁰¹ The word “نسي” has dual meanings: (1) “forgot” or (2) dismissed or dispelled, in the sense of *cast off* or *ceased to pay attention to*. The second meaning especially applies where Allah says: “We forgot you,” (S 32:14), as Allah does *not* forget, but He chooses to *ceases paying attention to something*. See اللسان.

¹⁰² Ibid, regarding *forgot*.

¹⁰³ See footnote 58 above regarding “أبقى”

¹⁰⁴ The word “كَمْ” is an *interrogative exclamatory particle*, meaning: “how-many,” “how-much,” “how-long.”

¹⁰⁵ The human “intellect” has many names in Arabic, depending on what needs to be communicated in terms of its various functions, among them is the “inhibitor or the inhibiting, or the inhibitive intellect,” i.e. that which *inhibits* a person from doing the wrong things, under “normal” circumstances.

¹⁰⁶ The word “musamma” is *masculine, singular, subjective noun*, meaning: *that which is designated and/or named*.

¹⁰⁷ The phrase “subhana Allah,” means: *hallowedly and marvelously deeming Allah transcending all defects, and all solemnly stand in awe and utmost consecration of Allah*.

¹⁰⁸ The word *sabbeh* means: (let-say [you^s]: *Subhana Allah*, see footnote 3321 above regarding *subhana Allah*).

131. And let-not assuredly extend [you^s] your both eyes^w to what *matta'na* (*We let relish the temporary worldly delights*) by it^x *azwajan*¹⁰⁹ (*kinds*) of them, the life's^w flower^{w110} (*of*) the world^w to essay them in it;^x and your^t Lord's *rez'qo*^x (*provision/victual for sustenance*)^x (*is*) *kbayron* (*choicer/superior/worthier*) and *abqa*¹¹¹ (*is more abiding [it^x]*).
وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا لِنَفْتِنَهُمْ فِيهِ وَرِزْقُ رَبِّكَ خَيْرٌ وَابْقَىٰ
132. And let-command [you^s] your^t family^w by the Prayer^w and *issta'ber*¹¹² (*let-acquire-patience [you^s]*) on it,^w not ask you^g [*We*] a *rez'qan*^x (*provision/victuals for sustenance*);^x *Nar'zogo* (*[We] give victuals for sustenance to*) you^g and the *aa'gebato* (*consequence*)^w (*is*) for the *taqwa*¹¹³ (*reverential guarding against Allah's displeasure*).
وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا لَا تَسْأَلْكَ رِزْقًا نَحْنُ نَرْزُقُكَ وَالْعَاقِبَةُ لِلتَّقْوَىٰ
133. And said they:^z *lawla* (*why does not*) *ya'atee*^x (*[he] produces/comes about to*)^x us by an *Aya'tan*^w (*miracle*) from his Lord; has [and]¹¹⁴ not *ta'atee*^w (*come/shown to*)^w them evidence^w (*of*) what (*is*) in the writs¹¹⁵ the firsts.^w
وَقَالُوا لَوْلَا يَأْتِينَا بِآيَةٍ مِنْ رَبِّهِ ؕ أَوَلَمْ تَأْتِهِمْ بَيِّنَةٌ مِنْهُ مَا فِي الصُّحُفِ الْأُولَىٰ
134. And had surely We perished them by a torment from before him¹¹⁶ surely (*would have*) said they:^z our Lord *lawla* (*why have not*) [*You^s*] sent (*to*) us a messenger, so that *natta'be'a* (*[we] closely-follow*) Your^t *Aya'te*^w (*messages/signs/proofs*) from before that [*we*] (*self*) humiliate or [*we*] (*self*) disgrace.
وَلَوْ أَنَّا أَهْلَكْنَاهُمْ بِعَذَابٍ مِنْ قَبْلِهِ لَقَالُوا رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنَتَّبِعَ آيَاتِكَ مِنْ قَبْلِ أَنْ نُنْزِلَ وَنَخْزِي
135. Let-say [you^s]: each (*is*) *mutarabbesson*¹¹⁷ (*he that looks out/awaits*); so *tarabbasso* (*let look out/await you^z*) then you^z shall know who^p (*are*) companions (*of*) the even/just the *Sseratte* (*road/way*), and who^p *ibtada* (*[he] became divinely-guided*).
قُلْ كُلُّ مُتَرَبِّصٍ فَتَرَبِّصُوا فَسَتَعْلَمُونَ مَنْ أَصْحَابُ الصِّرَاطِ السَّوِيِّ وَمَنِ اهْتَدَىٰ

¹⁰⁹ See footnote 42 above regarding “زوج.”

¹¹⁰ The “flower of the life of the world” means the splendor of enjoyment in the life of the world.

¹¹¹ See footnote 58 above regarding “ابقى.”

¹¹² The word “اصطبر” means *acquirer patience* or he who was being *tested* for his *patience* or *acquiring* it.

¹¹³ The word “تقوى” = “تقوى” means: (1) *adherence to Allah's Criteria of prescription and proscription in order to obtain His pleasure*. And (2) it is *guarding and protecting* against Allah's displeasure or any undesirable outcome.

¹¹⁴ The Arabic interrogative-castigatory particle “أولم” (implying negation) is made up of three parts (أ), (و), (لم) (لـ), meaning: does it, referring to the fact, or sound logic of the evidence or clear situation. The (و) = (and) component is (و) of coupling which normally commences the sentence. However, because there is an interrogative particle which takes precedence for beginning a sentence. See the *Lexicon* attached to this Translation for more elaboration.

¹¹⁵ The word “صحف” = “writs,” is a “broken plural,” so its *qualifier* is to be *feminized*. Hence: [she-firsts].

¹¹⁶ That is the messenger to them.

¹¹⁷ The word “تربص” means to *remain awaiting for further development* (good or bad) to happen to another. See الهادي +

سورة الأنبياء
Surato Al-Anbeya'e
(The Prophets)

أياتها 112
Ayah

الترتيب 21
The Order

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me (The iterative Mercy Giver)*

1. *Eqtaraba*¹ (*festinately-approached*) for the mankind their accountability while they (*are*) in heedlessness^w shunners. أَقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ مُّعْرِضُونَ ﴿١﴾
2. Not *ya'atee*^x (*descends/comes to*)^x them of a *Thekren* (*Qur'an/message*) from their Lord *muhdathen*² (*that which is made anew by revelation*), except *ista'ma'ao*³ (*they^z affirmably heard*) it^x while they play. مَا يَأْتِيهِمْ مِّن ذِكْرٍ مِّن رَّبِّهِمْ مُّحَدَّثٍ إِلَّا اسْتَمَعُوهُ وَهُمْ يَلْعَبُونَ ﴿٢﴾
3. *Toyers*^w (*are*) their hearts and they^z concealed the *najwa*^x (*secret-counsel*);^w who^r *dhalamo*⁴ (*they^z wronged*); is this except a human like you;^b do then *ta'ato* (*you^z bring forth/about*) the magic while you^f discern⁵ you.^z لَاهِيَةً قُلُوبُهُمْ وَأَسْرَأَ النَّجْوَى الَّذِينَ ظَلَمُوا هَلْ هَذَا إِلَّا بَشَرٌ مِّثْلُكُمْ أَفَتَأْتُونَ السَّحَرَ وَأَنْتُمْ تَبْصِرُونَ ﴿٣﴾
4. Said [*he*]: my Lord knows the say in the Heaven^w and the Earth;^w and He (*is*) The *Sameeo*⁶ (*The Acute-Hearer/The Enabler of hearing/The favorable Answerer to prayer*), The Omniscient. قَالَ رَبِّي يَعْلَمُ الْقَوْلَ فِي السَّمَاءِ وَالْأَرْضِ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿٤﴾
5. Rather said they:^z *adhghatho* (*medley*) dreams, rather *iftrabo* ([*he*] *crafted it^x as a lie for fraudulent end*); rather he (*is*) a poet; so let *ya'atee* (*produce/bring about [he]*) (*to*) us by an *Aya'ten*^w (*miracle/sign/ proof*) just-as (*had been*) sent the [*firsts*] (*ancients*). بَلْ قَالُوا أَضْغَتْ أَحْلَامٌ بَلْ أَقْرَبَهُ بَلْ هُوَ شَاعِرٌ فَلْيَأْتِنَا بِآيَةٍ كَمَا أُرْسِلَ الْأَوَّلُونَ ﴿٥﴾
6. Not believed before them of a village^w We perished it;^w do then they believe. مَا ءَامَنَتْ قَبْلَهُمْ مِّن قَرْيَةٍ أَهْلَكْنَاهَا أَفَهُمْ يُؤْمِنُونَ ﴿٦﴾
7. And not We sent before you^g except men; [*We*] reveal⁷ to them, so let-ask you^z the *Thekre* (*The Qur'an/The Book*) folk^w en (*if*) you^c were not knowing you.^z وَمَا أَرْسَلْنَا قَبْلَكَ إِلَّا رِجَالًا نُّوحِي إِلَيْهِمْ فَسَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ﴿٧﴾

¹ The word "أقترَبَ" is more particular than "قرب" as "إقترَبَ" = "المبالغة في القرب", i.e. indicative of a superlative of the approach. See التاج. So for such a superlative of the approach/nighing. So, "festinately" is used to qualify the approach in order to intensify it.

² The word *muhdathen* is singular, masculine, objective noun, meaning: that which is caused to be new by revelation.

³ See the Lexicon attached to this Translation for the effect of the letter س when added to a word.

⁴ See the Lexicon attached to this Translation for "ظالم" = "فاعل الظلم" = "injustice-doer" and "ظلم" = "wronged."

⁵ The word "تبصرون" comes from "البصيرة", as it means "reasoning" that is magic and not "البصر" per se.

⁶ See the Lexicon attached to this Translation for this multi-meaning word "Same'o" = "المسمع".

⁷ The word "نوحى" is rooted in "وحي أو أوحى" which denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded). And, "الوحي" is fire or king. See اللسان.

8. And not We made them a *jasadan*^{x8} (*tinged-physique*), not eat they^z the *tta'aama*^x (*wheat/edible/food-grains*)^x and not they^z were immortals. وَمَا جَعَلْنَاهُمْ جَسَدًا لَا يَأْكُلُونَ الطَّعَامَ وَمَا كَانُوا خَالِدِينَ ﴿٨﴾
9. Afterwards *ssadaqnabom* (*We always-enforced-the-truth to/for them*) (*regarding*) the promise; so We delivered them and whom^r [We] will; and We perished the exceders. صَدَقْنَاهُمُ الْوَعْدَ فَأَمْحَيْنَاهُمْ وَمَنْ نَشَاءُ وَأَهْلَكْنَا الْمُسْرِفِينَ ﴿٩﴾
10. *Laqad* (*verily, already and affirmatively*) We descended to you^b a Book^x in it^x (*is*) yourⁿ *thekro* (*appellation, repute*); do then not you^z cerebrate. ثُمَّ لَقَدْ أَنْزَلْنَا إِلَيْكُمْ كِتَابًا فِيهِ ذِكْرُكُمْ أَفَلَا تَعْقِلُونَ ﴿١٠﴾
11. And how-many⁹ *qassamna* (*We suppressed/squelched*) of a village^{w10} (*that*) was-she^y *dha'lematon*^{w11} (*injustice-doer-she*); and We established after it^w other people. وَكَمْ قَصَمْنَا مِنْ قَرْيَةٍ كَانَتْ ظَالِمَةً وَأَنْشَأْنَا بَعْدَهَا قَوْمًا آخَرِينَ ﴿١١﴾
12. Then *lamma* (*when/whence*) they^z sensed Our *ba'asa*^x (*intense torment/Might*) *edba* (*suddenly/whereas*) they from her/it^{w12} they^z run. فَلَمَّا أَحْسَسُوا بِأَسَاسِنَا إِذَا هُمْ مِنْهَا يَرْكُضُونَ ﴿١٢﴾
13. Let-not run you,^z and let-return you^z to what you^c (*had been*) luxuriated in it;^x and yourⁿ dwellings, *la'alla* (*craving currently unavailable deed that/perhaps*) you^b (*be*) questioned you.^z لَا تَرْكُضُوا وَارْجِعُوا إِلَىٰ مَا أَتَرْتُمْ فِيهِ وَمَسْكِيكُمْ لَعَلَّكُمْ تَسْأَلُونَ ﴿١٣﴾
14. Said they:^z O, *waylana*¹³ (*for us: long lasting torture in Hell-woe/bane*); verily We were *dha'lemeena*¹⁴ (*injustice-doers*). قَالُوا يَوَيْلَنَا إِنَّا كُنَّا ظَالِمِينَ ﴿١٤﴾
15. So ceased^w not *telka*^w (*she-that-afar-it^w / that^w / it^w*) (*is*) their invocation^w until We made them a harvest *kha'medeena* (*stills/quiets*). فَمَا زَالَتْ تِلْكَ دَعْوَتُهُمْ حَتَّىٰ جَعَلْنَاهُمْ حَصِيدًا خَامِدِينَ ﴿١٥﴾
16. And not We created the Heaven^w and the Earth^w and what (*are*) between them both playfully. وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا لَعِبِينَ ﴿١٦﴾
17. Had We wanted to *nattakbetha*¹⁵ ([We] take and make) an amusement^x surely *ittakbatna*¹⁶ (*We took and made*) it^x from *ladon*¹⁷ (*directly and possessively from*) Us, *en* (*if/ not*) We were doers. لَوْ أَرَدْنَا أَنْ نَتَّخِذَ لَهْوًَا لَّاتَّخَذْتَهُ مِنْ لَدُنَّا إِنَّ كُنَّا فَعَلِينَ ﴿١٧﴾

⁸ The word "جسدًا" = a *tinged-physique* versus "body" be it *tinged* (colored) or *not*. See الراغب.

⁹ The word "كَمْ" is an interrogative exclamatory particle, meaning: "how-many," "how-much," "how-long."

¹⁰ Clearly it is the *inhabitants* of the village who were/had been *injustice-doers*.

¹¹ The word "ظالم" = "فَاعِلُ الظَلَمِ" = "the injustice-doer," as "الظالم" = "injustice."

¹² The pronoun "her/it^w" refers to the *village*^w, a *feminine gender in Arabic*; the village^w which is mentioned in the immediately preceding *Ayah*. They were fleeing from the village once they sensed the intense torment.

¹³ *Waylon* is an Arabic word that has three *distinct* meanings: (1) long lasting torture; (2) a valley in the Hell Fire with *intense* heat that it melts everything that comes into it; (3) ruin.

¹⁴ The "ظالمين" = "the injustice-doers," as "الظلم" = "injustice." See the *Lexicon* attached to this Translation.

¹⁵ The word "تَتَّخِذُ" from "الِاتَّخَاذُ" which is "اِفْتَعَالُ" for "الِاتَّخَاذُ" as stated in *لسان العرب*; therefore, "تَتَّخِذُ" is *always* taking and presuming *some-thing* about what was taken. Thus, it is *not* just the mere *taking*.

¹⁶ Ibid.

¹⁷ The word "لَدُنْ" is *closer* than "عِنْدَ" as you can say: "عِنْدِي مَالٌ وَ الْمَالُ لَيْسَ بِقَبْضَتِكَ الْآنَ," thus, "لَدُنْ" which *closer* spatially and more specific. So, "directly and possessively from" (Us) seems to indicate such *closeness*. See *اللسان*.

18. Rather We cast by the right^{x18} on the falsehood^x then *yadmagho*¹⁹ (brain-smite)s it;^x then *edba* (suddenly-/whereas) it^x (is) *ẓa'hegon* (ennuied vanisher); and for you^b (is) the *waylon*²⁰ (lengthy: stay in a valley in Hell/bane-/woe) [of]/ for what you^z describe. بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ
فَيَدْمَغُهُ فَإِذَا هُوَ زَاهِقٌ وَلَكُمُ
الْأَوَّلُ مِمَّا نَصِفُونَ ﴿١٨﴾
19. And for Him whatever (are) in the Heavens^w and the Earth;^w and whoever (are) *endaho* (by Him/at His presence) neither *yestakberoonā*²¹ (they^ẓ affirm their prideful haughtiness) a'n (regarding) His *eba'da'te* (worship-/servility-to-Him) and nor *yestab'seroona*²² (they^ẓ show fatigue/exhaustion). وَلَهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ وَمَنْ
عِنْدَهُ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ
وَلَا يَسْتَحْسِرُونَ ﴿١٩﴾
20. *Yousabbehona*²³ (he-they say: *subhana Allah*) the night and the *naba're* (between sunrise and sunset), not flag²⁴ they.^z يُسَبِّحُونَ أَتِلَّ وَالنَّهَارَ لَا يَفْتُرُونَ
﴿٢٠﴾
21. Or *ittakhatbo*²⁵ (they^ẓ took and made) *aalebatan* (deities) from the Earth^w they resurrect. أَمْ اتَّخَذُوا إِلَهَةً مِنَ الْأَرْضِ
هُمْ يُشْرُونَ ﴿٢١﴾
22. If [was] in them both *aalebaton*^w (deities)^w except Allah, surely (would have) both corrupted;^w so, *Subhana*²⁶ (hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of) Allah, The *Arshe*'s²⁷ (Throne of Kingship)'s Lord *amma* (regarding) what they^z describe. لَوْ كَانَ فِيهِمَا آلَهِةٌ إِلَّا اللَّهُ لَفَسَدَتَا
فَسُبِّحَنَّ اللَّهُ رَبَّ الْعَرْشِ عَمَّا يَصِفُونَ
﴿٢٢﴾

¹⁸ Qur'an's commentators say that "الحق" = "right," here means The *Qur'an* and the "الباطل" = "falsehood" means the Satan or whatever it represents.

¹⁹ The word "دمغ" in "يدمغه" means struck it so strongly reaching its "دماغ" = "brain." Thus, this great *Ayah* expresses one of the most elegant figurative speeches. It represents the *untruth* with a "brain" to scheme its artifices and wiles and the *truth* as smiting its "brain," rendering it a "vanisher," i.e. *passing it out of existence*.

²⁰ *Waylon* is an Arabic word that has three *distinct* meanings: (1) *lengthy: woe, bane*; (2) a valley in the Hell Fire with intense heat that it melts everything that comes into it; (3) *ruin*.

²¹ See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word..

²² The expression: "لا يستحسرون" means they *uncover no weariness/boredom or regret for their worship*. As the word "حسر" means *uncover, or ended because of fatigue/weariness or regret*. See التاج.

²³ The word "*yousabbehona*" = *he-they say: "subhana Allah"*, that is: *hallowedly and marvelously deeming Allah transcending all defects, and all solemnly stand in awe and utmost consecration of Allah*.

²⁴ The word "flag" means *decline in vigor*.

²⁵ See footnote 15 above regarding "اتخذ".

²⁶ The word "*subhana*" = "سبحان" has no English equivalent. Wherever this word, or its grammatical inflections (such as "سبحاتك" or "سبحانه") occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus Allah is *hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness*. So, we can render "*subhana*" = "سبحان" concept by saying: *hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him*.

²⁷ So "العرش" in the Arabic language means: *المُضْطَجِعُ أَوِ السَّرِيرُ الَّذِي يُجْلَسُ عَلَيْهِ*. Thus, "العرش" is "سرير الملك." See S 27; 23), clearly means the "*Arsb*" is the "*Throne of Power and Dominion*." And according to الحديث المتفق عليه = The *Hadeeth* which is agreed upon, i.e. by both most authoritative *Hadeeth* narrators, *Al-Bukhary* and *Muslim*, the Prophet (SAWS) said: "so, verily the people are to be swooned (fainted). And that I am the first to regain consciousness, suddenly I am by (i.e. seeing) *Mosa* (*Moses*) he taking with a Pillar of the Pillars of The *Arsb*. So, I profoundly know not did he regained consciousness before me or he was recompensed by the *Toor* (*Mount*) swooning." See شرح العقيدة الطحاوية. See the attached list of *References*.

23. Not (to be) questioned [He] *amma* (regarding) what [He] does while they (are to be) questioned. لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ ﴿٢٣﴾
24. Or *ittakhatho*²⁸ (they took and made) of lesser than-/without Him *aalehatan* (deities); let-say [you]: *hato* (clamorously expressing let-bring) yourⁿ proof; this (is) *thekro* (Qur'an/mention) of whom^p (are) with me and *thekro* of whom^p (were) before me; rather most (of) them know not the right, so they (are) shunners. أَمْ اتَّخَذُوا مِنْ دُونِهِ ءَالِهَةً قُلْ هَاتُوا بُرْهَانَكُمْ هَذَا ذِكْرٌ مَنْ مَعِيَ وَذِكْرٌ مَنْ قَبْلِي بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ الْحَقَّ فَهُمْ مُعْرِضُونَ ﴿٢٤﴾
25. And not We sent, of before you^g of a messenger except (that) [We] reveal²⁹ to him, verily it^x [no] an *elaha* (a deity) except Me; so let-worship you^z [Me].³⁰ وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِيَ إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ ﴿٢٥﴾
26. And they^z said: *ittakhatha*³¹ (took and made) *Ar-Rahman* a child; *subhana*³² (Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of) Him; rather *ebadon* (worshippers/ submitters/slaves) *mukramoon*³³ (they who are hospitality accorded and honored). وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا سُبْحَنَهُ بَلْ عِبَادٌ مُكْرَمُونَ ﴿٢٦﴾
27. Not they^z precede Him by the say; and they by His command they^z work. لَا يَسْبِقُونَهُ بِالْقَوْلِ وَهُمْ بِأَمْرِهِ يَعْمَلُونَ ﴿٢٧﴾
28. Knows [He] what (is) between their hands^{w34} and what (is) behind them; and not they^z intercede except for whom^p [He] pleased; and they from His *khashya'te* (reverent-fear)^w (are) *mushfegoona* (they who are in disquiet). يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يَشْفَعُونَ إِلَّا لِمَنْ ارْتَضَىٰ وَهُمْ مِنَ خَشْيَتِهِ مُشْفِقُونَ ﴿٢٨﴾
29. And whoever says [he] of them: verily I am *elahon* (a deity) of lesser than-/without Him, then *tha'leka* (afar-that-it/that)^x [We] requite him Hell;^w like *tha'leka* [We] requite the *dha'lemeena* (injustice-doers). وَمَنْ يَقُلْ مِنْهُمْ إِنِّي إِلَهٌ مِنْ دُونِهِ فَلِذَاكَ نَجْرِي جَهَنَّمَ كَذَٰلِكَ نَجْزِي الظَّالِمِينَ ﴿٢٩﴾

²⁸ See footnote 15 above **اتَّخَذَ**.

²⁹ See footnote 7 above regarding *reveal*.

³⁰ The letter “ن” in “فاعبدون” by Arabic (linguistic) Rule, is called “نون الوقاية او العماد، حيث لا يُستغنى عنها” which precedes the speaker's pronoun “ي.” The speaker's pronoun “ي” in “فاعبدون” is omitted, for “التخفيف” = “alleviation, lightening” or *Ayat's* end harmony (rhyme). See **إعراب القرآن، لمحمود صافي**

³¹ See footnote 15 above regarding **اتَّخَذَ**.

³² The word “subhanabo”= “سبحانه” has no English equivalent. The word is made up of two parts: “subhana” and the pronoun “bo”= “Him.” Wherever the word “subhana,” or its associates/inflections (such as “سبحان” or “سبحانك”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus deserving the utmost solemn consecration for His divine uniqueness. So, we can render “subhana”= “سبحان” concept by saying: Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of Him)

³³ English does not have a word for “karraam” and its derivative “mukramoon”. See *Lexicon* attached to this Translation.

³⁴ The phrase: “between their hands” is an Arabic tongue expression, meaning: ahead of them, or before.

30. Have [and]³⁵ not seen they^z who^r unbelieved they^z that the Heavens^w and the Earth^w both were *rat'qan* (a blend/fusion) and *fataq'na* (We rended/cleaved) them both; and We made of the water everything *hayyen* (living/alive); do then not they^z believe. أَوَلَمْ يَرِ الَّذِينَ كَفَرُوا أَنَّ السَّمَوَاتِ وَالْأَرْضَ كَانَا رَتْقًا فَفَتَقْنَاهُمَا وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيًّا أَفَلَا يُؤْمِنُونَ ﴿٣٠﴾
31. And We made in the Earth^w anchors³⁶ (catches-/fasteners/stabilizers); so that not [it^w] wobbles by them; and We made in it^w *fejajan*³⁷ (spacious-valleys) paths, *la'alla* (craving currently unavailable deed that, perhaps) they *yabtadoona* (they^r find and accept the divine-guidance). وَجَعَلْنَا فِي الْأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِهِمْ وَجَعَلْنَا فِيهَا فِجَاجًا سُبُلًا لَّعَلَّهُمْ يَهْتَدُونَ ﴿٣١﴾
32. And We made the Heaven^w a ceiling *mahfoodhan*³⁸ (that which is kept-up³⁹); and they (are) a'n (regarding) its^w *Aya'te*^w (signs/proofs) (are) shunners. وَجَعَلْنَا السَّمَاءَ سَقْفًا مَحْفُوظًا وَهُمْ عَنْ آيَاتِهَا مُعْرِضُونَ ﴿٣٢﴾
33. And He Who created the night^x and the *naba're*^x (between sunrise and sunset) and [the] sun^w and the moon^x each (is) in an orbit, they^z swim. وَهُوَ الَّذِي خَلَقَ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ كُلٌّ فِي فَلَكٍ يَسْبَحُونَ ﴿٣٣﴾
34. And not We made for a human of before you^g the immortality; do then *en* (if) you^h died then they (are) the immortals. وَمَا جَعَلْنَا لِلشَّرِّ مِنْ قَبْلِكَ الْخُلْدَ أَفَإِنْ مِتَّ فَهُمْ الْخَالِدُونَ ﴿٣٤﴾
35. Every a self^w (is) a taster^{w40} (of) the death; and [We] essay you^b by the evil and the *khayr'e*⁴¹ (desirable-/worthiness/goodness/possession/rain) an essay;^w and to Us you^z (are to be) returned. كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَبَلَّوْكُمْ بِالْأَسْرِ وَالْخَيْرِ فِتْنَةً وَإِلَيْنَا تُرْجَعُونَ ﴿٣٥﴾
36. And if saw you^g who^r unbelieved they^z *en* (not) *yatta-kbetho*⁴² (they take and make) you^g except jestingly, (saying they): is this who^x *yadhkoro*⁴³ ([he] slanderously mentions) yourⁿ *aaleha* (deities) while they by *thekre* (mention of) *Ar-Rahma'ne* they (are) unbelievers. وَإِذَا رَأَىكَ الَّذِينَ كَفَرُوا إِنْ يَتَّخِذُونَكَ إِلَّا هُزُوًا أَهَذَا الَّذِي يَذْكُرُ آلِهَتَكُمْ وَهُمْ يَذْكُرِ الرَّحْمَنَ هُمْ كَافِرُونَ ﴿٣٦﴾

³⁵ The Arabic interrogative-castigatory particle “أولم” (implying negation) is made up of three parts (أ), (و), (لم) “أولم,” meaning: does it, referring to the fact, or sound logic of the evidence or clear situation. The (و) = (and) component is (و) of coupling which normally commences the sentence. However, because there is an interrogative particle which takes precedence for beginning a sentence. See the Lexicon attached to this Translation for more elaboration.

³⁶ That is the mountains.

³⁷ The word “فجج” (also “فجاج” with *dhamma* or *kasrah* on the “ف”) means wide open valleys, i.e. not “passes,” as “passes” suggest narrow gaps between mountains, according to the dictionary definition.

³⁸ The word “mahfoodhan” is an objective, masculine noun, meaning that which is preserved.

³⁹ The word “محفوظ” is rooted in “حفظ” = “kept-up” not just “kept, or maintained,” or even “guarded.” Merriam Webster’s Dictionary puts “keep up” as: “to stay even (as in acts of strength, endurance, or speed)” although he was small he could keep up with the larger boys in sports*.” (Emphasis is added).

⁴⁰ The word “ذائقة” = “taster^w” refers to the “self,^w” a feminine gender, so its reference must be feminized.

⁴¹ The word “خير” = “khayron,” and grammatically inflected “khayren” or “kharan” all mean that which is desirable, worthiness/goodness or possession. Clearly charity, prayer, or any meritorious deed is surely “خير.”

⁴² See footnote 15 above regarding اتخذ.

⁴³ The word “يذكر” has several meanings, among them “mention slanderously.” See التاج.

37. (Had been) created the mankind of a haste; [I] shall show you^b My *Aya'te*^w (signs/proofs) so let-not *tasta'aje-lona*⁴⁴ (affirmably-hasten you^z).
 حُلِقَ الْإِنْسَانُ مِنْ عَجَلٍ سَأُرِيكُمْ
 آيَاتِي فَلَا تَسْتَعْجِلُونِ ﴿٣٧﴾
38. And they^z say: when (is) this [the] promise, en (if) you^c were *ssadeqeena* (always-truth-enforcers).
 وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ
 كُنْتُمْ صَادِقِينَ ﴿٣٨﴾
39. If⁴⁵ know who^r unbelieved they^z when neither check they^z a'n (off) their faces The Fire^w and nor a'n (off) their backs; and not they (are to be) succored.
 لَوْ يَعْلَمُ الَّذِينَ كَفَرُوا حِينَ لَا
 يَكْفُرُونَ عَنْ وُجُوهِهِمُ النَّارَ وَلَا
 عَنْ ظُهُورِهِمْ وَلَا هُمْ يُنصَرُونَ ﴿٣٩﴾
40. Rather [*it*]⁴⁶ *ta'tee*^w (haps/comes to)^w them surprisingly so [*it*]^w addles them, so neither can they^z (do) its^w *raddda* (forthwith-return/averting) and nor they (be) reprieved.
 بَلْ تَأْتِيهِمْ بَغْتَةً فَتَبْهَتُهُمْ فَلَا
 يَسْتَطِيعُونَ رَدَّهَا وَلَا هُمْ يُنظَرُونَ ﴿٤٠﴾
41. And *laqad* (verily, already and affirmatively) *istoh'ze'a*⁴⁷ (had been affirmably-jested) by messengers of before you;^g so *haqa* (deservedly besieged) by whom^r scoffed they^z of them what they^z were by it^x *yasta'hzeena* (affirmably jest they^z).
 وَلَقَدْ أَسْتَهْزِئَ بِرُسُلٍ مِنْ قَبْلِكَ
 فَحَاقَ بِالذِّئِبِ سَخِرُوا مِنْهُمْ مَا كَانُوا
 بِهِ يَسْتَهْزِئُونَ ﴿٤١﴾
42. Let-say [*you*]^s: who^a [*he*] *yak'la'okum*⁴⁸ (sentinels and forfends) you^b by the night^x and the *naha're*^x (between sunrise and sunset) from *Ar-Rahma'ne*; rather they, a'n (regarding) their Lord's *Thekre* (Qur'an/message-mention), (are) shunners.
 قُلْ مَنْ يَكْفُلُكُمْ بِاللَّيْلِ وَالنَّهَارِ
 مِنَ الرَّحْمَنِ بَلْ هُمْ عَنْ ذِكْرِ
 رَبِّهِمْ مُعْرِضُونَ ﴿٤٢﴾
43. Or (are) for them *aalebaton* (deities) preventing them of lesser than/without Us, neither can they^z succor their-selves^w and nor (are) they of Us (to be) companied.⁴⁹
 أَمْ لَهُمْ آلِهَةٌ تَمْنَعُهُمْ مِنْ دُونِنَا
 لَا يَسْتَطِيعُونَ نَصْرَ أَنْفُسِهِمْ وَلَا
 هُمْ مِنَّا يُصْحَبُونَ ﴿٤٣﴾
44. Rather *matta'ana* (We let relish the transitory worldly delight) those and their fathers until prolonged over them the age; do then not see they^z (that) surely We *na'atee*^x ([We] approach/come)^x the Earth^w [We] diminish it^w from its^w extremities; are then they the overcomeers.
 بَلْ مَنَعْنَا هَؤُلَاءَ وَآبَاءَهُمْ حَتَّى
 طَالَ عَلَيْهِمُ الْعُمُرُ أَفَلَا يَرَوْنَ
 أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُهَا مِنْ
 أَطْرَافِهَا أَفَهُمُ الْغَالِبُونَ ﴿٤٤﴾
45. Let-say [*you*]^s: verily only [I] warn you^c by the revelation; and not hear the *sommo*⁵⁰ (deaf people) the
 قُلْ إِنَّمَا أُنذِرُكُمْ بِالْوَحْيِ وَلَا يَسْمَعُ

⁴⁴ See the *Lexicon* attached to this *Translation* for the effect of the letter **س** when added to a word.

⁴⁵ The particle “لو” since it is a *future-connected* verb, probable to occur and *not* sure it's a present occurrence, such a “لو” amounts to “if” or “when.” See **مغني اللبيب، ابن هشام**.

⁴⁶ The pronoun “it^w” here refers to: *The Hour* (of the Day of Judgment), or *The Fire*, or the *fact of punishment*.

⁴⁷ See the *Lexicon* attached to this *Translation* for the effect of the letter **س** when added to a word.

⁴⁸ That is “guards and protects” you from Allah's punishment of any kind?

⁴⁹ Clearly if one is of *Allah's company*, then *that one* is in the *ultimate protection and care*.

⁵⁰ The word “صم” is a *plural noun* while its *closest English corresponding equivalent* is an *adjective* and so no plural =

invocation/prayer if when^o (are to be) warned they.^z

أَلْصَقُوا الدُّعَاءَ إِذَا مَا يَنْذَرُونَ ﴿٤٥﴾

46. And *la'en* (if indeed) touched-she^y/betided-she^y them a whiff-she^y of your^t Lord's torment verily assuredly⁵¹ say they:^z *waylana* (O, for us: a lengthy stay in Hell/ruin/woe); verily we were *dha'lemeena*⁵² (injustice-doers).

وَلَكِنْ مَسَّتْهُمْ نَفْحَةٌ مِّنْ عَذَابِ رَبِّكَ لَيَقُولُنَّ يَوَلَيْنَا إِنَّا كُنَّا ظَالِمِينَ ﴿٤٦﴾

47. And [We] put the balances the *qesitta* (rendering absolute justice, post removal of injustice) for The *Qeyamatey's* (Judgment's) Day,^x so not (to be) wronged⁵³ a self^w a thing, and *en* (even if) [was] a *methgala* (weigh/burden-/equipoise) of a mustard seed^w *atayna* (We came) [by] it;^w and sufficed by Us reckoners.

وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ مِثْقَالُ حَبَّةٍ مِّنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَىٰ بِنَا حَاسِبِينَ ﴿٤٧﴾

48. And *laqad* (verily, already and affirmatively) *aa'tayna* (We accorded) *Mosa* (Moses) and *Haroona* (Aaron) the Criterion^x and a light and a *thekran*^x (message/reminder)^x for the *muttaqeena* (reverential guarders against Allah's displeasure).

وَلَقَدْ ءَاتَيْنَا مُوسَىٰ وَهَارُونَ الْفُرْقَانَ وَضِيَاءً وَذِكْرًا لِّلْمُتَّقِينَ ﴿٤٨﴾

49. Who^r *yakhshba* (reverently-fear) they^z their Lord by the invisible and they of The Hour^w (are) *mushfegoona* (they^x who are in disquiet).

الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ وَهُمْ مِّنَ السَّاعَةِ مُشْفِقُونَ ﴿٤٩﴾

50. And this (is) a blessed *thekron*^x (*Qur'an*^x) We descended it;^x are then you^f for it^x negaters-/gainsayers.

وَهَذَا ذِكْرٌ مُّبَارَكٌ أَنزَلْنَاهُ أَفَأَنْتُمْ لَهُ مُنْكَرُونَ ﴿٥٠﴾

51. And *laqad* (verily, already and affirmatively) *aa'tayna* (We accorded) *Ibraheema* (Abraham) his *rushda*⁵⁴ (mature-discernment/rational guidance to the right) from before and We were by him Knowers.

وَلَقَدْ ءَاتَيْنَا إِبْرَاهِيمَ رُشْدَهُ مِن قَبْلُ وَكُنَّا بِهِ عَالِمِينَ ﴿٥١﴾

52. *Edb* (when/since) [he] said for his father and his people: what (are) these statues^x which^u you^f (are) for it^w anchorites.

إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا هَذِهِ الْأَتْنَانِ اللَّتِي أَنْتُمْ لَهَا عَاكِفُونَ ﴿٥٢﴾

53. Said they:^z we found our fathers for it^w worshippers.

قَالُوا وَجَدْنَا آبَاءَنَا لَهَا عَابِدِينَ ﴿٥٣﴾

54. Said [he]: *laqad* (verily, already and affirmatively) you^c were, you^f and yourⁿ fathers in a misguidance^x manifesters.^x

قَالَ لَقَدْ كُنْتُمْ أَنْتُمْ وَآبَاؤُكُمْ فِي ضَلَالٍ مُّبِينٍ ﴿٥٤﴾

55. Said they:^z have you^h come (to) us by the right^x or (are) you^s of the players.

قَالُوا أَجِئْنَا بِالْحَقِّ أَمْ أَنْتُمْ مِنَ اللَّاعِينَ ﴿٥٥﴾

= for it except to associate it with a plural noun, people. Hence, my translation above.

51 The "ل" in "القولن" is a juratory "ل" = "القسم" amounting to = "التأكيد", i.e. affirmation, expressed by "assuredly"

52 The "ظالمين" = "the injustice-doers," as "الظلم" = "injustice." See the Lexicon attached to this Translation.

53 See the Lexicon attached to this Translation for "الظلم" = "wronger."

54 See the Lexicon attached to this Translation for this rather important word.

56. Said [he]: rather yourⁿ Lord (is) the Heavens^w and the Earth's^w Lord Who *fattara* ([He] innately-perfectly-originated) them;^y and I over *tha'lekum* (collective-afar-that)^x (is) of the witnesses/testifiers. قَالَ بَلْ رَبُّكُمْ رَبُّ السَّمَوَاتِ وَالْأَرْضِ الَّذِي فَطَرَهُمْ وَأَنَا عَلَىٰ ذَلِكُمْ مِنَ الشَّاهِدِينَ ﴿٥٦﴾
57. And *ta-Allahy*⁵⁵ (by Allah) [I] (shall) surely contrive (against) yourⁿ idols after you^z redirect/diverge retreaters. وَتَاللَّهِ لَأَكِيدَنَّ أَصْنَامَكُمْ بَعْدَ أَنْ تُولُوا مُدْبِرِينَ ﴿٥٧﴾
58. So [he] made them fragments/scraps except a chief for them *la'alla* (craving currently unavailable deed that/ perhaps) they to him return. فَجَعَلَهُمْ جُذَاذًا إِلَّا كَبِيرًا لَهُمْ لَعَلَّهُمْ إِلَيْهِ يَرْجِعُونَ ﴿٥٨﴾
59. Said they:^z who^a did this by our *aaleha* (deities)? verily he (is) surely of the *dha'lemeena*⁵⁶ (injustice-doers). قَالُوا مَنْ فَعَلَ هَذَا بِإِلَهِنَا إِنَّهُ لَمِنَ الظَّالِمِينَ ﴿٥٩﴾
60. Said they:^z we heard (of) a lad⁵⁷ *yadhkoro*⁵⁸ ([he] slanderously mentioning) them; being said for him: *Ebraheemo* (Abraham). قَالُوا سَمِعْنَا فَتًى يَذْكُرُهُمْ يُقَالُ لَهُ إِبْرَاهِيمُ ﴿٦٠﴾
61. Said they:^z then *eeto*^x (let-you^z bring/come)^x by him over the mankind's eye;^w *la'alla* (craving currently unavailable deed that/ perhaps) they witness/testify they.^z قَالُوا فَاتُوا بِهِ عَلَىٰ عَيْنِ النَّاسِ لَعَلَّهُمْ يَشْهَدُونَ ﴿٦١﴾
62. Said the:^z have you,^s you^h did this by our *aaleha* (deities); O, *Ebraheemo* (Abraham). قَالُوا ءَأَنْتَ فَعَلْتَ هَذَا بِإِلَهَيْنَا يَا إِبْرَاهِيمُ ﴿٦٢﴾
63. Said [he]: rather did it^x their chief, this; so let-ask them you^z *en* (if) *en* (if) they^z were pronouncing. قَالَ بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا فَسْأَلُوهُمْ إِنْ كَانُوا يَنْطِقُونَ ﴿٦٣﴾
64. So they^z returned to their selves;^w then said they:^z verily you^b you^f (are) the *dha'lemona*⁵⁹ (injustice-doers). فَرَجَعُوا إِلَىٰ أَنفُسِهِمْ فَقَالُوا إِنَّكُمْ أَنْتُمُ الظَّالِمُونَ ﴿٦٤﴾
65. Afterwards they^z (had been) inverted over their heads: *laqad* (verily, already and affirmatively) knew you^h (that) not these pronounce. ثُمَّ نَكَّسُوا عَلَىٰ رُءُوسِهِمْ لَقَدْ عَلِمْتَ مَا هَؤُلَاءِ يَنْطِقُونَ ﴿٦٥﴾
66. Said [he]: do then worship you^z of lesser than-/without Allah what neither benefits you^b a thing and nor harms you.^b قَالَ أَتَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَنْفَعُكُمْ شَيْئًا وَلَا يَضُرُّكُمْ ﴿٦٦﴾
67. Fie for you^b and for what you^z worship of lesser أَفِ لَكُمْ وَلِمَا تَعْبُدُونَ مِن

⁵⁵ The word “*ta-Allahy*” is made up of *two distinct* components: the “*ta*”= “ت” and “*Allahy*.” The “*ta*” is “القسم” = a “*jurative particle*,” in English it’s equivalent to “*by*” in the sense of: “*in the name of*,” and “*Allahy*” is “Allah” grammatically inflected because of the *prepositional genitive particle* “*ta*.”

⁵⁶ The “*ظالمين*” = “the injustice-doers,” as “*الظلم*” = “injustice.” See the *Lexicon* attached to this Translation.

⁵⁷ The word “*فتى*” has *three distinct* meanings: (1) lad/chap/fellow, i.e. a *man of any age*, (2) a *young man* taken as a *servant* or a *supporter*, (3) man of: *manliness, helpfulness, pridefulness*.

⁵⁸ The word “*يذكر*” has several meanings, among them “*mention slanderously*.”

⁵⁹ The “*ظالمون*” = “the injustice-doers,” as “*الظلم*” = “injustice.” See footnote 148 below.

than/without Allah; do then you^z not cerebrate.

دُونِ اللَّهِ أَفَلَا تَعْقِلُونَ ﴿٢٧﴾

68. Said they:^z *ha'rrego* (let-you^z iteratively⁶⁰ burn) him and let-succor you^z yourⁿ *aaleha* (deities) en (if) you^c were doers.

قَالُوا حَرِّقُوهُ وَانصُرُوا آلِهَتَكُمْ إِنْ كُنْتُمْ فَاعِلِينَ ﴿٢٨﴾

69. Said We: O, fire^w let-be^w [you^v] coolness and peace on *Ebraheema* (*Abraham*).

قُلْنَا يَنَارُ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ ﴿٢٩﴾

70. And they^z wanted by him a scheme then We made them the most losers.

وَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَخْسَرِينَ ﴿٣٠﴾

71. And *najjayna* (We repetitively delivered) him and *Loottan* (*Lott*) to the land^w which^u We blessed [in] it^w for the worlds.

وَبَجَّيْنَاهُ وَلُوطًا إِلَى الْأَرْضِ الَّتِي بَارَكْنَا فِيهَا لِلْعَالَمِينَ ﴿٣١﴾

72. And We granted for him *Is-haqa* (*Isaac*) and *Ya'aqooba* (*Jacob*) a bonus;^{w61} and each We made *ssaleheen* (*righteous-people*).

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ نَافِلَةً ۚ وَكُلًّا جَعَلْنَا صَالِحِينَ ﴿٣٢﴾

73. And We made them principals, *yahdona* (they^z divinely-guide) by Our command; and We [revealed]⁶² to them doing the *khayra'te* (*desirable-traits of worthiness and goodness*), and *eqama* (*sustaining/upping the prescribed obligations of*) the Prayer^w and *eeta* (*according/fulfilling the obligations of*) the *Zakata*^{w63} (*prescribed percentage of personal possessions*);^w and they^z were for Us worshippers.

وَجَعَلْنَاهُمْ أَيْمَةً يَهْدُونَ بِأَمْرِنَا وَأَوْحَيْنَا إِلَيْهِمْ فِعْلَ الْخَيْرَاتِ وَإِقَامَ الصَّلَاةِ وَإِيتَاءَ الزَّكَاةِ وَكَانُوا لَنَا عَابِدِينَ ﴿٣٣﴾

74. And *Loottan* (*Lott*) *aa'taynabo* (We accorded him) a rule and knowledge; and *najjaynabo* (We repetitively delivered him) from the village^w which^u was^w doing^w the *khaba'eth*⁶⁴ (*wicked/bad/ill-natured*); verily they were people (of) ill, *fa'seeqeena*⁶⁵ (*rebels vis-à-vis Allah's command*).

وَلُوطًا ءَاتَيْنَاهُ حُكْمًا وَعِلْمًا وَبَجَّيْنَاهُ مِنَ الْقَرْيَةِ الَّتِي كَانَتْ تَعْمَلُ الْفَحْشَىٰ إِنَّهُمْ كَانُوا قَوْمَ سَوْءٍ فَاسِقِينَ ﴿٣٤﴾

75. And We admitted him in Our mercy;^w verily he (is) of the *ssa'leheena* (*righteous-people*).

وَادْخَلْنَاهُ فِي رَحْمَتِنَا إِنَّهُ مِنَ الصَّالِحِينَ ﴿٣٥﴾

76. And *Nohan* (*Noah*) *edh* (*when/while*) [he] called, of before, then *estajabna*⁶⁶ (We favorably-answered) for him; so *najjaynabo* (We repetitively delivered him) and his family^w from the distress, the great.

وَنُوحًا إِذْ نَادَىٰ مِنْ قَبْلُ فَاسْتَجَبْنَا لَهُ ۖ فَنَجَّيْنَاهُ وَأَهْلَهُ مِنَ الْكَرْبِ الْعَظِيمِ ﴿٣٦﴾

⁶⁰ The word “حَرِّقُوهُ” is not like “أحرقوه.” So, “حَرِّقُوهُ” means *repetitively burn him*.

⁶¹ The word “نَافِلَةٌ” = *bonus*, in *Arabic* has a *feminine construct* and *many* meanings, but here it means “*grandson*.”

⁶² See footnote 7 above regarding *revealed* = “أَوْحَى.”

⁶³ See the *Lexicon* attached to this *Translation* for what exactly is the *Zakah* and its *implications*.

⁶⁴ The *wicked, bad and ill-natured*.

⁶⁵ See the *Lexicon* attached to this *Translation* for this important word *faseqoon* and its *grammatical inflections*.

⁶⁶ The word “استجاب” is *answered* plus *made available* what was *requested*, i.e. “*favorably-answered*.”

77. And We succored him from the people who^r they^z denied by Our *Aya'te*^w (miracles/signs/proofs); verily they were people (of) ill; so We drowned them wholes. وَنَصَرْنَاهُ مِنَ الْقَوْمِ الَّذِينَ كَذَبُوا
بِآيَاتِنَا إِنَّهُمْ كَانُوا قَوْمَ سَوْءٍ
فَأَغْرَقْنَاهُمْ أَجْمَعِينَ ﴿٧٧﴾
78. And *Dawooda* (David) and *Sulaymana* (Solomon) *edh* (when/since) both rule in the *bartha*^x (cultivation/crops)^x *edh* by night the people's sheep *nafashat* (scattered-grazing) in it;^x We were for their rule witnesses. وَدَاوُدَ وَسُلَيْمَانَ إِذْ يَحْكُمَانِ فِي
الْحَرْثِ إِذْ نَفَسَتْ فِيهِ غَنَمُ الْقَوْمِ
وَكَُنَّا لِحُكْمِهِمْ شَاهِدِينَ ﴿٧٨﴾
79. Then savvied it^w We *Sulaymana* (Solomon); and each, *aa'tayna* (We accorded) a rule and a knowledge; and We subjugated with *Dawooda* (David) the mountains *yousabbegna*⁶⁷ (she-they say: *subhana Allah*) and the birds; and We were doers. فَفَهَّمْنَاهَا سُلَيْمَانَ وَكُلًّا آتَيْنَا
حُكْمًا وَعَلَّمْنَا سِحْرَنَا مَعَ دَاوُدَ
الْجِبَالِ يُسَبِّحْنَ وَالطَّيْرِ وَكُنَّا
فَاعِلِينَ ﴿٧٩﴾
80. And We taught him *ssan'ata*^w (careful-craft)^w (for) *laboosen* (armor-clothing) for you^b to fortify you^b from yourⁿ *ba'a'se* (warfare/torment/might); so are you^f thankers. وَعَلَّمْنَاهُ صَنْعَةَ لَبُوسٍ لَّكُمْ
لِنُحْصِنَكُمْ مِنْ بَأْسِكُمْ فَهَلْ أَنْتُمْ
شَاكِرُونَ ﴿٨٠﴾
81. And for *Sulaymana* (Solomon) the wind^w tempesting-she,^y [it^w] moves by his command^x to the land^w which^u We blessed in it^w and We were by everything Knowers. وَلِسُلَيْمَانَ الرِّيحَ عَاصِفَةً تَجْرِي بِأَمْرِهِ
إِلَى الْأَرْضِ الَّتِي بَارَكْنَا فِيهَا وَكُنَّا
بِكُلِّ شَيْءٍ عَلِيمِينَ ﴿٨١﴾
82. And of the Satans who^x they^z dive for him and they^z work a work lesser than *tha'leka* (afar-that-it/that);^x and We were for them keepers-up.⁶⁸ وَمِنَ الشَّيَاطِينِ مَنْ يَغُوصُونَ
لَهُ وَيَعْمَلُونَ عَمَلًا دُونَ
ذَلِكَ وَكُنَّا لَهُمْ حَافِظِينَ ﴿٨٢﴾
83. And *Ayyouba* (Job) *edh* (when) [he] called his Lord surely I, touched/betided me the *dhurro* (persisting distress), and You^s (are) *arhamo* (most merciful) (of) the *ra'hemeena* (iterative mercy-Giver). وَإِذْ نَادَى رَبَّهُ أَنِّي
مَسْنِي الضُّرِّ وَأَنْتَ أَرْحَمُ
الرَّاحِمِينَ ﴿٨٣﴾
84. So *estajabna*⁶⁹ (We favorably-answered) for him; so We doffed what (was/is) by him of *dhurro* (persistent distress); and *aa'taynabo* (We accorded him) his family^w and like them with them, a mercy^w from *enda* (by munificence of/by Rule of) Us and a reminiscence-/remembrance^{w70} for the worshippers. فَاسْتَجَبْنَا لَهُ فَكَشَفْنَا مَا بِهِ مِنْ
ضُرِّهِ وَاَتَيْنَاهُ أَهْلَهُ وَمِثْلَهُمْ
مَعَهُمْ رَحْمَةً مِنْ عِنْدِنَا وَذِكْرَى
لِّلْعَالَمِينَ ﴿٨٤﴾

⁶⁷ The word "yousabbegna" means she: it/they say: "subhana Allah," that is: singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around. Mountains and birds are "broken plural" in Arabic, so their reference is feminized, hence "يسبحن" = she-they/it say.....

⁶⁸ The word "حافظين" is rooted in "حفظ" which is to "kept-up" not just "kept, or maintained," or even "guarded." Merriam Webster's Dictionary puts "keep up" as: "to stay even (as in acts of strength, endurance, or speed) *although he was small he could keep up with the larger boys in sports*." (Emphasis is added).

⁶⁹ The word "استجاب" is answered plus made available what was requested, i.e. "favorably-answered."

⁷⁰ The word "ذكرى" is "reminiscence/remembrance" based on this great Ayah, "And if the Satan (causes) you^g =

85. And Ismaela (Ishmael) and Idreesa (Idris) and Thulkefla (Isaiah) each, of the *ssa'bereena* (people of patience).
وَأِسْمَاعِيلَ وَإِدْرِيسَ وَذَا الْكِفْلِ
كُلٌّ مِنَ الصَّابِرِينَ ﴿٨٥﴾
86. And We admitted them in Our mercy;^w verily they (are) of the *ssa'leheena* (righteous-people).
وَأَدْخَلْنَاهُمْ فِي رَحْمَتِنَا إِنَّهُمْ
مِنَ الصَّالِحِينَ ﴿٨٦﴾
87. And Thannoo'ne (man of the fish/Jonah) edh (when) [he] went mutually angrily; so [he] presumed that never *nag'dera* ([We] constrain/constrict) on him; so [he] called in the darknesses^w that: no an *elaha* (a deity) except You;^s *Subhana*⁷¹ (hallowedly and marvelously we deem You^g transcending all defects and we solemnly stand in awe and utmost consecration of) You;^g verily I was of the *dha'le-meena*⁷² (injustice-doers).
وَذَا النُّونِ إِذْ ذَهَبَ مُغْضِبًا
فَطَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ فَكَادَى فِي
الْظُّلُمَاتِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ
سُبْحَانَكَ إِنِّي كُنْتُ مِنَ
الظَّالِمِينَ ﴿٨٧﴾
88. So *estajabna*⁷³ (We favorably-answered) for him and *najjay-naho* (We recurrently delivered him) from the affliction, and like *tha'leka* (afar-that-it/that)^x [We] deliver the believers.
فَأَسْتَجَبْنَا لَهُ وَجَجْنَاهُ مِنَ الْغَمِّ
وَكَذَلِكَ نُنْجِي الْمُؤْمِنِينَ ﴿٨٨﴾
89. And Zakariyya (Zachariah) edh (when/while) [he] called his Lord: O, my Lord let-not leave me [You^s] a solitary and You^s (are) *khayro* (superior-/worthier) (of) the inheritors.
وَزَكَرِيَّا إِذْ نَادَى رَبَّهُ رَبِّ لَا
تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ
الْوَارِثِينَ ﴿٨٩﴾
90. So *estajabna*⁷⁴ (We favorably-answered) for him and We granted for him Yahya (John) and We reformed for him his spouse; verily they were mutually vying⁷⁵ (to gain) the *khayra'te* (desirable-traits of worthiness and goodness) and they^z invoke Us wishfully and apprehensively/dreadfully; and were they^z for Us *khashe'een*⁷⁶ (they who: totally subdued their body, sight, sound and solemnly bow in the Prayer).
فَأَسْتَجَبْنَا لَهُ وَوَهَبْنَا لَهُ
يَحْيَىٰ وَأَصْلَحْنَا لَهُ زَوْجَهُ
إِنَّهُمْ كَانُوا يُسْأَرُونَ فِي
الْخَيْرَاتِ وَيَدْعُونَنَا رَعَبًا وَرَهَبًا
وَكَانُوا لَنَا خَاشِعِينَ ﴿٩٠﴾

= to assuredly forget then sit not, after [the] reminiscence/remembrance" (S6: 68).

⁷¹ The word "*subhanaka*" = "سبحانك" has no English equivalent. Wherever this word, or its grammatical inflections (such as "سبحان" or "سبحانه") occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Him, deserving the utmost solemn consecration of His divine stupendous uniqueness. So, we can render "*subhanaka*" = "سبحانك" concept by saying: hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Allah.

⁷² The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice." See the *Lexicon* attached to this Translation.

⁷³ The word "استجاب" see footnote 69 above.

⁷⁴ Ibid.

⁷⁵ It must be pointed out that the *vying* is not (a) to or (b) for; as both (a) and (b) would imply they are outside the good things; while in fact they are already within them, only they have to *vie* to achieve higher-ranking.

⁷⁶ The word "خاشعين" = *khashe'een*, is plural, masculine, subjective noun, with no English equivalent available for it *per se*. The word "خشوع" in "خاشعين" = *khashe'een* involves more than just "humbleness" or "submission" as that suggests bodily or attitudinal behavior. However, "خشوع" denotes submission or subduing of sight and sound as well. So "الخاشعين" are those who had totally subdued their body, sight and sound. Also sometime "الخاشعين" = they who bow in the Prayer. See البصائر واللسان.

91. And which^u safeguarded-she^{y77} her *farja*^{x78} (*anterior anatomy/sleeve*)^x then We blew in her/it^w of Our Ruo'be (Mercy/Revelation/ Arch Angle Gabriel/Soul) and We made her and her son an *Aya'tan*^w (*miracle/sign/proof*)^w for the worlds. وَالَّتِي أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهَا مِنْ رُوحِنَا وَجَعَلْنَاهَا وَابْنَهَا آيَةً لِلْعَالَمِينَ ﴿٩١﴾
92. Verily this^{w79} (*is*) yourⁿ *Ummato*^w (*religion/ community*)^w (*is*) an *Ummatan*^w one^w and I am yourⁿ Lord, so let-you^z worship [Me].⁸⁰ إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاعْبُدُونِ ﴿٩٢﴾
93. And *taqa'tta'ao* (*iteratively cut/fragmented they*)^v their matter among them; each to Us (*are*) returnees. وَنَقَطَعُوا أَمْرَهُمْ بَيْنَهُمْ كُلُّ إِلَهِنَا رَجُوعٌ ﴿٩٣﴾
94. So whoever [*he*] works of the righteous-works^w while he (*is*) a believer then no *kufrana* (*denial*) for his endeavor;⁸¹and verily We (*are*) for him writers. فَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا كُفْرَانَ لِسَعِيدِهِ وَإِنَّا لَهُ كَاتِبُونَ ﴿٩٤﴾
95. And (*is*) a ban on a village^w *ablakna* (*We perished*) it;^w verily they (*are*) not returning.⁸² وَحَرَّمْ عَلَى قَرْبَةٍ أَهْلُكُنَّهَا أَنَّهُمْ لَا يَرْجِعُونَ ﴿٩٥﴾
96. Until if (*had been*) opened-she^y *Yajoojo* (*Gog*) and *Ma'ajoojo* (*magog*), and they (*are*) from every elevation they^z flit. حَتَّىٰ إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ وَهُمْ مِنْ كُلِّ حَدَبٍ يَنْسِلُونَ ﴿٩٦﴾
97. And *eqtaraba*⁸³ (*festinately-approached*) the promise, the right; so *edha* (*suddenly/ whereas*) starers-she^v (*are*) their *abssa'ro* (*insights/ discernments*)^x (*of*) whom^r unbelieved وَأَقْرَبَ الْوَعْدُ الْحَقُّ فَإِذَا هِيَ شَاخِصَةٌ أَبْصَرُ الَّذِينَ كَفَرُوا

⁷⁷ That is absolutely shielded and protected.

⁷⁸ The word “*farj*”= “فرج” has several meanings: (1) any *slit* which separate two parts; (2) any *opening* in a mountain or the cloud; (3) a *gap* into a protective wall; (4) the *external genital of the female*, and some time the word “*farj*” could be said to indicate the *anterior* or the *posterior* aspects of the genitals; (5) every “*opening*” between two parts could be referred to as “*farj*.” In this case, and Allah knows best, she (peace be upon her) secured and protected what applies in (4) as most commonly understandable, i.e. maintain her chastity. However, there are many Qur'an commentators who maintain that the “*farj*” here refers to the “*sleeve*” in her garment which she secured from Gabriel (peace be upon him) as she did *not* know who he was. So the “*blowing* was in this “*sleeve*.”

⁷⁹ This reference “*this*”= “هذه” which refers to the *Ummah*, which a feminine noun in Arabic.

⁸⁰ The letter “ن” in “فاعبدون” is called “نون الوقاية او العماد، حيث لا يستغنى عنها” which precedes the speaker's pronoun “ي.” The speaker's pronoun “ي” in “فاعبدون,” by Arabic (*linguistic*) Rule, is omitted for “التخفيف,” = “alleviation, lightening” or *Ayat's* end harmony (*rhyme*). See إعراب القرآن، لمحمود صافي

⁸¹ The word “سعى” has several meanings, depending on the context: (1) “بمعنى عدا دون الشد”، i.e. strode = walking with long steps, especially in a hasty or vigorous way; (2) “بمعنى مشى أو مضى”، i.e. treaded = walk on, over, or along; (3) “عمل باجتهاد”، = endeavored, i.e. he made conscientious or concerted effort toward an end, as in this context; (4) “بمعنى قصد” intentionally treaded. When “سعى” in the sense of “striding” it is made transitive by “إلى” and when it is in the sense of “work” then it is made transitive by “الام.” See الصائر، اللسان.

⁸² That is to say once a people were destroyed by Allah because they disobeyed His messenger, there is no way for them to come back to this world to start anew and repent.

⁸³ The word “إقترب” is more particular than “قرب” as “المبالغة في القرب”، i.e. indicative of a superlative of the approach. See التاج. So for such a superlative of the approach/ nighing. So, “festinately” is used to qualify the approach in order to intensify it.

they;^z *ya'waylana* (O, for us: a lengthy stay in Hell-/ruin/woe); *qad* (already and affirmatively) we were in heedlessness^w of this; rather we were *dha'lemeena*⁸⁴ (injustice-doers).

يَوَلَيْنَا قَدْ كُنَّا فِي غَفْلَةٍ مِّنْ هَذَا بَلْ كُنَّا ظَالِمِينَ ﴿١٧﴾

98. Verily you^b and *ma*⁸⁵ (whatever) worship you^z of lesser than/without Allah (are) Hell's^w tinder;⁸⁶ you^f (are) to it^w *wa'redona* (comers-in/arrivers you^z).

إِنَّكُمْ وَمَا تَعْبُدُونَ مِن دُونِ اللَّهِ حَصَبُ جَهَنَّمَ أَنْتُمْ لَهَا وَرِدُونَ ﴿١٨﴾

99. If [were] those *aaleha* (deities) not *warado* (they^z came-in/arrived-to) it^w and each (is) in it^w immortals they.^z

لَوْ كَانَتْ هَتُولاَءِ ءَالِهَةً مَا وَرَدُوهَا وَكُلٌّ فِيهَا خَالِدُونَ ﴿١٩﴾

100. For them in it^w *zaferoon*⁸⁷ (audible distressing fullness of the chest) and they (are) in it^w not hear they.^z

لَهُمْ فِيهَا زَفِيرٌ وَهُمْ فِيهَا لَا يَسْمَعُونَ ﴿٢٠﴾

101. Verily who^r preceded^w for them from Us the *Husna*^w (Paradise^w) those (are) *a'n* (off) it^w *mob'adoona*⁸⁸ (ones far removed).

إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا الْحُسْنَىٰ أُولَٰئِكَ عَنْهَا مُبْعَدُونَ ﴿٢١﴾

102. Not hear they^z its^w undertone and they (are) in what themselves^w desired (are) immortals.

لَا يَسْمَعُونَ حَسِيسَهَا وَهُمْ فِي مَا اشْتَهَتْ أَنفُسُهُمْ خَالِدُونَ ﴿٢٢﴾

103. Not saddens them [the] panic the biggest; *tatalaqq* (iteratively receive/face) them the angels: this (is) yourⁿ day which^x you^c (were being) promised.

لَا يَحْزَنُهُمُ الْفَزَعُ الْأَكْبَرُ وَتَتَلَقَّاهُمُ الْمَلَائِكَةُ هَذَا يَوْمُكُمْ الَّذِي كُنْتُمْ تُوعَدُونَ ﴿٢٣﴾

104. Day [We] fold the sky^w as folding the *sejjelle* (record-scroll) for the books; just-as We began first creation^x We repeat it;^x a promise on Us, verily We were doers.

يَوْمَ نَطْوِي السَّمَاءَ كَطَيِّ السِّجِلِ لِلْكِتَابِ كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ وَعَدًا عَلَيْنَا إِنَّا كُنَّا فَاعِلِينَ ﴿٢٤﴾

105. And *laqad* (verily, already and affirmatively) We wrote in the *Zaboor'e* (Book of David/book of wisdoms/proverbs) from after the *Thekre* (The Preserved Tablet/*Qur'an*) that the Earth^w inherit it^w My *eba'de* (worshippers-/submitters/slaves), the *ssa'leboona* (righteous-people).

وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِن بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ ﴿٢٥﴾

⁸⁴ The “ظالمين” = “the injustice-doer,” as “الظلم” = “injustice.” See the *Lexicon* attached to this Translation.

⁸⁵ This “ma,” approximated here by “whatever.” Such a “ma” is for a non-distinctive-noun, used for non-intelligent entities. So Jesus or his chaste mother, considered “deities” by some are clearly not meant, as both are intelligent. See *السان*.

⁸⁶ The word “حصب” carries two distinct meanings: (1) small stones; and (2) the material intended and readied for fire-fuel, as in this *Ayah*. It could be of any thing, including stones and humans. When kindled and starts burning then it is called “وقود” the fueling material.

⁸⁷ The word “زفير” has several meanings: (1) the hard and difficult breathing; (2) audible distressing fullness of the chest; (3) inhalation with slow and prolonged exhalation, as if sighing due to pain; (4) audible sound of the donkey’s braying beginning; (4) inhalation and exhalation.

⁸⁸ The word “mub’adoon”=“مبدون” is an objective plural noun, rather rare to find in English.

106. Verily in this^x surely (*is*) announcement/sufficiency⁸⁹ **إِنَّ فِي هَذَا لَبَلَاغًا لِّقَوْمٍ عٰكِدِيْنَ**
for a worshipping people. ﴿١٠٦﴾
107. And not We sent you^g except a mercy^w for the **وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعٰلَمِيْنَ**
worlds. ﴿١٠٧﴾
108. Let-say [*you*^s]: verily only, (*what is being*) revealed⁹⁰ **قُلْ إِنَّمَا يُوحِي إِلَيَّ أَنَّمَا**
to me: verily only yourⁿ *elabo* (*deity*) (*is*) one *elabon* **إِلَهُكُمْ إِلَهٌ وَحِدٌ فَهَلْ أَنْتُمْ**
(*deity*); so are you^f Muslims (*peaceful submitters*). ﴿١٠٨﴾
109. So *en* (*if*) diverted they^z then let-say [*you*^s]: I **فَإِنْ تَوَلَّوْا فَقُلْ ءَاذَنْتُكُمْ عَلَى**
proclaimed⁹¹ (*to*) you^b on *sawa* (*mutual equality of*
under-standing) and *en* (*not*) *adrey*⁹² ([I] *profoundly-*
understand) is (*it*^x) near or far what you^z (*are being*)
promised. **سَوَآءٍ وَإِنْ أَدْرَىٰ أَقْرَبُ أَمۢ بَعِيدٌ**
مَا تُوعَدُونَ ﴿١٠٩﴾
110. Verily He knows the loudening of the say and **إِنَّهُۥ يَعْلَمُ الْجَهْرَ مِنَ الْقَوْلِ**
knows [*He*] what conceal you.^z **وَيَعْلَمُ مَا تَكْتُمُونَ** ﴿١١٠﴾
111. And *en* (*not*) *adrey* ([I] *profoundly understand*), *la'alla*⁹³
(*craving currently unavailable deed that, perhaps*) it^x (*is*) a
trial^w for you^b and a *mata'on*⁹⁴ (*resource for transitory*
worldly delight) to a while. **وَإِنْ أَدْرَىٰ لَعَلَّهُۥ فِتْنَةٌ لَّكُمْ وَمَنۢعٌ**
إِلَىٰ حِينٍ ﴿١١١﴾
112. Said [*he*]: O, my Lord let-rule [*You*^s] by the right **قُلْ رَبِّ أَحْكُم بِالْحَقِّ وَرَبَّنَا الرَّحْمٰنُ**
and our Lord *Ar-Rahma'no*, the *Musta'aan* (*He Who*
is sought for help), over what you^z describe, (*i.e. you*^z
claim). **الْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ** ﴿١١٢﴾



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

1. O, you the mankind: *ettaqo* (*let reverentially guard you*
not to displease) yourⁿ Lord; verily The Hour's^w quake^w **يَتَأَيَّهَا النَّاسُ اتَّقُوا رَبَّكُمۡ إِنَّ**
(*is*) a thing great. **زَلْزَلَةَ السَّاعَةِ شَىْءٌ عَظِيمٌ** ﴿١﴾

⁸⁹ The word "بلاغ" also means "كفاية" = sufficiency. See الراغب و الهادي

⁹⁰ See footnote 7 above regarding revealed = "أوحى."

⁹¹ The word "أَنْ" could carry a double meaning: simply announcing or solemnly declaring an abrogation of any peace arrangement between one party and another.

⁹² The word "تدري" is from "درابة" which is far more reaching than the simple "knowledge," as "درابة" extends to having deep understanding of the subject matter.

⁹³ Ibid. Also the "هـ" in "لعله" refers to the "إمهال" = the reprieve. See القرطبي.

⁹⁴ The word "متاع" = "mata'aon" is rooted in the word "منع" = "matta'a" with many meanings, among them: resources of transitory worldly delight. See Lexicon attached to this Translation for more elaboration. +

2. Day you^z see it^w distracts^w [it^w] every suckler-she^y *amma* (regarding) what suckled-she;^y and *tadba'o* (*she*^y births/delivers^y) every *tha'te*¹ (possessor of) *hamlen* (internal-burden, i.e. pregnancy) her *hamla* (*hamlen*) and [you^s] see the mankind drunks while not they (are) drunks; [and,] but Allah's torment (is) severe. يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَتَرَى النَّاسَ سُكَارَىٰ وَمَا هُمْ بِسُكَارَىٰ وَلَٰكِنَّ عَذَابَ اللَّهِ شَدِيدٌ ٢
3. And of the mankind who^p [*he*] disputes in Allah by other than knowledge and *yattabe'ao* ([*he*] closely-follows) every Satan, *mareeden* (*obdurate/rebellious*). وَمِنَ النَّاسِ مَن يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّبِعُ كُلَّ شَيْطَانٍ مَّرِيدٍ ٣
4. (Had been) written on him that it^x whoever [*he*] allied him² then verily he misleads him and *yahdey* (*divinely-guides*) him to torment (of) the *Sa'eere*^w (*intensely kindling Fire*).^w كُتِبَ عَلَيْهِ أَنَّهُ مَن تَوَلَّاهُ فَأَنَّهُ يُضِلُّهُ وَيَهْدِيهِ إِلَىٰ عَذَابِ السَّعِيرِ ٤
5. O, you the mankind: *en* (if) you^c were in suspicion of the resurrection, then verily We created you^b of a *tora'ben* (*crushed sand*); afterward of *nuttifaten*³ (*sperm-drop*);^w afterwards of *alaga'ten*⁴ (*adherent-suspender/ blood-clot*);^w afterwards of *mudh'ghaten* (*flesh-morse*)^w fashioned-she^y and other than fashioned-she;^{y5} to [*We*] manifest for you^b and [*We*] settle in the wombs what [*We*] will, to an *aja'len*⁶ (*term-limit*) *musamma*⁷ (*that which is designated and/or named*); afterwards *nokbrejo* ([*We*] produce/emerge) you^b a baby; afterwards, to reach you^z yourⁿ *ashuda*⁸ (*prime/full strength*); and of you^b who^p *youtawaffa*⁹ ([*he*] is received while dying) and of you^b who^p *youraddo* ([*he*] is to be reverted) to *ardha'le* (*meanest of the age*), so as not knows [*he*] from after a knowledge a thing; and [you^s] see the land^w still/barren,^{w10} so يَا أَيُّهَا النَّاسُ إِن كُنتُمْ فِي رَيْبٍ مِّنَ الْآلِثِ فَإِنَّا خَلَقْنٰكُمْ مِّن ثَرَابٍ ثُمَّ مِّن نُّطْفَةٍ ثُمَّ مِّن عَلَقَةٍ ثُمَّ مِّن مُّضْغَةٍ مُّخَلَّقَةٍ وَغَيْرِ مُّخَلَّقَةٍ لِّنُبَيِّنَ لَكُمْ وَنُقِرُّ فِي الْأَرْحَامِ مَا نَشَاءُ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ نُخْرِجُكُمْ طِفْلًا ثُمَّ لِّتَبْلُغُوا أَشَدَّكُمْ وَمِنكُم مَّن يُتَوَفَّىٰ وَمِنكُم مَّن يُرَدُّ إِلَىٰ أَرْذَلِ الْعُمُرِ لِكَيْلَا يَعْلَمَ مِن بَعْدِ عِلْمٍ شَيْئًا وَتَرَى الْأَرْضَ هَامِدَةً فَإِذَا أَنزَلْنَا عَلَيْهَا

¹ It must be noted here that there is “حَمْلٌ، بفتح الحاء” and “حَمْلٌ، بكسر الحاء”. The “حَمْلٌ، بفتح” is that which is carried internally, such as an infant inside the womb. And “حَمْلٌ، بكسر الحاء” any burden carried on the head, shoulder, back or by the hands. So “ذات حمل” = a she-internal-burden-possessor, i.e. no exact English equivalent.

² That the Satan

³ The word “نطفة” in the text has at least two distinct meanings: (1) a drop of pure or clear water, (2) drop of semen. Clearly, and Allah knows best, here “نطفة” is the male semen.

⁴ The word “علقة” = “adherent-suspender,” = that which adheres as suspender or “clot” in both Arabic and English “علقة” or “adherent-suspender/clot” could be of any thing. But in this case of “bloody nature” perhaps it is “the mass of the zygote” (the union of the sperm and an ovum before its cleavage).

⁵ That is partly it is fashioned and partly it is not fashioned.

⁶ The word “الأجل” means term-limit, see اللسان.

⁷ The word “musamma” is masculine, singular, subjective noun, meaning: that which is designated and/or named.

⁸ The Arabic word “ashuda” = “أشده” translated as [his “prime, full strength”] meaning reached the ideal age of physical and mental strengths.

⁹ The word “youtawaffa” = “يُتَوَفَّى” is a transitive, present tense, always passively constructed. Thus, it is different than “يموت” a transitive verb meaning to die. But in the case of “youtawaffa” = “يُتَوَفَّى” which must always be passively constructed, because when death occurs to some one, that one gets to be deprived of life by Allah or His agents (the angels) on His command. Thus, his soul is received by Allah or His agent. That is why the person is deprived of life. After death, there is a reception of the soul or the body and soul by Allah or His agent to the soul or the soul and body on Allah's command.

¹⁰ The word “هامة” like “هدمت النار”, i.e. “خمدت ثم طفت” = “extinguished.” However, “هدمت الأرض” = the =

edba (when/if) We descended on it^w the water it^w thrills-she^y and swells-she^y and it^w sprouts-she^y of every delightful category/hue.¹¹

الْمَاءَ أَهْرَتَتْ وَرَبَّتْ وَأَنْبَتَتْ مِنْ كُلِّ رَوْحٍ بِهِيجٌ ﴿٥﴾

6. *Tha'leka (afar-that-it/that)*^x (*is*) because surely Allah, He (*is*) The Right; and verily He quickens the deceased; and verily He over every-thing (*is*) Omnipotent.

ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّهُ يُحْيِي الْمَوْتَى وَأَنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٦﴾

7. And verily The Hour^w (*is*) *aa'teyaton*^{w12} (*approaching-/comer*)^w no suspicion in it;^w and that Allah resurrects¹³ whom^p (*are*) in the tombs.

وَأَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا وَأَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ ﴿٧﴾

8. And of the mankind who^p [*he*] disputes in Allah by other than a knowledge and nor a *huda* (*divine-guidance*) and nor a book illuminator.

وَمِنَ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُنِيرٍ ﴿٨﴾

9. *Thani'ttfhebe*¹⁴ (*bending-his-side*) to mislead *a'n* (*off*) Allah's path; for him in the world^w (*is*) an ignominy and [*We*] (*cause*) him taste, The *Qeyamatey's*^w (*Judgment's*) Day^x the burning torment.

ثَانِي عِطْفِهِ لِيُضِلَّ عَنْ سَبِيلِ اللَّهِ لَهُ فِي الدُّنْيَا خِزْيٌ وَنَذِيقُهُ يَوْمَ الْقِيَمَةِ عَذَابَ الْحَرِيقِ ﴿٩﴾

10. *Tha'leka (afar-that-it/that)*^x (*is*) by what advanced-she^y your^t both hands;^w and verily Allah (*is*) surely not a *dhallamen*¹⁵ (*multitudinal injustice-doer*) for the *abee'de* (*worshippers/submitters/slaves*).¹⁶

ذَلِكَ بِمَا قَدَّمْتَ يَدَاكَ وَأَنَّ اللَّهَ لَيْسَ بِظَلَمٍ لِلْعَبِيدِ ﴿١٠﴾

11. And of the mankind who^p [*he*] worships Allah on a *harfen*¹⁷ (*edge/conditional-way*); so *en* (*if*) betided him a *kbayron*^{x18} (*desirable/worthiness/goodness*)^x [*he*] tranquilized by it;^x and *en* betided^w him an essay^w [*he*] transposed on his face;¹⁹ lost [*he*] the world^w and the Hereafter.^w *Tha'leka (afar-that-it/that)*^x (*is*) the *khusra'ne*²⁰ (*perdition-/waste/misguidance*) the manifester.

وَمِنَ النَّاسِ مَنْ يَعْبُدُ اللَّهَ عَلَى حَرْفٍ فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ وَإِنْ أَصَابَهُ فِتْنَةٌ أُنْقَلَبَ عَلَى وَجْهِهِ خَسِرَ الدُّنْيَا وَالْآخِرَةَ ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ ﴿١١﴾

= land lacked vegetation, did not have beneficial produce, or it is "barren." See الراغب. And compare this with "الأرض خاشعة البصائر." (S41:39). See البصائر.

¹¹ The word "زَوْجٌ" strictly and linguistically speaking means (1) pair, (2) husband or wife, (3) the individual entity with a companion, (4) category (sort or kind or specimen), (5) hue (color). And quite relevant to the word "زَوْجٌ" is its plural: (1) "أَزْوَاجٌ," which could also mean: (2) similars, i.e. the look-likes., and in this particular *Ayah*, (3) category/hues, according to *Qur'an* commentators and some linguists. See القرطبي، الألوسي، اللسان.

¹² The reference "arriver," is clearly to the Hour^w, as the Hour^w is a feminine, thus "arriver^w."

¹³ The word "بعث" carries several meanings, among them: sent, arouse, resurrected, awoken, missioned, and prompted.

¹⁴ The expression "bending his side" means turning one's side and withdrawing in arrogance.

¹⁵ The word "ظَلَامٌ" means multitudinous injustice-doer. The negation of multitudinous injustice-doing is conclusively implies that even a once injustice-doing will not avail or befit Allah. That is because the injustice-doing to a party benefits the injustice-doer. That is to say the injustice-doer does his injustice to someone in order to benefit him-self. Hence, the multitudinous injustice-doing benefits a lot more. Therefore, negating the bigger benefits automatically negates the smaller one. Clearly Allah is exalted and is beyond any need. So He does not wrong.

¹⁶ The word "عبيد" = "slaves, worshippers, submitters" means all Allah's creatures of humans or Jinn. So, if they are His "عبيد," then no one else "owns" them, hence they are all free from any human bondage.

¹⁷ The word "حرف" = "harfen" has many meanings, among them: (1) edge, (2) a conditional way of having the desirable, as in this *Ayah*. Thus, once any undesirable thing happens to that person than the person reverts.

¹⁸ The word "خير" = "kbayron," and grammatically inflected "kbayren" or "kharan" all mean that which is desirable, of worthiness or goodness. Clearly charity, prayer, or any meritorious deed is surely "خير."

¹⁹ The locution: "أُنْقَلَبَ عَلَى وَجْهِهِ" = "he transposed on his face," i.e. he renounced and reverted back to his old ways.

²⁰ The word "الخسران," linguistically in The *Qur'an* has various senses, such as "waste" or as in here it means misguidance/perdition. See the Lexicon attached to this Translation for details. Also see البصائر.

12. Invokes [he] of lesser than/without Allah what not harms him and what not benefits him; *tha'leka* (*afar-that-it/that*)^x (*is*) the misguidance the afar. يَدْعُوا مِنْ دُونِ اللَّهِ مَا لَا يَنْصُرُهُ
وَمَا لَا يَنْفَعُهُ، ذَلِكَ هُوَ الضَّلَالُ
الْبَعِيدُ ﴿١٢﴾
13. Invokes [he] surely of his harm nearer/closer than his benefit; surely wretched (*is*) the guardian²¹ and surely wretched (*is*) the associate. يَدْعُوا لِمَنْ ضَرُّهُ أَقْرَبُ مِنْ نَفْعِهِ
لَيْسَ الْمَوْلَى وَلَيْسَ الْعَشِيرُ ﴿١٣﴾
14. Verily Allah admits whom^p believed they^z and worked they^z the righteous-works^w paradises^w- /gardens^w run^w from under it^w the rivers; verily Allah does what [He] wants. إِنَّ اللَّهَ يَدْخُلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا
الصَّالِحَاتِ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا
الْأَنْهَارُ إِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ ﴿١٤﴾
15. Whoever [he] [was] presuming that never succors²² him Allah in the world^w and the Hereafter^w then let extends [he] by a cause²³ (*means/medium*) to the sky,^{w24} afterwards let cuts [he] then let look [he]: did assuredly undo his scheme/ill-artifice, what exasperates [him].²⁵ مَنْ كَانَتْ يَظُنُّ أَنَّ لَنْ يَنْصُرَهُ اللَّهُ فِي
الدُّنْيَا وَالْآخِرَةِ فَلْيَمْدُدْ بِسَبَبٍ إِلَى
السَّمَاءِ ثُمَّ لْيَقْطَعْ فَلْيَنْظُرْ هَلْ
يُدْهَبَ كَيْدُهُ، مَا يَعِظُ ﴿١٥﴾
16. And like *tha'leka* (*afar-that-it/that*)^x We descended it^x *Aya'ten*^w (*Qur'anic statements*) evident-she;^{ym} and verily Allah *yahdey* (*divinely-guides*) whom^p [He/ he] wants. وَكَذَلِكَ أَنْزَلْنَاهُ ءَايَاتٍ بَيِّنَاتٍ
وَأَنَّ اللَّهَ يَهْدِي مَنْ يُرِيدُ ﴿١٦﴾
17. Verily who^r believed they^z and who^r *hado*²⁶ (*who adopted the Jewish "law"/customs/repented*) and the *ssa'bena*²⁷ (*followers of Noah/ leavers of their people's religion*) and the *Nassara*^{*} (*presumptively Christians*) and the Magi²⁸ and who^r partnered (*deities with Allah*) they^z verily Allah sunders among them The *Qeyamatey's*^w (*Judgment's*) Day;^x verily Allah over every-thing (*is*) *Sha'heed* (*Witnesser/ Testifier*). إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَادُوا
وَالصَّبِيَّانَ وَالنَّصَارَىٰ وَالْمَجُوسَ
وَالَّذِينَ أَشْرَكُوا إِنَّ اللَّهَ
يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَمَةِ إِنَّ اللَّهَ
عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ﴿١٧﴾
18. Have not [you^s] seen that Allah kowtows for Him أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَنْ فِي

²¹ The word “مولى” could also mean: friend, ally, protector.

²² That is to provide with food and riches him or send rain from the sky for Mohammad (SAWS), as “نصر” according to Qur'an commentators, could mean provision or rain in Arabic.

²³ The word “سبب” means a “mean,” which is in this case a rope of some sort.

²⁴ The “sky” here means the roof, as the Arabic idiomatic expression says: *whatever roofs you is sky*.

²⁵ That is those who harbor *ill feelings* (ill-artifices) towards Mohammad (SAWS), let them hung *themselves by means of a rope to their ceilings and then cut off the rope after they suffocate* and find out if such an action would relieve them of what exasperates them?

²⁶ The word “hada” for the singular and “hado” for the plural has *three distinct* Arabic meanings: (1) returned to the truth; (2) returned and *repented*; (3) entered into the “law” (religion) of the Jews and adopted the Jewish customs. It is interesting that the Hebrew language does *not* have a word for “religion” *per se*, that is why they say: “law,” that is they say the *Mosaic Law*, instead of *Mosaic religion*.

²⁷ This word “sabeyeen” refers to, and Allah knows best, to the people who used to live in Musal (Iraq) and are followers of Noah. But the word also means those who left their religion and adopted another religion. See **الراغب**

^{*} The Nassara are, **predate** the establishment of “Christianity.” Nassara are the follower of Jesus. See (S2:62) footnotes.

²⁸ The “Magi”= “المجوس,” is the plural of the Magus. The Magi are *people who worshipped Fire*. They were in present day Persia and Media (southwest of Iran).

who^P (are) in the Heavens^w and [in] the Earth^w and the sun^w and the moon^x and the stars^w and the mountains^x and the trees^w and the *dawabbo*^w (*she-moving-creatures*)^w and many of the mankind; and many righted on him the torment; and whomever Allah demeans then not for him of a *mukrim*²⁹ (*hospitality giver and ennobler*); verily Allah does whatever³⁰ [He] wants.

أَسْمَوَاتٍ وَمَنْ فِي الْأَرْضِ وَالشَّمْسُ
وَالْقَمَرُ وَالنُّجُومُ وَالْجِبَالُ وَالشَّجَرُ
وَالْدَوَابُّ وَكَثِيرٌ مِنَ النَّاسِ
وَكَثِيرٌ حَقَّ عَلَيْهِ الْعَذَابُ وَمَنْ يُنِ
اللَّهُ فَمَا لَهُ مِنْ مُكْرِمٍ إِنَّ اللَّهَ يَفْعَلُ
مَا يَشَاءُ ﴿١٨﴾

19. This [both], twain disputants/antagonists, disputed they^z in their Lord; so who^r unbelieved they^z (*had been*) cut^w for them garments of a fire^w *youssabbo* (*to be descended/poured*) from above/atop their heads the *hameemo*³¹ (*maximally heated/cooled water*).

هَذَانِ خَصْمَانِ أَخَصَمُوا فِي رَبِّهِمْ
فَالَّذِينَ كَفَرُوا قُطِعَتْ لَهُمْ
ثِيَابٌ مِنْ نَارٍ يُصَبُّ مِنْ فَوْقِ
رُءُوسِهِمُ الْحَمِيمُ ﴿١٩﴾

20. (*To be*) melted by it^x what (are) in their bellies and the skins.

يُصْهَرُ بِهِ مَا فِي بُطُونِهِمْ وَالْجُلُودُ
﴿٢٠﴾

21. And for them (are) maces of iron.

وَلَهُمْ مَقْلِعٌ مِنْ حَدِيدٍ ﴿٢١﴾

22. Everywhen wanted they^z to exit from it^w from an affliction, they^z (*had been*) returned in it;^w and (*were told*): let-taste you^z the burning torment.

كُلَّمَا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا مِنْ
عَذَابٍ أُعِيدُوا فِيهَا وَذُوقُوا عَذَابَ
الْحَرِيقِ ﴿٢٢﴾

23. Verily Allah admits whom^r believed they^z and they^z worked the righteous-works^w paradises^w/gardens^w run^w from under it^w the rivers; (*to be*) adorned they^z in it^w of gold bracelets and pearls and their *lebaso*³² (*wear/garments/inner clothing*) in it^w (*is*) silk.

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا
وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرَى
 مِنْ تَحْتِهَا الْأَنْهَارُ يُكَلِّفُ
 فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ
 وَلُؤْلُؤًا وَلِبَاسُهُمْ فِيهَا حَرِيرٌ ﴿٢٣﴾

24. And *hodo* (*had been divinely-guided they^z*) to the good of the say and *hodo* to The Hameed's³³ (*iteratively praised iteratively praiser*)'s *Sseratte* (*road/way*).

وَهُدُوا إِلَى الطَّيِّبِ مِنَ الْقَوْلِ
وَهُدُوا إِلَى صِرَاطِ الْحَمِيدِ ﴿٢٤﴾

25. Verily who^r unbelieved they^z and they^z repel a'n (*off*) Allah's path and The Mosque The Sacred, الَّذِي

إِنَّ الَّذِينَ كَفَرُوا وَيَصُدُّونَ عَنْ
سَبِيلِ اللَّهِ وَالْمَسْجِدِ الْحَرَامِ الَّذِي

²⁹ The word "*mukrim*" = "مكرم" i.e. *bestower of generosity and ennobler*, has no English equivalent, see footnote #12.

³⁰ The particle "ما" is "إسم أو أداة شرط" = *conditional noun/particle*; or "إسم موصول" = *connective noun* meaning *that which*. See *الذر المصون*، لـ أحمد الحلب وإعراب القرآن، لمحمود صافي.

³¹ The word "*hameemo*" = "حميم" has no English equivalent *per se*. So, we transliterate and parenthetically explain. The word "*hameemo*" = "حميم" has at least four different meanings, one of which is a paradoxical meaning of *maximally heated water* or *cooled water* or could be *just warm water*. In this paradoxical sense most of the time it is the *maximally heated water* is intended. A second meaning is very near or rather close friend/relative; a third meaning is: possessor of mutual affection towards another; and fourth meaning: a summer rain. See *اللسان*.

³² See the *Lexicon* attached to this *Translation* for the various meanings of this very important word, which literally means "*inner clothing*" but figuratively much more, including the "*garments*".

³³ The word "*Hameed*" = "حميد" linguistically means: (1) *multitudinous praised* and (2) *multitudinous praiser*.

which^x We made it^x for the mankind *sawa* (common equality), the anchorite in it^x and the *ba'de* (bedouin-/alien); and who-ever wants in it^x by³⁴ an *elhaden* (a profanity/ deviation of proper religiosity) by an injustice [We] (cause) him (to) taste of a painful torment.

جَعَلْنَاهُ لِلنَّاسِ سَوَاءً الْعَنَكَفُ فِيهِ وَالْبَادِ وَمَنْ يُرِدْ فِيهِ بِالْحَكَامِ يُظْلِمِ نَفْسَهُ مِنْ عَذَابِ إِلِيمِ ﴿١٥﴾

26. And *edh* (when/since) *ba'nnwana* (We deservedly ensconced) for Ebraheema (Abraham) The House's place; that let-not [you^s] partner (other deities) by Me a thing; and let-purge [you^s] My House for the circumambulators, and the standers,³⁵ and the *rukka'ae* (they who markedly bow i.e. head stooping, chest paralleling the ground and both palms leaning on the knees in the Prayer) as'sojoo'de (they who kowtow in the Prayer).

وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَاتِ الْبَيْتِ أَنْ لَا تُشْرِكْ بِي شَيْئًا وَطَهِّرْ بَيْتِيَ لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ ﴿١٦﴾

27. And let-call/proclaim [you^s] in the mankind by the Hajje (pilgrimage), *ya'atoka^x* (they^z willingly come to you^s)^x *rejalan* (ambulatorily) and over every *dha'meren*³⁶ (lean-/trim) *ya'ateena^{w37}* (she-they come) from every deep ravine.

وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَى كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ ﴿١٧﴾

28. To witness they^z benefits for them and mention they^z Allah's name in days^x *ma'aloma'ten* (countables-/numerically known) over what *razaqa* ([He] gave victuals for sustenance to) them of brute^w the *an'aa'me^{w38}* (cattle-/sheep/goats/camels);^w so let-eat you^z from it^w and *att'emo* (let-give to: ingest/feed you^x) the miserable the poor.³⁹

لِيَشْهَدُوا مَنَافِعَ لَهُمْ وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَعْلُومَاتٍ عَلَى مَا رَزَقَهُمْ مِنْ بَهِيمَةِ الْأَنْعَامِ فَكُلُوا مِنْهَا وَأَطِيعُوا أَمْرَ الْفَقِيرِ ﴿١٨﴾

29. Afterwards let finish they^z their unkemptness and let⁴⁰ fulfill⁴¹ they^z their vows and *yatta'nnwafoa* (let-repetitively circumambulate they^z) by The House The Ancient.

ثُمَّ لِيَقْضُوا تَفَثَهُمْ وَلْيُوفُوا نُذُورَهُمْ وَلْيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ ﴿١٩﴾

³⁴ The “ب” prefixing the word “الحاد,” is, and Allah knows best, the “ب التبعية” indicating any part or degree of “elhad.”

³⁵ The “standers,” i.e. those standing for the Prayer. It could stand for “maintainers” or “sustainers.”

³⁶ The word “lean/trim” used as the closest for the word “ضامر,” as linguistically “ضامر” means: “lean, emaciated, skinny” which applies to anything that appears as the word describes, but especially animals and the humans. In the context of this *Ayah*: “over every *dha'mer* (lean/trim),” means riding over lean/trim, mostly camels, as the camel is the most common means of transportation among the Arabian peninsula people at the time of Ebraheem (Abraham) and for a very long time thereafter. See *الرابع*, for *ضامر*.

³⁷ Some Qur'an commentators say that the word “ياتين” refers to “ضامر” feminized verb as “come,^w” as Allah wants to laud and honor the camels like He so did with the horses in (S100:1), see *القرطبي*. Clearly the word “ياتين” implies and the reader must infer the intent to be the camels. However, what I believe, and Allah knows best, is that the plural for “جمال” is “جَمَلٌ” and when there are many “جمال” then they are all called “جمالة” = plural of the plural (جمع الجمع), not unusual phenomena in Arabic. And the “جمالة” are normally what come to the Hajj, so the verb for the “جمالة” which is obviously feminine, is “ياتين” = “come-they,” as so stated in this *Ayah^w*. Another explanation could be the fact that “ضامر” is plural in the form of the singular, again not unusual phenomena in Arabic. But this is a “broken” plural = “جمع تكسير,” for which feminine verb applies.

³⁸ The coined word “brute-animal” is for the word “بهيمة,” as there is no English word for “بهيمة.”

³⁹ The word “فقير” versus the “مسكين” see the *Lexicon* attached to this Translation for the distinction.

⁴⁰ The “ل” in “ليوفوا و ليوفوا و ليوفوا” is “ل أمر,” hence translated as “let.” See *إعراب القرآن لـ محمود صافي* for the distinction.

⁴¹ The word “يوفوا” in “ليوفوا” from “الوفاء,” meaning gathering the last component of any obligation to make it a whole. So, “يوفوا” means they endeavor and gather the last part of an obligation and fulfill it.

30. *Tha'leka (afar-that-it/that)^x (is) and whoever [be] glorifies Allah's huroma'te (sacred rites/rituals by Sharey'ah's rules), then it^{x42} (is) khayron (choicer/superior/worthier) for him enda (by munificence of/by Rule of) his Lord; and uhellat (had been legitimized/sanctioned) for you^b the an'aa'me^w (cattle/sheep/goats/and camels)^w except what (is to be) recited on you;^b so let-avoid you^z the rejsa^x (filth/anathema)^x of the idols and let-avoid you^z say (of) the mendacity.* ذَٰلِكَ وَمَنْ يُعَظِّمْ حُرْمَتَ اللَّهِ فَهُوَ خَيْرٌ لَهُ عِنْدَ رَبِّهِ. وَأَحَلَّتْ لَكُمْ الْأَنْعَامَ إِلَّا مَا يُتْلَىٰ عَلَيْكُمْ فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ ﴿٣٠﴾
31. *Hunafa (rightly-incliners)⁴³ for Allah, other than mushbre-keena (be-they who partner deities with Allah/be-polytheists) by Him; and whoever [be] partners by Allah, then as that only [be] tumbled from the sky^w then snatch him the birds or nose-dives [by] him the wind^w in an abyss place.* حُنَفَاءَ لِلَّهِ غَيْرَ مُشْرِكِينَ بِهِ. وَمَنْ يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا خَرَّ مِنَ السَّمَاءِ فَتَخْطَفُهُ الطَّيْرُ أَوْ تَهْوِي بِهِ الرِّيحُ فِي مَكَانٍ سَحِيقٍ ﴿٣١﴾
32. *Tha'leka (afar-that-it/that)^x (is) and whoever [be] glorifies Allah's rites^w then verily it^w (is) of the hearts' taqwa (reverential guarding against Allah's displeasure).* ذَٰلِكَ وَمَنْ يُعَظِّمْ شَعَائِرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ ﴿٣٢﴾
33. *For you^b in it^w benefits to ajalen⁴⁴ (term-limit) musamma⁴⁵ (that which is designated and/or named); afterwards its^w place (is) to The House The Ancient.* لَكُمْ فِيهَا مَنَافِعُ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ مَحَلُّهَا إِلَى الْبَيْتِ الْقَدِيمِ ﴿٣٣﴾
34. *And for every an Ummaten^w (people/community)^w We made a rite/rite-place⁴⁶ to remember they^z Allah's name, on what [He] provided them of brute^w the an'aa'me^{w47} (cattle/sheep/goats/and camels),^w so yourⁿ elaho (deity) (is) elahon (deity) One; so for Him aslemo⁴⁸ (let-be Muslims you^r) and bashsher⁴⁹ (let-tell pleasant tidings [you^s]) the mukh-beteena⁵⁰ (quietly-submitters for their Lord).* وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنَسَكًا لِّتَذْكُرُوا اسْمَ اللَّهِ عَلَىٰ مَا رَزَقَهُمْ مِنْ بَهِيمَةٍ الْأَنْعَامِ فَالْهَكَمُ إِلَٰهًُّ وَحْدٌ فَلَهُ أَسْلِمُوا وَبَشِّرِ الْمُخْبِتِينَ ﴿٣٤﴾
35. *Who^r if (had been) mentioned Allah's name wa'jela⁵¹ (shuddered and awed) their hearts; and the ssa'bereena (people of patience), over what betided* الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَالصَّابِرِينَ عَلَىٰ مَا أَصَابَهُمُ

⁴² The locution “it” here stands for “هو” as “the matter”= (الشان) or “the glorification” = (التعظيم) all are inanimate masculine objects in Arabic. So the reference to either is a “it”.

⁴³ The word “حنفاء” in this Ayah is an adverbial construct. See إعراب القرآن، لمحمود صافي and الدر المنصور لـ احمد. The “rightly-inclined” they to the sound religion or faith of Ibraheem's (Abraham's); as he leaned away from his people's faith which was based on multiple idols' worships.

⁴⁴ The word “الاجل” means term-limit, see اللسان.

⁴⁵ The word “musamma” is masculine, singular, subjective noun, meaning: that which is designated and/or named.

⁴⁶ The word “منسكا” means (1) the rite-place and (2) the rite itself.

⁴⁷ Ibid, for the word “بهيمة.”

⁴⁸ The word “aslemo” = “be Muslims” means totally and humbly submit your entire entity and its fate to Allah.

⁴⁹ See the Lexicon attached to this Translation for bashshara/youbashsharo/mubasberon=بَشِّر\يُبَشِّر\مُبَشِّر.

⁵⁰ The word “المخبتين”=“mukhbeteen,” is a plural, masculine, subjective noun. The “الذين سكنوا و” “quieted submitters,” i.e. for their Lord. “نواضعوا” see البصائر.

⁵¹ The word “وجلّت” means “shuddered and awed” their hearts, see البصائر.

them, and the Prayer^w maintainers and of what *razaqna* (We provided) them they^z expend.

وَالْمُقِيمِي الصَّلَاةِ وَمِمَّا رَزَقْنَهُمْ يُنْفِقُونَ ﴿٢٥﴾

36. And the *budna*⁵² (fleshy-she-camels) We made it^w for you^b of Allah's rites, for you^b in it^w *khayron* (desirables-/worthiness/goodness); so let-mention you^z Allah's name over it^w *sawaffa* (standing on three/as one of the forelegs is tied); then *edha* (when/whereas) *wajabat* (fell-dead) (on) its^w sides⁵³ then let-eat you^z from it^w and *att'emo* (let-give to: ingest/feed you^z) the *qa'ne'a*⁵⁴ (he who asks favor and is satisfied with whatever is given) and the *mu'atarra* (he who comes your way seeking favor but without asking for it); like *tha'leka* (afar-that-it/that)^x We subjugated it^w for you,^b *la'allā* (craving currently unavailable deed that, perhaps) you^b thank you.^z

وَالْبَدَنَتِ جَعَلْنَاهَا لَكُم مِّن شَعِيرٍ ۚ إِنَّ اللَّهَ لَكُم فِيهَا خَيْرٌ فَأَذْكُرُوا اسْمَ اللَّهِ عَلَيْهَا صَوَافٍ فَإِذَا وَجَبَتْ جُنُوبَهَا فَكُلُوا مِنْهَا وَأَطْعِمُوا الْقَانِعَ وَالْمُعْتَرَّ كَذَلِكَ سَخَّرْنَاهَا لَكُم لَعَلَّكُمْ تَشْكُرُونَ ﴿٢٦﴾

37. Never reaches Allah its^w flesh and nor its^w blood; [and,] but reaches Him the *taqwa* (reverential guarding against Allah's displeasure) from you;^b like *tha'leka* (afar-that-it/that)^x [He] subjugated it^w for you^b to *tokabbero*⁵⁵ (to you^z say: "Allaho akbar") Allah on what *bada* ([He] divinely-guided) you;^b and *bashsher*⁵⁶ (let-tell [you^s] pleasant tidings) the benefactors.

لَنْ يَنَالَ اللَّهُ لُحُومُهَا وَلَا دِمَاؤُهَا وَلَكِنْ يَنَالُهُ التَّقْوَىٰ مِنكُمْ ۚ كَذَلِكَ سَخَّرَهَا لَكُمْ لِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَيْكُمْ وَيُبَشِّرَ الْمُحْسِنِينَ ﴿٢٧﴾

38. Verily Allah defends *a'n*⁵⁷ (on-behalf-of/regarding) whom^p believed they,^z verily Allah loves not every *khanwa'nen* (recurrent betrayer), *kafooren*⁵⁸ (iterative unbeliever/ingrate).

إِنَّ اللَّهَ يُدْفِعُ عَنِ الَّذِينَ ءَامَنُوا ۚ إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ خَوَّانٍ كَفُورٍ ﴿٢٨﴾

39. (Had been) permitted for whom^r (are being) mutually fought they^z because⁵⁹ that they^z (had been) wronged; and that Allah over their succor (is) surely Omnipotent.

أُوذِنَ لِلَّذِينَ يُقَاتَلُونَ بِأَنَّهُمْ ظُلِمُوا وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ ﴿٢٩﴾

⁵² The word "البدن" means "flesh she-camel." However, there are others who also include in the "البدن" the fleshy male camel and the fleshy cows. But the Prophet (SAWS) said that whoever went for Friday Prayer in the first hour as if he had given a "بدنة" and in the second hour as if he had given a "بقرة". So he distinguished between the two.

⁵³ The word "وجب"="مات فسقط" means died and fell. See اللسان.

⁵⁴ For the name "the qane'a"="القانع" and the name "the mua'tarr"="المعتر" there are so many contradictory commentaries as to their exact meanings. However, the sum an essence of it all, in term of what is most commonly accepted meanings are what is stated parenthetically above.

⁵⁵ The word "tokabbero"="تكبروا" means to say: "الله أكبر," meaning: Allah is bigger and more encompassing than anything else. That is why the call for the Prayer starts with: "الله أكبر," as there is no thing bigger than to immediately attend to the call and forthwith go to meet and worship Allah. And that means leave aside whatever is occupying you, unless it is a matter of life and death or of immense loss of some thing beyond reason if left unattended. الله أكبر = Allah antedates/precedes all/everything, is not same as Allah is great or more enormous.

⁵⁶ See the Lexicon attached to this Translation for bashashara/youbashsharo/mubasheron=بشّر\يُبشّر\مُبشّر.

⁵⁷ See the Lexicon attached to this Translation regarding the various meanings of the preposition عن.

⁵⁸ The word "كفور" is masculine noun, denying Allah's multiple favors, i.e. he is a multitudinous unbeliever/ingrate.

⁵⁹ The "ب" in "بأنهم" is "ب السببية," hence translated as "because." See إعراب القرآن لـ محمود صافي.

40. Who^r (*had been*) exited they^z from their homes^{w60} by other than a right, except that they^z say our Lord (*is*) Allah; and *lawla* (*had it not been for*) Allah's thrust (*of*) the mankind some (*of*) them by some, surely (*would have been*) demolished^w hermitages^w - /monasteries,^w churches,^w synagogues,^w and mosques^x being mentioned in it^w Allah's name multitudinously; and truly assuredly⁶¹ Allah succors whomever [*he*] succors Him; verily Allah (*is*) surely Omnipotent Mighty.

الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُم بِبَعْضٍ لَفُتِنَتِ صَوَامِعُ وَبِيْعٌ وَصُلُوكٌ وَمَسْجِدٌ يُذَكَّرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا وَلَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ ﴿٤٠﴾

41. Whom^r *en* (*if*) We established/empowered⁶² them in the Earth^w *aqamo*⁶³ (*they^z upped-to-fulfill the prescribed obligations of*) the Prayer^w and *aa'taw* (*they^z accorded and fulfilled the obligations of*) the Zakata^{w64} (*prescribed percentage of personal possessions*)^w and (*would have*) commanded they^z by the *ma'aroofe* (*popularly acceptable and not Sha-rey'ah disapproved maxim*) and restrained they^z *a'n* (*off*) the *munka're* (*rationaly/Sharey'ah unacceptable deed/say*); and for Allah (*is*) the matters' consequence.^w

الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ وَاللَّهُ عَاقِبَةُ الْأُمُورِ ﴿٤١﴾

42. And *en* (*if*) they^z deny you^g so *qad* (*already and affirmatively*) denied^{w65} before them Nooh's (Noah's)⁶⁶ people and Aad's⁶⁷ and Thamood's.⁶⁸

وَلَنْ يَكْذِبُوكَ فَقَدْ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَثَمُودٌ ﴿٤٢﴾

43. And Ebraheema's (Abraham's)⁶⁹ people and Looten's (Lot's)⁷⁰ people.

وَقَوْمُ إِبْرَاهِيمَ وَقَوْمُ لُوطٍ ﴿٤٣﴾

44. And Madyan's companions and (*had been*) denied Mosa (Moses); so I protracted for the unbelievers;

وَأَصْحَابُ مَدْيَنَ وَكَذَّبَ مُوسَى فَأَمَلَيْتُ لِلْكَافِرِينَ ثُمَّ أَخَذْتَهُمْ

⁶⁰ The word "deyar" = "ديار" is plural of "دار" which means: (1) home, (2) home country, (3) the personal tribe, (4) the region where a certain Law is dominant, (5) the world *versus* The Hereafter, (6) The Hereafter, (7) abode.

⁶¹ The "ل" in "الينصرون" is a juratory "القسم" "ل" = "ل" amounting to = "التأكيد", i.e. affirmation, expressed by "assuredly".

⁶² The word "مكَّن" in "مَكَّنَّا" means "found" or "established." It also means "enabled" or "empowered." Clearly, the English word "established" does not imply or connote the same as "مَكَّن" *per se*.

⁶³ The word "أقاموا" from قام = "stood/ upheld/ sustained/ maintained." But linguistically means:

"أدام، بمعنى أبقي أو استمر على دوام والدوام هو الحضور في زمان و مكان معين، معروف لدى الحاضر مسبقاً"

So, "أقاموا" means they: (1) *upped/ sustained*, in the sense of *continuedness* and *keep up* of all the prescribed obligations, as in this *Ayah* (S2: 3). Also "أقام" has another "*sharey'ah*" prescribed meaning of: (2) *called or upped to perform* the Prayer itself, as in the *Ayah*: "And when you^g were in them, then you^g upped for them (*the second call for*) the Prayer," (S4: 102). Note: Prayer and *how to be done* was established and revealed by Allah. Hence people do not establish Prayer they only maintain and perform it.

⁶⁴ See the *Lexicon* attached to this Translation for what exactly is the Zakah and its implications.

⁶⁵ The word "كذبت" = denied^w is in reference to the "people," which is جمع تكسير = broken plural in Arabic; so its reference most often *feminized*, as indicated by the "ت" in "كذبت."

⁶⁶ People of Noah are mentioned in (S7:64).

⁶⁷ People of Aad are mentioned in (S7:66).

⁶⁸ People of Thamood are mentioned in (S 7:76).

⁶⁹ People of Abraham are mentioned in (S21:55).

⁷⁰ People of Lot are mentioned in (S 7:82).

afterwards I took them; thus, how (*strong*) [was] [My] demur/reproof/spurning.⁷¹

كَيْفَ كَانَ نَكِيرِ ٥٤

45. So how many of a village^w We perished it^w while it^w (*is being*) *dha'lematon*^{w72} (*injustice-doer-she*^v) so it^w (*is*) *khaveyaton*^{w73} (*ruinously-empty and its walls had fallen*)^w over its^w *aoroshe* (*trellises/roofs*); and a well^w idled^w and a castle *masheed*⁷⁴ (*well built and notably high in construct castle pargeted, i.e. plastered, for adornment*).

فَكَانَ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا وَهِيَ ظَالِمَةٌ فِيهَا خَاوِيَةٌ عَلَى عُرُوشِهَا وَيَبْرِئُ مُعْتَصِلَةٍ وَقَصْرِ مَشِيدٍ ٥٥

46. Have then not treaded they^z in the land,^w then (*to*) be for them hearts cerebrate they^z by it;^w or ears they^z listen by it,^w so verily it^w (*is*) not *ta'ama* (*be-blind*)⁷⁵ the *abssa'ro* (*insights/discernments*) [and] but *ta'ama* the hearts that (*are*) in the chests.⁷⁶

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُونُ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ آذَانٌ يَسْمَعُونَ بِهَا فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَكِنْ تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ ٥٦

47. And *yasta'ajelo* (*they^z affirmably hasten*) you^g by the torment, and never unfulfills Allah His promise, and verily a day *enda* (*by Rule of*) your^t Lord (*is*) like a thousand [year] of what you^z count.

وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَنْ يُخْلِفَ اللَّهُ وَعْدَهُ. وَلَئِنْ يَوْمًا عِنْدَ رَبِّكَ كَأَلْفِ سَنَةٍ مِمَّا تَعُدُّونَ ٥٧

48. And how many of a village^w I protracted for it^w while it^w (*is*) *dha'lematon*^w (*injustice-doer-she*^v); afterwards I took it;^w and to Me (*is*) the destiny.

وَكَانَ مِنْ قَرْيَةٍ أَمْلَيْتُ لَهَا وَهِيَ ظَالِمَةٌ ثُمَّ أَخَذْتُهَا وَإِلَيَّ الْمَصِيرُ ٥٨

49. Let-say [*you*^s]: O, you the mankind, verily only I am for you^b *natheeron* (*recurrent warner*) manifester.

قُلْ يَأَيُّهَا النَّاسُ إِنَّمَا أَنَا لَكُمْ نَذِيرٌ مُبِينٌ ٥٩

50. So who^r believed they^z and worked they^z the righteous-works^w for them (*are*): a forgiveness^w and a *rez'qon*^x (*provision/victuals for sustenance*)^x *kareemon*⁷⁷ (*bounteous, ennobling and of multiple uses/effects*).

فَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ٦٠

51. And who^r endeavored⁷⁸ they^z in Our *Aya'te*^w

وَالَّذِينَ سَعَوْا فِي آيَاتِنَا مُعْجِرِينَ

⁷¹ The speaker's pronoun "ي" in "نكير", by Arabic (*linguistic*) Rule, is omitted, for "التخفيف" = "alleviation, lightening" or *Ayat's* end harmony (*rhyme*). See إعراب القرآن، لمحمود صافي

⁷² The word "ظالم" = "ظالم" = "the injustice-doer," as "الظالم" = "injustice."

⁷³ The word "خاوية" by definition means *empty and in ruin*. See الهادي and اللسان.

⁷⁴ The word "masheed" = "مشيد" means (1) *well built and notably high in construct castle* or (2) a castle *pargeted* (plastered) for adornment. See اللسان.

⁷⁵ The word "تعصى" is an *intransitive* verb and the English word "blind" is *transitive*. So the word *be* is place preceding "blind" to render the desired effect, because the concept of "blind" is *what is used in the text*.

⁷⁶ So the real "blindness" is the *blindness of the hearts in the chest*. What an interesting futuristic discovery to be.

⁷⁷ The word "kareem" = "كريم" is a *subjective, singular, masculine noun*. It has no exact English equivalent, as explained in length in footnote 28 of the Introduction. Summarily: *bounteous, ennobling and of multiple uses/effects*.

⁷⁸ The word "سعى" has several meanings, depending on the context: (1) "بمعنى عدا دون الشد" i.e. *strode* = walking with long steps, especially in a hasty or vigorous way; (2) "بمعنى مشى أو مضى" i.e. *treaded* = walk on, over, or along; (3) "عمل باجتهاد" = *endeavored*, i.e. *he made conscientious or concerted effort toward an end*, as in this context; (4) "بمعنى قصد" intentionally treaded. When "سعى" in the sense of "striding" it is made transitive by "إلى" and when it is in the sense of "work" then it is made transitive by "الام". See اللسان، والصائر.

(*Qur'anic statements*) (as) mutual bafflers; those (*are*) the *Jaheeme's*⁷⁹ (*intensely-blazing Fire*^w) companions.

أُولَئِكَ أَصْحَابُ الْجَحِيمِ ﴿٥١﴾

52. And not sent We of before you^g of a messenger and nor a prophet, except if [*he*] longed threw-/cast the Satan in his longing;^w then abrogates Allah what throws the Satan; afterwards Allah *youb'kemo* (*sanctions and not subsequently abrogates*) His *Aya'te*^w (*Qur'anic statements*); and Allah (*is*) Omniscient *Hakeemon*⁸⁰ (*infinite bekma*⁸¹ Possessor).

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيٍّ إِلَّا إِذَا تَمَنَّى أَلْقَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ فَيَنْسَخُ اللَّهُ مَا يُلْقِي الشَّيْطَانُ ثُمَّ يُحْكِمُ اللَّهُ آيَاتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٢﴾

53. To make [*He*] what throws/casts the Satan an essay^w for whom^r in their hearts (*is an*) illness⁸² and their hearts (*are*) indurate;^{w83} and verily the *dha'lemeena*⁸⁴ (*injustice-doers*) surely (*are*) in a far conflict.

لِيَجْعَلَ مَا يُلْقِي الشَّيْطَانُ فِتْنَةً لِلَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَالْقَاسِيَةِ قُلُوبُهُمْ وَإِنَّ الظَّالِمِينَ لَفِي شِقَاقٍ بَعِيدٍ ﴿٥٣﴾

54. And to know who^r *oto* (*had been accorded they*^r) the knowledge verily it^x (*is*) the right from your^t Lord; so they^z believe by it;^x so *tokhbeto*⁸⁵ (*quietly-submit*) for it^x their hearts and that Allah (*is*) surely divine-guider (*of*) whom^r believed they^z to the *Sseratten* (*road/way*) straight.

وَلِيَعْلَمَ الَّذِينَ أُوتُوا الْعِلْمَ أَنَّهُ الْحَقُّ مِنْ رَبِّكَ فَيُؤْمِنُوا بِهِ فَتُخْبِتَ لَهُ قُلُوبُهُمْ وَإِنَّ اللَّهَ لَهَادِ الَّذِينَ ءَامَنُوا إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٥٤﴾

55. And cease not who^r unbelieved they^z in a dubitancy^{w86} of it^{x87} until *ta'atee*^w (*descends/comes upon*)^w them The Hour^w suddenly^w/surprisingly^w or *ya'ateya* (*comes to*) them a sterile/barren day's torment.

وَلَا يَزَالُ الَّذِينَ كَفَرُوا فِي مِرْيَةٍ مِنْهُ حَتَّى تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً أَوْ يَأْتِيَهُمْ عَذَابٌ يَوْمٍ عَقِيمٍ ﴿٥٥﴾

56. The Kingship/Proprietorship then-day (*is*) for Allah; [*He*] rules among them; so who^r believed they^z and worked the righteous-works^w they^z (*are*) in paradises^w-/gardens^w (*of*) the *naeeme* (*permanent mental and physical delights in the highest chambers of Paradise*).

الْمَلَائِكَةُ يَوْمَئِذٍ لِلَّهِ يَحْكُمُ بَيْنَهُمْ فَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فِي جَنَّاتٍ النَّعِيمِ ﴿٥٦﴾

⁷⁹ The word "الجحيم" is proper noun, but it means *intensely blazing fire*. See *الراغب*.

⁸⁰ See the *Lexicon* attached to this *Translation* for an exposition on the words "الحكيم" and "حكيم."

⁸¹ See the *Lexicon* attached to this *Translation* for "bekma."

⁸² The word "illness" disease of body or mind. That is in his "heart" a defect or a swerving to the wrong, or suffering from *deficiency of good religious commitment* to adhere to the right or do the right thing.

⁸³ The word "قلوب" = "hearts" is a "جمع تكسير" = "broken plural." And the word "قاسية، أو قسية، كما قال البعض،" and "قاسية" is an *objective noun* referring to the "hearts," so it must be feminized as a "broken plural." Hence: "hard" as above stated.

⁸⁴ The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice." See the *Lexicon* attached to this *Translation*.

⁸⁵ The word "خبت" in "تخبت" meaning: *quiet and submit*. As the "الذين سكنوا و تواضعوا" see "المخبتين" = "الذين سكنوا و تواضعوا" Hence, "تخبت" means: *quiet and submit* [it], i.e. for their Lord.

⁸⁶ The word "مرية" strictly linguistically speaking, is "الشك و الجدل." See *التاج* و *الهادي* و *اللسان*. Although some scholars, say it is "التردد في الشيء" which is the *result* of the "مرية" and not the "مرية" itself.

⁸⁷ The pronoun "هـ" in "منه" refers to *The Qur'an*, a *masculine gender* in Arabic, so its reference is "it".

57. And who^r unbelieved they,^z and denied they^z by Our *Aya'te*^w (*Qur'anic statements*) then those for them (*is*) a humiliative torment. وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا فَأُولَٰئِكَ لَهُمْ عَذَابٌ مُّهِينٌ ﴿٥٧﴾
58. And who^r they^z emigrated in Allah's path, afterwards (*had been*) killed they^z or died they^z surely assuredly⁸⁸ Allah *yarẓoqa* (*gives victuals for sustenance*) them a *reẓ'qan*^x (*victuals for sustenance*)^x *hasanan* (*ultimate meritorious deed*); and verily Allah surely He (*is*) *khayro* (*choicer/superior/worthier*) (*of*) the *ra'ẓeqeena* (*givers of provision/victuals for sustenance*). وَالَّذِينَ هَاجَرُوا فِي سَبِيلِ اللَّهِ ثُمَّ قُتِلُوا أَوْ مَاتُوا لَبِزْزَفْنَهُمْ اللَّهُ رِزْقًا حَسَنًا وَإِنَّ اللَّهَ لَهُ خَيْرُ الرَّزُقِينَ ﴿٥٨﴾
59. Surely assuredly [*He*] admits them admittance they^z delight it;^{x89} and verily Allah (*is*) surely Omniscient Forbearer. لَيَدْخُلَنَّهُمْ مَدْخَلًا يُرْضَوْنَهُ وَإِنَّ اللَّهَ لَعَلِيمٌ حَلِيمٌ ﴿٥٩﴾
60. *Tha'leka* (*afar-that-it/that*)^x (*is*) and who^p [*he*] retaliated by like what [*he*] (*had been*) retaliated by it^{x90} afterwards *bugheya* (*had been excessively transgressed*) on [*him*] surely assuredly Allah succors him; verily Allah (*is*) surely *Afowwon* (*multitudinous Pardoner*), *Ghafooron* (*iterative Forgive*). ذَٰلِكَ وَمَنْ عَاقَبَ بِمِثْلِ مَا عُوِّبَ بِهِ ثُمَّ بُغِيَ عَلَيْهِ لَيَنْصُرْهُ اللَّهُ إِنَّ اللَّهَ لَعَفُوٌ غَفُورٌ ﴿٦٠﴾
61. *Tha'leka* (*afar-that-it/that*)^x (*is*) because surely Allah transpierces the night in the *naha're* (*between sunrise and sunset*) and [*He*] transpierces the *naha're* in the night; and that Allah (*is*) *Sameeon*⁹¹ (*Acute-Hearer/Enabler of others to hear/favorable Answerer to prayer*), *Basseeron* (*keenly: Seer/Omniscient*). ذَٰلِكَ يَأْتِ اللَّهُ يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ وَإِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴿٦١﴾
62. *Tha'leka* (*afar-that-it/that*)^x (*is*) because surely Allah, He (*is*) The Right; and verily what they^z invoke of lesser than/without Him it^x (*is*) the falsehood^x; and verily Allah, He (*is*) The *Aa'leyo* (*High beyond description*), The *Ka'beero*^x (*Big beyond comparison/comprehension, Predates all things*). ذَٰلِكَ يَأْتِ اللَّهُ هُوَ الْحَقُّ وَأَاتَىٰ مَا يَدْعُونَ مِنْ دُونِهِ هُوَ الْبَاطِلُ وَأَاتَىٰ اللَّهُ هُوَ الْعَلِيُّ الْكَبِيرُ ﴿٦٢﴾
63. Have not seen [*you*]^s that Allah descended from the sky^w water^x so becomes the land^w *mukhdbarratan*⁹² (*she-looking/turning green*); verily Allah (*is*) *Lateefon*⁹³ أَلَمْ تَرَ أَنزَلَ اللَّهُ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَتُصْبِحُ الْأَرْضُ

⁸⁸ The "ل" in "اليرزقن" and in "اليدخلن" and in "الينصرن" in the following *Ayat* (# 59 & 60) is a *juratory* "ل" = "ل" *القسم* amounting to = "التأكيد", i.e. *affirmation*, expressed in all cases by "assuredly".

⁸⁹ The pronoun "هـ" in "يرضونه" refers to "مدخلًا" a *masculine* gender, so its reference must be *masculine*, so it ^x.

⁹⁰ Ibid, except here for "عقاب", a *masculine* gender too.

⁹¹ The word "Sameeon" here is to *emphasize* His dual capacity for hearing, i.e. *He hears and enable others to hear*.

⁹² The word "mukhdbarratan" meaning *she-looking/turning green*, as the *land* is a *feminine*, so is its reference.

⁹³ The word "لطيف" = "رفيق" in *concrete* (material) terms it means: *fine*; and in *abstract* terms, it means: *subtle* or *gentle* or both. See البصائر. Additionally, when the word: "لطيف" is ascribed to Allah it becomes one of Allah's most beautiful *attributive* characteristics, which denotes *protection* in addition to *fineness*, *subtlety*, and *gentleness*. =

(fine/ subtle/ gentle/ protector) Proficient.

مُخَصَّرَةً إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ ﴿١٢﴾

64. For Him what (are) in the Heavens^w and [what] (are) in the Earth;^w and that Allah surely He (is) The Rich The Hameedo⁹⁴ (multitudinously praised, multitudinous praiser He Himself).

لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَإِنَّ اللَّهَ لَهُوَ الْغَفُورُ الْحَكِيمُ ﴿١٣﴾

65. Have not seen [you^s] that Allah subjugated for you^b what (are) in the Earth;^w and the folka^x (ship-/ships)^x run in the sea by His command; and [He] holds the sky^w not (to) fall^w over the Earth^w except by His leave; verily Allah by the mankind (is) surely Ra'oofon⁹⁵ (iteratively Forbearer/ Clement) surely Raheemon (iterative mercy Giver).

أَلَمْ تَرَ أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَا فِي الْأَرْضِ وَالْفُلْكَ تَجْرِي فِي الْبَحْرِ بِأَمْرِهِ وَيُمْسِكُ السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ إِنَّ اللَّهَ بِالنَّاسِ لَرءُوفٌ رَحِيمٌ ﴿١٤﴾

66. And He Who quickened you;^b afterwards [He] deadens⁹⁶ you;^b afterwards [He] quickens you;^b verily the mankind (is) surely kafooron (iteratively unbeliever/ ingrate).⁹⁷

وَهُوَ الَّذِي أَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ إِنَّ الْإِنْسَانَ لَكَفُورٌ ﴿١٥﴾

67. For every an Ummaten^w (community/ nation)^w We made a mansakan (rite-place) they (are) na'sekobo⁹⁸ (its^x votaries); so let-not assuredly mutually altercate you^g in the matter [they^x]; and let-invite [you^s] to your^l Lord; verily you^g surely (are) on a huda (divine-guidance) straight.

لِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا هُمْ نَاسِكُوهُ فَلَا يُنْزِعْكَ فِي الْأَمْرِ وَادْعُ إِلَى رَبِّكَ إِنَّكَ لَعَلَى هُدًى مُسْتَقِيمٍ ﴿١٦﴾

68. And en (if) they^z disputed you^g then let-say [you^s]: Allah (is) knowinger by what you^z work.

وَإِنْ جَادَلُوكَ فَقُلِ اللَّهُ أَعْلَمُ بِمَا تَعْمَلُونَ ﴿١٧﴾

69. Allah rules among you^b The Qeyamatey's^w (Judgment's) Day in what you^c were in it^x differing you.^z

اللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَمَةِ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿١٨﴾

70. Have not known [you^s] that Allah knows what (are) in the Heaven^w and the Earth;^w verily tha'leka (afar-that-it/ that)^x (is) in a book; verily tha'leka (is) on Allah easy.

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ وَالْأَرْضِ إِنَّ ذَلِكَ فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿١٩﴾

71. And worship they^z of lesser than/without Allah what not younaazzel ([He] iteratively descend) by it^x an

وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَمْ يَنْزِلْ

= I know of no English word which simultaneously denotes: fineness, subtlety, gentleness and protection. Hence, the only available resort is transliteration and parenthetical explanation.

⁹⁴ The word "Hameed" = "حميد" linguistically means: (1) multitudinously praised and (2) multitudinous praiser.

⁹⁵ The word "رؤوف" of "الرافة" which is more intensive than "الرحمة" as "الرحمة" = "mercy," which is kindness imparting delight to its recipient; while "الرافة" is in addition to "الرحمة" it involves protecting against any possible undesirable happening to the recipient, i.e. clemency. Hence, "الرافة" is a protective-mercy = clemency. And "رؤوف" is multitudinous protective mercy Doer or multitudinously clement. See اللتاج.

⁹⁶ The word "أمات" in "يُمِيتُكُمْ" is the transitive verb to deprive of life. See Merriam Webster's Unabridged Dictionary.

⁹⁷ The word "كفور" is masculine noun, denying Allah's multiple favors, i.e. he is a multitudinous unbeliever/ ingrate.

⁹⁸ That is "devotees to it or binders by its precepts."

authority, and not for them by it^x a knowledge; and not for the *dha'lemeena*⁹⁹ (injustice-doers) of *na'sseren* (iterative succorer).

بِهِ سُلْطَنًا وَمَا لَيْسَ لَهُمْ بِهِ عِلْمٌ
وَمَا لِلظَّالِمِينَ مِنْ نَصِيرٍ ﴿٧١﴾

72. And if (being/to be) recited on them Our *Aya'te*^w (*Qur'anic statements*) evidents^w [you^s] know in the faces (of) whom^r unbelieved they^z the *munka're* (rationally/*Sharey'ah unacceptable deed/say*); almost they^z assault by whom^p recite they^z on them Our *Aya'te*,^w let-say [you^s]: do then *ona'bbe'o* ([I] inform by piece-of-significant-and-availing-news) you^b by eviler/evilest than *tha'lekum* (collective-afar-that)^x The Fire^w promised it^w Allah whom^p they^z unbelieved; and wretched (is) the destiny.

وَإِذَا نُتِلَّى عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ
تَعْرِفُ فِي وُجُوهِ الَّذِينَ كَفَرُوا
الْمُنْكَرَ بِكَادُوبٍ يَسْطُورُ
بِالَّذِينَ يَتْلُونَ عَلَيْهِمْ آيَاتِنَا
قُلْ أَفَأَنْتُمْ بَشَرٌ مِنْ ذَلِكُمْ النَّارِ
وَعَدَهَا اللَّهُ الَّذِينَ كَفَرُوا وَمَنْ
الْمَصِيرُ ﴿٧٢﴾

73. O, you the mankind, (had been) struck a parable-/example, so *ista'me'ao* (let-affirmably listen you^r) for it;^x verily whom^r you^z invoke of lesser than/without Allah never create they^z flies and even *en* (if) they^z gathered for it;^x and if filch them the flies a thing they^z cannot rescue it^x from it^x weakened the seeker and the *mattloo'be*¹⁰⁰ (that which is being sought after).

يَتَأْتِيهَا النَّاسُ ضُرْبٌ مَثَلٌ فَاسْتَعِزُّوا
لَهُ إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ
اللَّهِ لَنْ يَخْلُقُوا ذُبَابًا وَلَوْ اجْتَمَعُوا لَهُ
وَإِنْ يَسْلُبْهُمُ الذُّبَابُ شَيْئًا لَا
يَسْتَفِيدُوهُ مِنْهُ ضَعُفَ الطَّالِبُ
وَالْمَطْلُوبُ ﴿٧٣﴾

74. And not appraised they^z Allah His right appraisalment; verily Allah surely (is) Omnipotent, Mighty.

مَا فَكَّرُوا اللَّهَ حَقَّ قَدْرِهِ إِنَّ اللَّهَ
لَقَوِيٌّ عَزِيزٌ ﴿٧٤﴾

75. Allah *yasstafey*¹⁰¹ ([He] superlatively and exclusively selects) of the angels, messengers and of the mankind; verily Allah (is) *Sameeon* (Acute-Hearer/Enabler of others to hear-/favorable Answerer to prayer), *Basseeron* (keenly: Seer-/Omniscient).

اللَّهُ يَصْطَفِي مِنَ الْمَلَائِكَةِ
رُسُلًا وَمِنَ النَّاسِ إِنَّ اللَّهَ
سَمِيعٌ بَصِيرٌ ﴿٧٥﴾

76. Knows [He] what (is) between their hands^w and what (is) behind them; and to Allah (are to be) returned the matters.

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ
وَالِلَّهِ تُرْجَعُ الْأُمُورُ ﴿٧٦﴾

77. O you who^r believed they^z: *erka'o* (let-you^r markedly bow i.e. head stooping, chest paralleling the ground and both palms leaning on the knees), and let-kowtow

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا
ارْكَعُوا وَاسْجُدُوا وَعْبُدُوا

⁹⁹ The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice." See the *Lexicon* attached to this Translation.

¹⁰⁰ The word "mattloob" = "المطلوب" is an objective singular masculine noun.

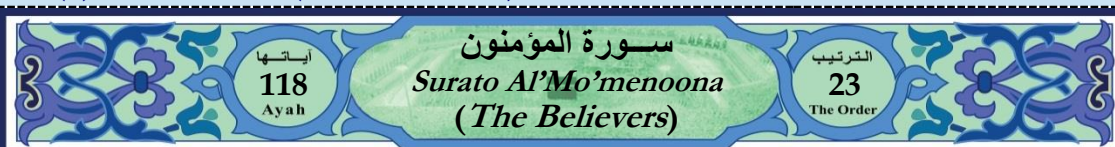
¹⁰¹ See the *Lexicon* to this Translation for elaboration and some specific examples. The word "اصطفى" means: selected the best from among other similars. The word is a transitive verb by (a) itself or (b) with the prepositional letter "على." In the case of (a) it could include more than a single element. In the case of (a) "الاصطفاء" is for superlative selection (i.e. taken the best of the bests) for: a mission, preference, or bestowment of a privilege over the entity subject of "الإصطفاء." In the case of (b) the subject of "إصطفاء" is exclusive, either because of the make-up or one or more characteristics for such exclusivity.

you,^z and let-worship you^z yourⁿ Lord, and let-do you^z the *khayra*¹⁰² (desirable/worship/goodness), la'allā (craving currently unavailable deed that/perhaps) you^b prosper you.^z

رَبِّكُمْ وَأَفْعَلُوا الْخَيْرَ لَعَلَّكُمْ
تُفْلِحُونَ ﴿٧٨﴾

78. And *jahido*¹⁰³ (let-earnestly exert you^z your utmost mental, physical and possessional efforts fighting/striving) in Allah His right *Jehad* (earnest exertion of utmost mental, physical and possessional efforts fighting/striving); He *ejtaba* (directly and favorably selected) you^b and not made [He] on you^b in the religion of a *harajen*¹⁰⁴ (constraint/sin); yourⁿ father *Ebrabeema's* (Abraham's) sect^w/faith^w he named you^b the Muslims of before,¹⁰⁵ and in this^x to be the messenger a witnesser/testifier on you;^b and be you^z witnessers/testifiers on the mankind; so *aqemo*¹⁰⁶ (let-you^z up-to-fulfill the prescribed obligations of) the Prayer^w *aa'to*^x (let-you^z accord and fulfill the obligations of) the *Zakata*^{w107} (prescribed percentage of personal possessions);^w and *ea'tassemo* (let-safeguard-/adhere you^z) by Allah; He (is) yourⁿ *Mawla* (Guardian); so *ne'ama* (most excellent) (is) The *Mawla* and *ne'ama* (is) The *Na'ssero* (iterative Succorer).

وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ
هُوَ أَجْتَبَكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي
الْدِينِ مِنْ حَرَجٍ مِلَّةَ أَبِيكُمْ إِبْرَاهِيمَ
هُوَ سَمَنَكُمْ الْمُسْلِمِينَ مِنْ قَبْلُ
وَفِي هَذَا لِيَكُونَ الرَّسُولُ شَهِيدًا
عَلَيْكُمْ وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ
فَأَقِمْوُا الصَّلَاةَ وَآتُوا الزَّكَاةَ
وَاعْتَصِمُوا بِاللَّهِ هُوَ مَوْلَاكُمْ فَنِعْمَ
الْمَوْلَى وَنِعْمَ النَّصِيرُ ﴿٧٩﴾



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (The iterative Mercy Giver)

1. *Qad* (verily and affirmatively) prospered the believers.

قَدْ أَفْلَحَ الْمُؤْمِنُونَ ﴿٨٠﴾

¹⁰² The word “خير” = “*khayron*,” and grammatically inflected “*khayren*” or “*kharan*” all mean that which is desirable, of worthiness or goodness. Clearly charity, prayer, or any meritorious deed is surely “خير.”

¹⁰³ The word “*Jahado*” = “جاهدوا,” = you earnestly exert your utmost mental, physical, and possessional efforts fighting/striving in Allah's cause. However, the word “جاهد” is root word for “*Jehad*,” which has several meanings: (1) stood fast to submit him/her self to Allah's criteria of prescription and proscriptions, i.e. according to the *Sharay'ah Law*; (2) fought in the cause of Allah; (3) fought to defend the personal honor, property, relatives, home, or fellow Muslim.

¹⁰⁴ The word “حرج” = “اضيق الضيق,” see “اللسان,” e.g.: if you were to get two identical sheets of papers and put them congruently against one another the space between them is called “حرج,” that is there is practically nothing narrower than that space between the two sheets of paper. Also, “حرج” could mean “sin.”

¹⁰⁵ That is in former Sacred Writs.

¹⁰⁶ The word “اقموا” is rooted in “اقام” = uphold/sustain/maintain.

¹⁰⁷ See the *Lexicon* attached to this Translation for what are exactly the *Zakah* and its implications. +

2. Who^r they (are) in their Prayer^w *khashe'oon*¹ (they who: totally subdued their body, sight and sound/solemnly bow in the Prayer). وَالَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ﴿٢﴾
3. And who^r they (are) a'n (regarding) the frivolity (are) shunners. وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ ﴿٣﴾
4. And who^r they for the Zakatey^{w2} (prescribed percentage of personal possessions)^w (are) doers. وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ ﴿٤﴾
5. And who^r they for their foro'je (orifices/private-parts) (are) keepers-up.³ وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ ﴿٥﴾
6. Except on their spouses⁴ (husbands/wives) or what possessed their ayma'ne (right-hands), then verily they (are) other than malooomeena⁵ (they who are blameful). إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ﴿٦﴾
7. So whoever ebtagha⁶ ([he] earnestly-quested) beyond tha'leka (afar-that-it/that)^x then those they (are) the aggressors. فَمَنِ ابْتَغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ ﴿٧﴾
8. And who^r they (are) for their amanat'e^w (entrustment-/pledges/duties)^w and covenant (are) ra'aona (shepherds-/custodians/fulfillers they^z). وَالَّذِينَ هُمْ لِأَمْتِنَتِهِمْ وَعَهْدِهِمْ رَاعُونَ ﴿٨﴾
9. And who^r they over their Prayers^w (are) they^z keep-up.⁷ وَالَّذِينَ هُمْ عَلَىٰ صَلَوَاتِهِمْ يُحَافِظُونَ ﴿٩﴾
10. Those, they (are) the inheritors. أُولَٰئِكَ هُمُ الْوَارِثُونَ ﴿١٠﴾
11. Who^r inherit they^z the Ferdamsa^w (highest part of Paradise)^w they (are) in it^w immortals. الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ ﴿١١﴾
12. And laqad (verily, already and affirmatively) We created the mankind from an essence^w of mud. وَلَقَدْ خَلَقْنَا الْإِنسَانَ مِنْ سُلَالَةٍ مِّن طِينٍ ﴿١٢﴾
13. Afterwards We made him nuttfatan⁸ (sperm-drop)^w in qararen (sink-abode) makeenen⁹ (firmly stable). ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي فَرْاقٍ مَّكِينٍ ﴿١٣﴾

¹ The word "خاشعون" = *khashe'oon*, is plural, masculine, subjective noun, with no English equivalent available for it *per se*. The word "خشوع" in "خاشعون" = *khashe'oon* involves more than just "humbleness" or "submission" as that suggests bodily or attitudinal behavior. However, "خشوع" denotes submission or subduing of sight and sound as well. So "الخاشعون" are those who had totally subdued their body, sight and sound. Also some time "الخاشعون" = they who bow in the Prayer. See البصائر and اللسان.

² See the Lexicon attached to this Translation for what exactly is the Zakah and its implications.

³ The word "حافظون" is rooted in "حفظ" which is to "kept-up" not just "kept, or maintained," or even "guarded." Merriam Webster's Dictionary puts "keep up" as: "to stay even (as in acts of strength, endurance, or speed) *although he was small he could keep up with the larger boys in sports*." (Emphasis is added).

⁴ The words "زوج" or its plural "أزواج" = "husband" or "wife" and "husbands" and "wives" respectively.

⁵ The word "malooomeen" = "ملومين" is a masculine plural objective noun.

⁶ The word "ابتغى" = "طلب حثيثاً" meaning: earnestly quested.

⁷ See footnote 3 above only for يحافظون.

⁸ The word "نطفة" in the text has at least two distinct meanings: (1) a drop of pure or clear water, (2) drop of semen. Clearly, and Allah knows best, here "نطفة" is the male semen.

⁹ The word "مكين" = "على وزن فعيل", hence affirming the intensity of its status or activity, so for lack of =

14. Afterwards We created the *nutfata*¹⁰ (sperm-drop)^w *alafa'tan*¹¹ (adherent-suspender/ blood-clot);^w then We created the *alagata* (= *alafa'tan*) *mudhghatan* (flesh-morsel);^w then We created the *mudhghata* (blood-clot)^w bones; then We clothed the bones a flesh; afterwards We established/fashioned him another creation; so *tabaraka*¹² (Allah is exclusively, firmly, iteratively and immensely elevated) Allah, *ahsa'no*¹³ (perfecter and beautifuler) (of) the creators. ﴿١٤﴾
15. Afterwards verily you^b after *tha'leka* (afar-that-it/that)^x surely you^z (are) *mayye'toona* (eventually dying). ﴿١٥﴾
16. Afterwards verily you^b The *Qeyamater's*^w (Judgment's) Day^x (are to be) resurrected.¹⁴ ﴿١٦﴾
17. And *laqad* (verily, already and affirmatively) We created above you^b seven *ttara'eqaa*¹⁵ (stretches^w/heavens^w) and We were not, *a'n* (regarding) the creation, neglectors. ﴿١٧﴾
18. And We descended from the sky^w water^x by *qa'da'ren* (measure); then We settled it^x in the Earth;^w and verily We (are) on an undoing [by] it^{x16} surely (are) *Qadiroona*¹⁷ (We-Who are capable of: giving/doing/enforcing-/influencing). ﴿١٨﴾
19. Then We established for you^b by it^x gardens^w of date-palms^w and grapes¹⁸ for you^b in it^w many^w fruits^w and from it^w you^z eat. ﴿١٩﴾
20. And a tree^w springs out from *Ttoo're* (Mount) *Sinai*, sprouts^w by the oil and a *sebghen*¹⁹ (the appetizing ﴿٢٠﴾

= a corresponding word "firmly" is used to accentuate the stability of this abode or lodging, i.e. the womb.

¹⁰ See footnote 8 above regarding *sperm-drop*.

¹¹ The word "علقة" = "adherent-suspender;" = that which adheres as suspender or "clot" in both Arabic and English "علقة" or "adherent-suspender/ clot" could be of any thing. But in this case of "bloody nature" perhaps it is "the mass of the zygote" (the union of the sperm and an ovum before its cleavage).

¹² See the Lexicon attached to this Translation for this important word "تبارك." In summary: *Tabaraka* (Allah is exclusively, firmly, iteratively and immensely elevated).

¹³ There is no English word for *أحسن* = *ahsane*. Both words *perfecter* and *beautifuler* are in their adjective sense.

¹⁴ The word "بعث" in "تبعثون" carries several meanings, among them: sent, arouse, resurrected, and prompted.

¹⁵ The word "طرائق" in the text has several meanings: (1) ways, (2), stretches (Heavens) (3) conditions, (4) conducts, (5) denomination of faith. But, Qur'anic commentators say, in this context, stretches "Heavens" is most likely. See القرطبي.

¹⁶ Here the word "by" means of. See مغني اللبيب، لابن هشام.

¹⁷ The word "قادرين" is masculine, plural, subjective noun, meaning: (1) Causers of Fate, (2) We-Who are capable of: giving, doing, enforcing, or influencing.

¹⁸ Invariably throughout The Qur'an when the reference is made to the "النخل و الأعناب" the mention of the date-palm is openly stated but with respect to the grapevine, known in Arabic as "الكرم," never ever the mention of the "grapevine per se" is stated; but the reference is made only to the fruit itself, i.e. the grapes." In this respect, there is a true Hadeeth in al-Bukharey and Muslim, which directs the believers not to refer to "شجرة العنب" known as "الكرم," because surely the "الكرم" is the Muslim. And in another narration: verily only that "الكرم" is the heart of the believer. See نزهة المتقين؛ شرح رياض الصالحين. See the attached list of References.

¹⁹ The word "sebghen" = "صبغ" has no English equivalent. It means: "آدم," i.e. that which is mixed with the =

pigments which make food more palatable) for the eaters.

21. And verily for you^b in the *an'aame*^w (cattle/camel/sheep-goat)^w surely (is) an *ebratan*^w (an instructive-example/parable);^w We avail (for) you^b (to) drink²⁰ of what (is) in its^w bellies^x and for you^b in it^w many benefits and from it^w you^z eat.

تَبَتْ بِالذَّهْنِ وَصَبِغَ لَلْأَكْلَيْنِ ۝
وَلَكُمْ فِي الْأَنْعَامِ لَعِبْرَةٌ لِّتُفَكِّرُمْ
مِمَّا فِي بُطُونِهَا وَلَكُمْ فِيهَا مَنفَعٌ
كَثِيرٌ وَمِمَّا تَأْكُلُونَ ۝

22. And on it^w and on the *folke*^x (ship/ships)^x you^z (are being/to be) carried.

وَعَلَيْهَا وَعَلَى الْفُلْكِ تُحْمَلُونَ ۝

23. And *laqad* (verily, already and affirmatively) We sent Noohan (Noah) to his people; then said [he]: O, my people let-worship you^z Allah, not for you^b of an *elaben* (a deity) other than Him; do then not *tattaqoona* (you reverentially guard not to displease Allah).

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ
يَقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنِّ إِلَهِ
غَيْرِهِ أَفَلَا تَتَّقُونَ ۝

24. Then said the chiefs, who^r unbelieved they^z of his people: not this except a human like you,^b [he] wants to *yatafadhdhala*²¹ (have favor: superiority/munificence) over you;^b and had Allah willed surely [He] (would have) descended angels; we heard not by this in our fathers, the [firsts] (ancients).

فَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِن قَوْمِهِ مَا هَذَا
إِلَّا بَشَرٌ مِّثْلُكُمْ يُرِيدُ أَن يَفْضَلَ
عَلَيْكُمْ وَلَوْ شَاءَ اللَّهُ لَأَنزَلَ مَلَائِكَةً
مَّا سَمِعْنَا بِهَذَا فِي آبَائِنَا الْأَوَّلِينَ ۝

25. *En* (not) he except a man by him a *jennaton* (insanity-stroke of Jinn);^w so *tarabbasso* (let look out/await you^z) by him until a while.

إِنَّ هُوَ إِلَّا رَجُلٌ بِهِ جِنَّةٌ فُتَرَبِّصُوا
بِهِ حَتَّىٰ حِينٍ ۝

26. Said [he]: O, my Lord, let-succor me [You^r] by what they^z denied [me].²²

قَالَ رَبِّ أَنْصُرْنِي بِمَا كَذَّبُونَ ۝

27. Then We revealed²³ to him that *issna'a*²⁴ (let-carefully craft [you^s]) the *folka*^w (ship)^w by Our Eyes and Our revelation; then if Our command came and *fa'ra* (gushed forth) the *tannoro* (kiln/land surface/day-break), then let-insert²⁵ [you^s] in it^w of each pair²⁶ two and

فَأَوْحَيْنَا إِلَيْهِ أَن اصْنَعْ الْفُلَكَ
بِأَعْيُنِنَا وَوَحِّينَا فَإِذَا جَاءَ أَمْرُنَا
وَفَارَ التَّشْوُرُ فَاكْسُرْ فَوَالِقَ فِيهَا مِن
كُلِّ زَوْجَيْنِ اثْنَيْنِ وَأَهْلَكَ إِلَّا

= food (e.g. vinegar, oil, pickles, meat etc) to make it savory, so appetizing it can be swallowed well or eaten deliciously.

²⁰ The word “تَسْفِيكُم” rooted in “أسقى” and not “سقى.” And “أسقى” means availed (liquid) for drinking. See الراغب.

²¹ The word “yatafadhdhala”= “يَتَفَضَّلُ” has at least two distinct meanings may be relevant here, and Allah knows best. (1) Appears to be ever trying to overtop/be superior, or (2) appears to be ever being beneficent.

²² The letter “ن” in “كَذَّبُونَ,” by Arabic (linguistic) Rule, is called “نون الوقاية او العمداء، حيث لا يستغنى عنها” which precedes the speaker's pronoun “ي.” The speaker's pronoun “ي” in “كَذَّبُونَ” is omitted, for “التخفيف” = “alleviation, lightening” or Ayat's end harmony (rhyme). See اعراب القرآن، لمحمود صافي

²³ The word “أوحى” denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded). And “الوحي” is fire or king. See اللسان.

²⁴ The word “اصنع” is rooted in the verb “صنع” which means (1) carefully chose, or (2) carefully crafted or tried to approach perfection in making of (anything) or upbringing of any human or animal. However “craft” means: make or construct (something) in a manner suggesting great care and ingenuity.

²⁵ The word “أسلك” means: insert, i.e. introduce.

²⁶ The word “زوج” strictly and linguistically speaking means (1) pair, (2) husband or wife, (3) the individual entity with a companion, (4) category (sort or kind or specimen), (5) hue (color). And quite relevant to the word “زوج” is its plural: (1) “أزواج,” which could also mean: (2) similars, i.e. the look-likes., (3) hues. See اللسان.

your^t family^w except whom^p preceded on him the say of them; and let-not address Me [you^s] in whom^r *dhalamo*²⁷ (they^z wronged) verily they (are) *mughbra-ghoona*²⁸ (ones to be drowned). مَغْرُوفُونَ ٢٧

28. So if *istawayta* (set you^h) you^s and who^p (are) with you^g on the *folke*^w (ship)^w then let-say [you^s]: the praise (is) for Allah, Who *najjana* ([He] iteratively delivered us) from the people, the *dha'lemeena*²⁹ (injustice-doers). الْقَوْمِ الظَّالِمِينَ ٢٨

29. And let-say [you^s]: my Lord let-descend/install me [You^s] a blessed descending/installing and You^s (are) *khayro* (choicer/superior/worthier) (of) the *munzeleena*³⁰ (Installers/hospitality Giver). الْمُنْزِلِينَ ٢٩

30. Verily in *tha'leka* (afar-that-it/that)^x surly (are) *Aya'te*^w (signs/roofs); and *en* (surely) We were certainly essaying. إِنَّ فِي ذَلِكَ لَآيَاتٍ وَإِن كُنَّا لَمُبْتَلِينَ ٣٠

31. Afterwards We established from after them a generation (of) others. فَرَأَيْنَاهُمْ بَعْدَهُمْ قُرًىءَ آخَرِينَ ٣١

32. So we sent in them a messenger of them: that let-worship you^z Allah; not for you^b of an *elaben* (a deity) other than Him; do then not *tattaqoona* (reverentially guard you^z to displease Allah). فَأَرْسَلْنَا فِيهِمْ رَسُولًا مِنْهُمْ أَنِ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَهِ غَيْرُهُ أَفَلَا تَنْقُونَ ٣٢

33. And said the chiefs of his people who^r unbelieved they^z and denied they^z by the Hereafter's^w *lega'a* (meeting with), and We luxuriated them in the life^w (of) the world:^w not this except a human like you^b [he] eats of what you^z eat of [it^x] and drinks [he] of what you^z drink. وَقَالَ الْمَلَأُ مِنْ قَوْمِهِ الَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا الْآخِرَةِ وَأَتْرَفْنَاهُمْ فِي الْحَيَاةِ الدُّنْيَا مَا هَذَا إِلَّا بَشَرٌ مِّثْلُكُمْ يَأْكُلُ مِمَّا تَأْكُلُونَ مِنْهُ وَيَشْرَبُ مِمَّا تَشْرَبُونَ ٣٣

34. And *la'en* (indeed if) you^c obeyed a human like you^b verily you^b then surely (are) losers. وَلَئِن أَطَعْتُم بَشَرًا مِّثْلَكُمْ إِنَّكُمْ إِذَا لَخٰسِرُونَ ٣٤

35. Is [he] promising you^b that you^b if died you^c and you^c were *tora'ban* (crushed sand) and bones that you^b *mukbrajoona*³¹ (you^z are be: emerged/resurrected). أَيَعِدُّكُمْ أَنَّكُمْ إِذَا مِتُّمْ وَكُنْتُمْ رُبَاً وَعَظَمًا أَنَّكُمْ مُّخْرَجُونَ ٣٥

36. Far-flung, far-flung, for what you^z (are being) promised. هَٰبِهَاتَ هَبَاتٍ لِّمَا تُوعَدُونَ ٣٦

37. *En* (not) it^w except our life^w (of) the world^w we die and we live and not we surely (are) *mub'ootheena*³² إِنَّ هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ

²⁷ See the *Lexicon* attached to this Translation for “ظالم”=“فاعل الظلم”= “injustice-doer” and “ظلم”= “wronged.”

²⁸ The word “mughbraghoon”= “مَغْرُوفُونَ” is an objective, masculine, plural noun. No English equivalent for it.

²⁹ The “ظالمين”= “the injustice-doers,” as “الظلم”= “injustice.” See the *Lexicon* attached to this Translation.

³⁰ The word “المنزلين” is a masculine, plural, subjective noun, meaning: installers, i.e. he who sets in position, or giver of hospitality.

³¹ The word “mukbrajoon” is subjective, masculine, plural noun.

³² The word “mub'ootheen”=is an objective, masculine, plural noun, meaning ones to be resurrected, for which there =

(ones to be resurrected).

38. En (not) he except a man *iftra* ([he] crafted a lie for fraudulent end) on Allah a lie; and not we (are) for him surely believers.

وَنَحْيَا وَمَا نَحْنُ بِمُصْعِفِينَ ﴿٣٨﴾
إِنَّ هُوَ إِلَّا رَجُلٌ افْتَرَىٰ عَلَى اللَّهِ
كَذِبًا وَمَا نَحْنُ لَهُ بِمُؤْمِنِينَ ﴿٣٩﴾

39. Said [he]: my Lord let-succor me [You^s] by what they^z denied³³ [me].

قَالَ رَبِّ انصُرْنِي بِمَا كَذَّبُونَ ﴿٣٩﴾

40. Said [He]: after³⁴ a little surely assuredly³⁵ become they^z regretters.

قَالَ عَمَّا قَلِيلٍ لَّيَصْبِحُنَّ نَادِمِينَ ﴿٤٠﴾

41. Then took-she^y them the shriek-she^y by the right; then We made them a scum; so away for the people, the *dha'lemeena*³⁶ (injustice-doers).

فَاَخَذْنَاهُمُ الصَّيْحَةَ بِالْحَقِّ فَجَعَلْنَاهُمْ
غُسَاءً فَبَعْدًا لِّقَوْمٍ الظَّالِمِينَ ﴿٤١﴾

42. Afterwards We established from after them generations (of) others.

ثُمَّ اَنْشَأْنَا مِنْ بَعْدِهِمْ قُرُونًا اٰخَرِينَ ﴿٤٢﴾

43. Neither precedes^w of *Ummatan*^w (people/community)^w its^w *ajala*³⁷ (term-limit) and nor *yasta'akherona*³⁸ (slacken tarrying they^z).

مَا سَبَقُ مِنْ اُمَّةٍ اَجَلُهَا وَمَا يَسْتَخِرُونَ
لَهَا ﴿٤٣﴾

44. Afterwards We sent Our messengers consecutively; everywhen came^x *Ummatan*^w (people/community)^w its^w messenger denied him they^z; then We (caused) some of them follow some; and We made them *abadeetha*³⁹ (instructive lores); so far-away for a people not believing.

ثُمَّ اَرْسَلْنَا رُسُلَنَا تَتْرًا كُلَّ مَا جَاءَ اُمَّةً
رَّسُولُهَا كَذَّبُوهُ فَاتَّبَعْنَا بَعْضَهُمْ بَعْضًا
وَجَعَلْنَاهُمْ اَحَادِيثَ فَبَعْدًا لِّقَوْمٍ لَا
يُؤْمِنُونَ ﴿٤٤﴾

45. Afterwards We sent *Mosa* (Moses) and his brother *Haroon* (Aaron) by Our *Aya'te*^w (miracles/signs/proofs) and an authority manifest.

ثُمَّ اَرْسَلْنَا مُوسٰى وَاَخَاهُ هٰرُونَ
بِآيٰتِنَا وَسُلْطٰنٍ مُّبِينٍ ﴿٤٥﴾

46. To Pharaoh and his chiefs; then *istakbar*⁴⁰ (they^z affirmed theirⁿ prideful haughtiness) and they^z were a people highs.

اِلٰى فِرْعَوْنَ وَرِجَالِهٖ
فَاَسْتَكْبَرُوْا وَكَانُوْا قَوْمًا عَلٰٓيَن ﴿٤٦﴾

47. So said they^z: do we believe for a twain humans like us while their people (are) for us slaves-/slaving.

فَقَالُوْٓا اَنۡتُمۡ لِبَشَرَيْنِ مِثْلِنَا
وَقَوْمُهُمَا لَنَا عٰبِدُونَ ﴿٤٧﴾

= is no English equivalent.

³³ The letter “ن” in “كَذَّبُونَ,” by Arabic (linguistic) Rule, is called “نون الوقاية او العماد، حيث لا يستغنى عنها” which precedes the speaker's pronoun “ي.” The speaker's pronoun “ي” in “كَذَّبُونَ” is omitted, for “التخفيف” = “alleviation, lightening” or *Ayat's* end harmony (rhyme). See اعراب القرآن، لمحمود صافي

³⁴ See the *Lexicon* attached to this Translation regarding the various meanings of the preposition عن.

³⁵ The “ل” in “لَيَصْبِحُنَّ” is a juratory “ل” = “القسم” amounting to = “التاكيد”, i.e. affirmation, expressed by “assuredly”.

³⁶ The “ظالمين” = “the injustice-doers,” as “الظلم” = “injustice.” See the *Lexicon* attached to this Translation.

³⁷ The word “الاجل” means term-limit, see اللسان.

³⁸ See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word.

³⁹ The word “abadeetha” = “أحاديث” has several meanings: (1) dreams and their related events, (2) plural of “Hadeeth” which means any saying or statement of The Prophet (SAWS), (3) lores expounding upon the instructive examples of the people of the ancients for admonition or exhortation, (4) statements by people.

⁴⁰ See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word..

48. So denied they^z them both, thus they^z were of the *mublakeena*⁴¹ (*had been perished they*). فَكَذَّبُوهُمَا فَكَانُوا مِنَ الْمُهْلَكِينَ ﴿٤٨﴾
49. And *laqad* (*verily, already and affirmatively*) *aa'tayna* (*accorded We*) *Mosa* (*Moses*) the book, *la'allā* (*craving currently unavailable deed that, perhaps*) they *yabtadoona* (*they^z become divinely-guided*). وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ لَعَلَّهُمْ يَهْتَدُونَ ﴿٤٩﴾
50. And We made *Mariama's* (*Mary's*) son and his mother an *Aya'tan*^w (*miracle/sign/proof*); and We lodged/retreated them both to a leveled-height^{w42} possessor^w (*of*) a quietude and *ma'eenen* (*ever-flowing*). وَجَعَلْنَا ابْنَ مَرْيَمَ وَأُمَّهُ آيَةً وَآوَيْنَهُمَا إِلَى رِبْوَةٍ ذَاتٍ قَرَارٍ وَمَعِينٍ ﴿٥٠﴾
51. O, you the messengers, let-eat you^z of the goodies^{w43} and let-you^z work righteously; verily I am by what you^z work (*is*) Omniscient. يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٥١﴾
52. And verily this^{w44} yourⁿ *Ummato*^w (*community*)^w (*is*) an *Ummatan*^w one-she;^{y45} and I am yourⁿ Lord, so *etta-gon'e*⁴⁶ (*let you^z reverently guard against [My] displeasure*). وَإِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاتَّقُونِ ﴿٥٢﴾
53. Then *taqatta'ao*⁴⁷ (*they^z iteratively cut/severed*) their matter⁴⁸ among them *zuboran*⁴⁹ (*books/pieces*); every party by what *laday*⁵⁰ (*directly and possessively for*) them (*are*) revelers/rejoicers. حَزَبٍ بِمَا لَدَيْهِمْ فَرِحُونَ ﴿٥٣﴾
54. So *thar* (*let-[you^s]: forsake*) them in their abyss^{w51} (*of ignorance*) until a while. فَذَرَهُمْ فِي غَمَرَتِهِمْ حَتَّىٰ حِينٍ ﴿٥٤﴾
55. Do they^z reckon only that We extend (*to*) them by it^x of a possession and sons. اَيَحْسَبُونَ أَنَّمَا نُمِدُّهُم بِهِ مِنْ مَّالٍ وَبَنِينَ اِنَّا نَمُدُّهُمْ بِهِمْ فِي الْخَيْرَاتِ بَلْ لَا يَشْعُرُونَ ﴿٥٥﴾
56. [*We*] mutually fleet⁵² for them in the *khayra'tey* (*desirable-traits of worthiness and goodness*), rather not perceive they.^z نَسَارِعُ لَهُمْ فِي الْخَيْرَاتِ بَلْ لَا يَشْعُرُونَ ﴿٥٦﴾

41 The word "*mublakeen*" = "مهلكين" is an *objective, masculine, plural noun*, meaning: the *ones who were perished*.

42 The word "*ربوة*" = a plateau; "*ذات*" = having; "*قرار*" has at least *two* distinct meanings: (1) "bowl-shaped depression in the surface of the land" = "*basin*," or (2) "*shelter*," in the sense of a quiet abode.

43 The word "*طيبات*" = "goodies" = "goodies,"^w = a *feminine gender* means any-thing *delectable and legitimate*.

44 In Arabic the word "*ummali*" is a *feminine*, so the reference to it is thus: "this"^w.

45 The reference "[one-she]" is because the word "*Ummali*" is *feminine*, as *Ibid*.

46 The letter "ن" in "فَاتَّقُونَ" by Arabic (*linguistic*) Rule, is called "نون الوقاية او العماد، حيث لا يستغنى عنها" which precedes the speaker's pronoun "ي". The speaker's pronoun "ي" in "فَاتَّقُونَ" is omitted, for "التخفيف" = "alleviation, lightening" or *Ayat's end harmony (rhyme)*. See *اعراب القرآن، لمحمود صافي*.

47 The word "تَقَطَّعَ" in "فَتَقَطَّعُوا" is not synonymous with "فَطَّعَ". As "فَطَّعَ" means *severed from a multiple aspects*. In other words their *one* religion was *severed and made into many parts or sects*.

48 That is their religion.

49 The word "*zuboran*" has several meanings: (Psalms, books, or pieces).

50 The word "لَدَى" in "لَدَيْهِمْ" from "لَدُنْ" is *closer* than "عِنْدَ" as you can say: "عِنْدِي مَالٌ وَ الْمَالُ لَيْسَ بِقَبْضَتِكَ الْآنَ" thus, "لَدَى" which *closer spatially and more specific*. So, "directly and intimately for" (them) seems to indicate *such closeness*. See *اللسان*.

51 The word "غَمْرَة" has several meanings, among them: an abyss, or a trouble and overwhelmed ignorance. This great *Ayah* urges *quick quitting or hastily leaving* them in their "غَمْرَة" (*abyss^w of ignorance*) until such a time, *when Allah will place on them what they deserve*.

52 That is *habituate* them (= *يستدرجهم*) by He *supplying* and they are *receiving* the *khayra'ey*.

57. Verily who^r they (are) of their *khashya'te* (reverent-fear)^w (of) their Lord (are) *mushfegoona* (they who are in disquiet). إِنَّ الَّذِينَ هُمْ مِنْ خَشْيَةِ رَبِّهِمْ مُتَشَفِّقُونَ ﴿٥٧﴾
58. And who^r they (are) by their Lord's *Aya'te*^w (miracles-/signs/proofs) believe they.^z وَالَّذِينَ هُمْ يُرَىٰ بِتَرَاتُوبِ رَبِّهِمْ يُؤْمِنُونَ ﴿٥٨﴾
59. And who^r they (are) by their Lord not they^z partner (deities). وَالَّذِينَ هُمْ بِرَبِّهِمْ لَا يُشْرِكُونَ ﴿٥٩﴾
60. And who^r *youatona* (they^z produce and fulfill the obligations) what *aa'taw* (they^z produced and fulfilled of obligations) and their hearts *wajelaton*⁵³ (are in shudder and awe), that they to their Lord (are) returnees. وَالَّذِينَ يُؤْتُونَ مَا آتَاوْا وَقُلُوبُهُمْ وَجَلَةٌ أَنَّهُمْ إِلَىٰ رَبِّهِمْ رَاجِعُونَ ﴿٦٠﴾
61. Those mutually vie⁵⁴ in the *khayra'te* (desirable-traits of worthiness and goodness), and they (are) for it^w foregoers. أُولَٰئِكَ يُسْرِعُونَ فِي الْخَيْرَاتِ وَهُمْ لَهَا سَابِقُونَ ﴿٦١﴾
62. And not [We] charge a self^w except its^w capacity; and *ladayna*⁵⁵ (directly and possessively from Us) a book (which) pronounces by the right and they (are) not *yudh'lamoona*⁵⁶ (to be wronged they^z). وَلَا تُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا وَلَدَيْنَا كِتَابٌ يَطْلُقُ بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ ﴿٦٢﴾
63. Rather their hearts (are) in an abyss^{w57} of this; and for them (are) works of less than *tha'leka* (afar-that-it/that)^x they (are) for it^w workers. بَلْ قُلُوبُهُمْ فِي غَمْرَةٍ مِنْ هَٰذَا وَهُمْ لَا يَعْمَلُونَ ﴿٦٣﴾
64. Until if We took *mutrafee*⁵⁸ (who are luxuriated and leading very comfortable life style of) them by the torment, *edba* (suddenly/ surprisingly) they louden. حَتَّىٰ إِذَا أَخَذْنَا مُتْرَفِيهِم بِالْعَذَابِ إِذَا هُمْ يَجْتَرُونَ ﴿٦٤﴾
65. Let-not louden you^z today; verily you^b (are) from Us not (to be) succored. لَا تَجْعَلُوا الْيَوْمَ لَكُمْ مِّنَّا لَا تُصْرُونَ ﴿٦٥﴾
66. *Qad* (already and affirmatively) were, My *Aya'te*^w (Qur'anic statements) (being) recited^w on you^b then you^c were on yourⁿ heels recoiling. فَذَٰكَكَ ءَايَاتِي تُتْلَىٰ عَلَيْكُمْ فَكُنْتُمْ عَلَىٰ أَعْقَابِكُمْ تُنْكِبُونَ ﴿٦٦﴾
67. *Mustakbereena*⁵⁹ (you:^z affirmably stand haughtily above submission) by it^{x60} *sa'meran*⁶¹ (night-confabulators) prattle-/forsake you.^z مُسْتَكْبِرِينَ بِهِ سَامِرًا تَهْجُرُونَ ﴿٦٧﴾

⁵³ The word “وجلة” means in *shudder and awe*, see البصائر.

⁵⁴ It must be pointed out here that the quickening is *not* (a) *to* or (b) *for*, as both (a) and (b) would imply they are *outside* the *khayra'te* (good things); while in fact they are *already within them*, only they have to vie for *higher-ranking*.

⁵⁵ The word “لدى” is *closer* than “عند” as you can say: “عندي مال و المال ليس بقبضتك الآن”، thus, “لدى” which closer spatially and more specific. So, “directly and possessively from” (Us) seems to indicate such *closeness*. See اللسان.

⁵⁶ The word “wrongs” has myriads of meanings, among them: *curtails* or *diminishes*, as in this *Ayah*.

⁵⁷ See footnote 51 regarding “غمرة” = “abyss.”

⁵⁸ The word “مترفي” in “مترفيهم” is *masculine, objective, plural noun* meaning: they who are *luxuriated and leading very easy life style*.

⁵⁹ The word “mustakbereen” = “مستكبرين” does *not* have an exact English equivalent *per se*. It is *plural, masculine, subjective noun*, meaning: *they who disdain others and are affirmably self-exalters and arrogating self-pridefulness*. Hence, we transliterate and parenthetically explain.

⁶⁰ That is by The Sacred House.

⁶¹ The word “سامرا” means *he who stays at night casually talking*. However, although “سامرا” is in the *singular*, figuratively it denotes *plural* too, i.e. *all of the night-confabulators involved in the scornful talk about The Qur'an or The Prophet*. See القرطبي and اللسان.

68. Have not then they^z pondered the say; or came (to) them what not⁶² *ya'atee^x* (descended/ came to)^x their fathers, the [firsts] (*ancients*).
أَفَلَمْ يَدَّبَّرُوا الْقَوْلَ أَمْ جَاءَهُمْ مَا لَمْ يَأْتِ آبَاءَهُمُ الْأَوَّلِينَ ﴿٦٨﴾
69. Or not knew they^z their messenger, so they (are) for him negators/gainsayers.
أَمْ لَمْ يَعْرِفُوا رَسُولَهُمْ فَهُمْ لَهُ مُنْكَرُونَ ﴿٦٩﴾
70. Or say they^z by him a *jennaton* (*insanity/stroke of Jinn*);^w rather came [be] by the right; and most (of) them for the right (are) dislikers.
أَمْ يَقُولُونَ بِهِ جِنَّةٌ بَلْ جَاءَهُمُ بِالْحَقِّ وَكَذَّبُوا لِحَقِّهِمْ كَذِبًا ﴿٧٠﴾
71. And had *ettaba'a* ([be] closely-followed) The Right⁶³ their *abwa*⁶⁴ (*tendentious likings*), surely the Heavens^w (*would have*) corrupted-she^y and the Earth^w (*too*) and who^p (are) in them^y (*too*); rather *aa'tayna* (*We accorded*) them by their *thekre* (*Qur'an/ repute/ homage*); so they (are) *a'n* (*regarding*) their *thekre* (are) shunners.
وَلَوْ اتَّبَعَ الْحَقُّ أَهْوَاءَهُمْ لَفَسَدَتِ السَّمَوَاتُ وَالْأَرْضُ وَمَنْ فِيهِنَّ بَلْ أَتَيْنَهُمْ بِذِكْرِهِمْ فَهُمْ عَنْ ذِكْرِهِمْ مُعْرِضُونَ ﴿٧١﴾
72. Or [you^s] ask them a tribute/bounty; then your^t Lord's tribute/bounty (is) *khayron* (*choicer/ superior/ worthier*) and He (is) *khayro* (*i.e. =khayron*) (of) the *ra'zeqeena* (*giver of: provision/ victuals for sustenance/ rain*).
أَمْ تَسْأَلُهُمْ خَرْجًا فَخَرَجُكَ خَيْرٌ وَهُوَ خَيْرُ الرَّزَاقِينَ ﴿٧٢﴾
73. And verily you^g surely invite them to *Sseratten* (*single specific Path*) straight.
وَإِنَّكَ لَتَدْعُوهُمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٧٣﴾
74. And verily who^r not believe they^z by the Hereafter^w *a'n* (off) the *Sseratte* (*road/way*) surely (are) *na'keybona* (*swervers/ stragglers/ deviators*).
وَإِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ عَنِ الصِّرَاطِ لَنُكَرِبُونَ ﴿٧٤﴾
75. And had *ra'hemna*⁶⁵ (*We mercy-given*) them and doffed We what (is) by them of *dhurren* (*persistent distress*) surely they^z (*would have*) obstinated in their tyranny addling they.^z
﴿٧٥﴾ وَلَوْ رَحِمْنَاهُمْ وَكَشَفْنَا مَا بِهِمْ مِنْ ضُرٍّ لَلَجُوا فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿٧٥﴾
76. And *laqad* (*verily, already and affirmatively*) We took them by the torment then neither *istakano*⁶⁶ (*quiescently submitted they^z*) for their Lord and nor supplicate they.^z
وَلَقَدْ أَخَذْنَاهُمْ بِالْعَذَابِ فَمَا اسْتَكَانُوا لِرَبِّهِمْ وَمَا يَضُرُّعُونَ ﴿٧٦﴾

⁶² The word "not" = "لَمْ" in Arabic changes the following *future-tense* verb in to a *past tense*.

⁶³ Here "The Right," means (and Allah knows best) Allah, as "الحق" = "The Right," is one of His names.

⁶⁴ The word "هوئى," translated as "(tendentious) liking," which *in and of itself* could be *good or bad noble or vile*. The Messenger (SAWS) says that *believe not anyone of you until his "هوئى" agrees with what I came with*, i.e. the *Qur'an* and *Hadeeth*.

⁶⁵ The word "رحمة" = "mercy" in Arabic "رحمة" is *unlike* its English equivalent, in that "رحمة" can be *conjugated* into *verbs* of the past, present, future, active, passive, etc. As in this case, it is constructed in the *past-tense* for the masculine plural. There is no way to exactly render this in English *per se*. So the closest is to possibly say: "except what mercy-gave my Lord," thus introducing the idea of "mercy-given" which the Arabic text does not really say *per se*. The Arabic says, as if to say: *We mercied them* which cannot be said in correct English, as there is *no* such word as "mercied."

⁶⁶ The word "استكانوا" involves several facts: *submission, quiet and remaining still*. See الهادي. So *submission* by itself suffices *not*, hence the prefix of *quiescently*.

77. Until if We opened on them a door having severe torment, *eddha* (suddenly/ surprisingly) they (are) in it^x *mublesoon*⁶⁷ (ones that are nonplused).
 حَتَّىٰ إِذَا فَتَحْنَا عَلَيْهِم بَابًا ذَا عَذَابٍ شَدِيدٍ إِذَا هُمْ فِيهِ مُبْلِسُونَ ﴿٧٧﴾
78. And He Who established for you^b the hearing and the *abssa'ra* (insights/ discernments) and the *af'edata*⁶⁸ (heart/ mind) little when^o you^z thank.
 وَهُوَ الَّذِي أَنشَأَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ ﴿٧٨﴾
79. And He Who *thara'a* ([He] created/ propagated/ manifested) you^b in the Earth^w and to Him you^z (are to be) thronged.
 وَهُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ ﴿٧٩﴾
80. And He Who quickens and [He] deadens;⁶⁹ and for Him (is) variation (of) the night and the *naha're* (between sunrise and sunset); do then not you^z cerebrate.
 وَهُوَ الَّذِي يُحْيِي وَيُمِيتُ وَلَهُ اخْتَلَفُ اللَّيْلِ وَالنَّهَارِ أَفَلَا تَعْقِلُونَ ﴿٨٠﴾
81. Rather said they^z like what said the [firsts] (ancients).
 بَلْ قَالُوا مِثْلَ مَا قَالَ الْأَوَّلُونَ ﴿٨١﴾
82. They^z said: is if we died and we were *tora'ban* (crushed sand) and bones, are we truly *mub'oothoon* (ones to be resurrected).
 قَالُوا أَإِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظْمًا إِذَا نَا لَمَبْعُوثُونَ ﴿٨٢﴾
83. *Laqad* (verily, already and affirmatively) we (had been) promised, we and our fathers, this of before; *en* (not) this except the [firsts'] (ancients') fables.
 لَقَدْ وَعَدْنَا نَحْنُ وَآبَاؤُنَا هَذَا مِن قَبْلُ إِن هَذَا إِلَّا آسَاطِيرُ الْأَوَّلِينَ ﴿٨٣﴾
84. Let-say [you^s]: for whom^p (is) the Earth^w and whom^p ever (are) in it^w *en* (if) you^c were (to) know.
 قُلْ لِّمَنِ الْأَرْضُ وَمَن فِيهَا إِن كُنتُمْ تَعْلَمُونَ ﴿٨٤﴾
85. They shall say: for Allah; let-say [you^s]: do then not you^z reminisce.
 سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَذَكَّرُونَ ﴿٨٥﴾
86. Let-say [you^s]: Who (is) Lord (of) the Heavens^w [the] seven and Lord (of) The *Arshe*⁷⁰ (Throne of Kingship) The Great.
 قُلْ مَن رَّبُّ السَّمَاوَاتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيمِ ﴿٨٦﴾
87. They shall say: For Allah; let-say [you^s]: do then not *tattaqoon* (you reverentially guard not to displease Allah).
 سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا نُنْفِقُ ﴿٨٧﴾
88. Let-say [you^s]: Who (is) by His Hand^{w/1} (is) every thing's *malakoot* (enormous permanent proprietorship);⁷² and He havens and not (to be) havened over Him, *en* (if) you^c were knowing you.^z
 قُلْ مَن يَدِيرُ مَلَكُوتُ كُلِّ شَيْءٍ وَهُوَ يُجِيرُ وَلَا يُجَارُ عَلَيْهِ إِن كُنتُمْ تَعْلَمُونَ ﴿٨٨﴾
89. Shall say they.^z For Allah; let-say [you^s]: so where-from⁷³ (are to be) bewitched you.^z
 سَيَقُولُونَ لِلَّهِ قُلْ فَأَنَّى تُسْحَرُونَ ﴿٨٩﴾

⁶⁷ The word "مُبْلِسُونَ" based on "أَبْلَسَ," masculine plural noun meaning: ones who suddenly became nonplus.

⁶⁸ The Arabic word "الْأَفْئِدَةُ" is plural of "فؤاد," thus "الْأَفْئِدَةُ" = hearts/minds.

⁶⁹ The word "أَمَاتَ" in "يُمِيتُ" is the transitive verb to deprive of life. See Merriam Webster's Unabridged Dictionary.

⁷⁰ See the Lexicon attached to this Translation for more elaboration on this wondrous word.

⁷¹ Some maintain that the "hands" are symbols of divine Might or Power.

⁷² The word "مَلَكُوتُ" = "الملك مع العظمة والديمومة," i.e. the enormous permanent proprietorship.

⁷³ The word "أَنَّى" is a multi-meaning adverbial particle: wherefrom, when, how-so, where.

90. Rather *a'tayna* (*We accorded*) them by the right; and verily they (*are*) surely liars. بَلْ أَتَيْنَهُم بِالْحَقِّ وَإِنَّهُمْ لَكَاذِبُونَ ﴿٩٠﴾
91. Neither *ittakhatha*⁷⁴ (*took and made*) Allah of a child and nor [was] with Him of an *elaben* (*a deity*), hence surely (*would have*) gone each *elabon* by what created (*that deity*) and surely (*would have*) superseded some (*of*) them over some; *subhana*⁷⁵ (*hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of*) Allah *amma* (*off*) what describe they.^z مَا اتَّخَذَ اللَّهُ مِنْ وَلَدٍ وَمَا كَانَ مَعَهُ مِنْ إِلَهٍ إِذَا لَذَهَبَ كُلُّ إِلَهٍ بِمَا خَلَقَ وَلَعَلَّ بَعْضُهُمْ عَلَى بَعْضٍ سُبْحَانَ اللَّهِ عَمَّا يُصِفُونَ ﴿٩١﴾
92. Knower (*of*) the invisible and the visible; so *ta'aala* (*ever elevated [He]*) *amma* (*regarding*) what they^z partner (*deities with Him*). عَلِيمُ الْغَيْبِ وَالشَّهَادَةِ فَتَعَلَّى عَمَّا يُشْرِكُونَ ﴿٩٢﴾
93. Let-say [*you*^s]: my Lord if surely⁷⁶ [*You*^s] assuredly show me what they^z (*are being*) promised. قُلْ رَبِّ إِمَّا تُرِيدُنِي مَا يُوعَدُونَ ﴿٩٣﴾
94. My Lord: then let-not make me [*You*^s] among the people, the *dha'lemeena*⁷⁷ (*injustice-doers*). رَبِّ فَلَا تَجْعَلْنِي فِي الْقَوْمِ الظَّالِمِينَ ﴿٩٤﴾
95. And verily We (*are*) on showing you^g what We promise them surely *Qadiroona*⁷⁸ (*We-Who are capable of: giving/ doing/ enforcing/ or influencing*). وَإِنَّا عَلَىٰ أَنْ نُرِيكَ مَا نَعْدُهُمْ لَقَادِرُونَ ﴿٩٥﴾
96. Let-push/propel [*you*^s] by which^u it^w (*is*) *ahsa'no*⁷⁹ (*perfecter and beautifuler*) the *sayye'aa'ta* (*demeritorious-deed*);^w We (*are*) knower by what they^z describe. أَدْفَعْ بِأَلَّتِي هِيَ أَحْسَنُ السَّيِّئَةِ نَحْنُ أَعْلَمُ بِمَا يَصِفُونَ ﴿٩٦﴾
97. And let-say [*you*^s]: my Lord, [*I*] refuge by You^g from the Satans' *hamaẓa'te*⁸⁰ (*nudging-whispers*).^w وَقُلْ رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيَاطِينِ ﴿٩٧﴾
98. And [*I*] refuge by You^g [*my*] Lord that *yabdhara* they^z (*attended at predetermined time and place*) [*to me*]. وَأَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ ﴿٩٨﴾
99. Until if comes (*to*) an *abada*⁸¹ (*a lone/ any-one*) (*of*) them حَتَّىٰ إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ

⁷⁴ The word “إِتَّخَذَ” from “الِاتَّخَاذَ” which is “إِفْتَعَالٌ” for “الِاتَّخَاذَ,” as stated in لسان العرب; therefore, “إِتَّخَذَ” is always taking and making some-thing of what was taken. Thus, it is not just the mere taking.

⁷⁵ The word “subhana”= “سُبْحَانَ” has no English equivalent. Wherever this word, or its grammatical inflections (such as “سُبْحَانَكَ” or “سُبْحَانَهُ”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus Allah is hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness. So, we can render “subhana”= “سُبْحَانَ” concept by saying: hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him.

⁷⁶ The word “إِمَّا” = “إِن و ما” i.e. “إِن” and “ما” each is a conditional particle, so gathering two conditionals is for emphasis or intensity. See القرطبي.

⁷⁷ The “ظالمين” = “the injustice-doers,” as “الظلم” = “injustice.” See the Lexicon attached to this Translation.

⁷⁸ The word “قَادِرُونَ” is masculine, plural, subjective noun, meaning: (1) *Causers of Fate*, (2) *We-Who are capable of: giving, doing, enforcing, or influencing*.

⁷⁹ There is no English word for أحسن = *absane*. Both words *perfecter* and *beautifuler* are in their adjective sense.

⁸⁰ The word “هَمَزَاتٍ” means *nudging-whispers*, as they are whispers that pester by “nudging” to do the wrong.

⁸¹ See the Lexicon attached to this Translation regarding “أحد.”

the death, said [he]: my Lord, let-[You^s] return [me].⁸²

رَبِّ ارْجِعُونِ ١١

100. La'alla (craving currently unavailable deed that/perhaps) I work righteously in what I left; not-at-all,⁸³ verily it^w (is) a word^w he (is) its^w sayer; and from beyond⁸⁴ them *bar'za'khon*⁸⁵ (invisible-barrier) to a day (to be) resurrected they.^z

لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ كَلَّا ١٠٠
إِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا وَمِنْ وَرَائِهِمْ
بَرْزَخٌ إِلَى يَوْمِ يُبْعَثُونَ ١٠١

101. So if (had been) blown in the horn, then no lineage among them then-day and not mutually query they.^z

فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنْسَابَ
بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَاءَلُونَ ١٠١

102. So whoever *thagolat* (became heavy-she^y) his weights^x then those they (are) the thrivers.

فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ
الْمُفْلِحُونَ ١٠٢

103. And whoever lightened-she^y his weights^x then those who^r lost they^z their selves, in Hell^w immortals they^z (are).

وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ
خَسِرُوا أَنْفُسَهُمْ فِي جَهَنَّمَ خَالِدُونَ ١٠٣

104. *Talfabo* (scorches/mildly burns)^w their faces The Fire^w and they (are) in it^w grimacers/scowlers.

تَلْفَحُ وُجُوهُهُمُ النَّارُ وَهُمْ فِيهَا
كَالْمُحْجَرُونَ ١٠٤

105. Have not been My *Aya'te*^w (Qur'anic statements) (had been/being) recited on you^b then you^c were by it^w denying.

أَلَمْ تَكُنْ عَائِلِي تُنَالِ عَلَيْكُمْ فُكُنتُمْ
بِهَا تَكْذِبُونَ ١٠٥

106. Said they:^z our Lord, overcame us our misfortune^w and we were people strayers.

قَالُوا رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا
وَكَانَا قَوْمًا ضَالِّينَ ١٠٦

107. (O,) Our Lord: let-exit us [You^s] from it;^w then *en* (if) returned we then verily we (would be) *dha'lemoona* (injustice-doers).

رَبَّنَا أَخْرِجْنَا مِنْهَا فَإِنْ عُدْنَا فَإِنَّا
ظَالِمُونَ ١٠٧

108. Said [He]: *ekhsao* (let-you^z be: spurned/contemptible) in it^w and let-not talk you^z [to Me].⁸⁶

قَالَ اخْسَوْا فِيهَا وَلَا تَكَلَّمُونَ ١٠٨

109. Verily it^x [was] a team of My *eba'de* (worshippers-/submitters/slaves) saying: (O,) our Lord we believed so let-forgive [for] us [You^s] and *erham* (let-mercy-give) us [You^s] and You^s (are) *kbayro* (choicer/superior-/worthier) (of) the *raheemeena* (iterative mercy givers).

إِنَّهُمْ كَانُوا فَرِيقٌ مِّنْ عِبَادِي
يَقُولُونَ رَبَّنَا آمَنَّا فَاغْفِرْ لَنَا
وَارْحَمْنَا وَأَنْتَ خَيْرُ الرَّاحِمِينَ ١٠٩

⁸² The letter “ن” in “ارجعون,” by Arabic (linguistic) Rule, is called “نون الوقاية او العماد، حيث لا يُستغنى عنها” which precedes the speaker's pronoun “ي.” The speaker's pronoun “ي” in “ارجعون” is omitted, for “التخفيف” = إعراب القرآن، لمحمود صافي

⁸³ The word “كَلَّا” is an article of negation particularized for deterrence and prevention.

⁸⁴ The word “وراءه” in “وراءه” means:

(1) “القدام أو بعد الخلف للامر العظيم الذي لا يُقدر عليه، مثلاً: و يذرون وراءهم الآخرة.”

(2) “بعد الخلف، فخلف الشيء هو مؤخرته: مثلاً وراء الأكمة.”

(3) ولد الولد. So, here (1) or (2) could apply.

⁸⁵ The word “برزخ” is an “invisible-barrier.”

⁸⁶ See footnote 80 above only here regarding تَكَلَّمُونَ.

110. Then *ittakhathto*⁸⁷ (you^z took and presumed) them scoffingly until *ansawkum* (they^z caused you^z to forget) My *thekro* (Qur'an/message) and you^c were of them laughing⁸⁸ (scornfully). فَأَخَذْتُمُوهُمْ سِغْرًا حَتَّىٰ أَنْسَوَكُمُ ذِكْرِي وَكُنْتُمْ مِنْهُمْ تَضْحَكُونَ ﴿١١٠﴾
111. Verily I (have) requited them today by what *ssabaro* (held on patiently) they,^z verily they (are) the winners. إِنِّي جَزَيْتُهُمُ الْيَوْمَ بِمَا صَبَرُوا أَنَّهُمْ هُمُ الْفَائِزُونَ ﴿١١١﴾
112. Said [He]: how-long⁸⁹ (have) you^c waited in the Earth^w a number (of) years.^w قُلْ كَمْ لَبِثْتُمْ فِي الْأَرْضِ عَدَدَ سِنِينَ ﴿١١٢﴾
113. Said they.^z we waited a day or some (of) a day, so let-ask [You^s] the counters. قَالُوا لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ فَسْئَلِ الْعَادِينَ ﴿١١٣﴾
114. Said [He]: *en* (not) waited you^c except a little; had surely knowing you^c were. قُلْ إِنْ لَبِثْتُمْ إِلَّا قَلِيلًا لَّوْأَنَّكُمْ كُنْتُمْ تَعْلَمُونَ ﴿١١٤﴾
115. Have then reckoned you^c that only We created you^b *abathan* (uselessly/frivolously) and that you^b (are) to Us not (to be) returned. أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ ﴿١١٥﴾
116. So *ta'aala* (ever elevated [He]) Allah, The King, The Right, no an *elaha* (a deity) except Him, Lord (of) The *Arshe*⁹⁰ (Throne of Kingship) The *Kareeme*⁹¹ (bounty-Giver, Ennobler and Enabler of multiple useable traits). فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْكَرِيمِ ﴿١١٦﴾
117. And whoever [he] invokes with Allah another *elahan* (deity), no proof for him by it;^x so verily only his account (is) *enda* (by munificence of/by Rule of) his Lord; verily it^{x92} prosper not the unbelievers. وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ إِنَّهُ لَا يُفْلِحُ الْكَافِرُونَ ﴿١١٧﴾
118. And let-say [you^s]: my Lord, let-forgive [You^s] and *erham* (let-mercy-give [You^s]) and You^s (are) *khayro* (choicer/superior/worthier) (of) the *rahemeena* (iterative mercy givers). وَقُلْ رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّاحِمِينَ ﴿١١٨﴾

⁸⁷ The word "اِتَّخَذَ" from "الِاتِّخَاذَ" which is "اِفْتَعَالُ" for "الِاتِّخَاذَ", as stated in لسان العرب; therefore, "اِتَّخَذَ" is *always* taking and presuming some-thing about what was taken. Thus, it is *not* just the mere taking.

⁸⁸ It must be noted here with respect to the word "ضَحِكُ" which bears *different* meaning depending on its use with other prepositional particles, natural bodies, or if it is standing by itself. Thus (1) standing by itself "ضَحِكُ" = "فَتْح ضَحِكُ" (4) "هَزْئِي بِهِ" = "ضَحِكُ عَلَيْهِ" (3) "سَخِرَ مِنْهُ" = "ضَحِكُ مِنْهُ" (2) "فَاهٍ وَأَخْرَجَ صَوْتًا مَظْهَرًا السَّرُورِ ضَحِكُ". In "برق السحاب والزهر انشق وتفتق والعشب استبان والارض بدا نباتها" = "السحاب والزهر والعشب وضحت الارض" this great *Ayah*, "منها يسخرون" = "منها يضحكون", "laughing" scornfully.

⁸⁹ The word "كَمْ" is an interrogative exclamatory particle, meaning: "how-many", "how-much", "how-long."

⁹⁰ See the Lexicon attached to this Translation for more elaboration on this wondrous word.

⁹¹ The word "kareem" = "كريم" is a subjective, singular, masculine noun. It has no exact English equivalent, as explained in the lengthy footnote 28 of the Introduction. Summarily: Giver bounteously, Ennobling, Enabler of multiple useable traits.

⁹² The pronoun "هـ" in "إِنَّهُ" refers to "الْحَقُّ", a masculine gender in Arabic, hence "it" +

آياتها
64
Ayahسورة النور
Surato An'Noore
(The Illumination)الترتيب
24
The Order

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me (The iterative Mercy Giver)*

1. Suraton^{w1} (a division of The Qur'an)^w We descended it^w and We decreed it^w and We descended in it^w evidents-she^y Aya'ten^w (Qur'anic statements) la'allā (craving currently unavailable deed that/perhaps) you^b reminisce you.^z

سُورَةٌ أَنْزَلْنَاهَا وَفَرَضْنَاهَا وَأَنْزَلْنَا فِيهَا آيَاتٍ يَتَذَكَّرُ لَكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿١﴾
2. The adulteress and the adulterer so let-flog you;^w each one of [them both] one hundred lash-she;^y and let not take you^b by them both clemency^{w2} in Allah's religion³ en (if/since) you^c [were] believing by Allah and The Day The Last; and let witness their both torment a ta'efaton^w (band/group)^w of the believers.

الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ وَلَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَلَيْشَهِدَ عَذَابُهُمَا طَائِفَةٌ مِّنَ الْمُؤْمِنِينَ ﴿٢﴾
3. The adulterer not weds [he] except an adulteress or a mushbrekatan (she who partner deities with Allah/she-polytheists); and the adulteress not weds her except an adulterer or a mushbrekon (he-who partner deities with Allah/he-polytheists); and tha'leka (afar-that-it/that)^x (had been) forbidden on the believers.

الزَّانِي لَا يَنْكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً وَالزَّانِيَةُ لَا يَنْكِحُهَا إِلَّا زَانٍ أَوْ مُشْرِكٌ وَحَرِّمَ ذَلِكَ عَلَى الْمُؤْمِنِينَ ﴿٣﴾
4. And who^r yarmoona⁴ (they^x inculcate with adultery) the muhsa'na'te (chaste-women, marriers-she)^{ym5} afterwards not ya'ato (produce/present they^x) by four he-witnesses, then let-flog them you^z eighty jaldatan ([lash])^w and let-not you^z accept for them a testimony^w ever; and those they (are) the fa'seeqoonā⁶ (rebels vis-à-vis Allah's command).

وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً وَلَا يَقْبَلُوا لَهُمْ شَهَادَةٌ أَبَدًا وَأُولَئِكَ هُمُ الْفَاسِقُونَ ﴿٤﴾
5. Except whom^r repented they^z from after tha'leka (afar-that-it/that)^x and they^z mended, then verily

إِلَّا الَّذِينَ تَابُوا مِن بَعْدِ ذَلِكَ وَأَصْلَحُوا

¹ See the *Lexicon* attached to this Translation for this proper name of a "division of the Qur'an."

² The word "رَأْفَةٌ" is an intensive form of "الرَّحْمَةُ" as "الرَّحْمَةُ" = "mercy," which is kindness imparting delight to its recipient; while "الرَّافَةُ" is in addition to "الرَّحْمَةُ" it involves protecting against any possible undesirable happening to the recipient; hence, "الرَّافَةُ" = clemency. See *النتائج*.

³ The word "دين" here means "rule." See *البصائر*.

⁴ The word "رمى" in "يرمون" has several meanings, when combined with: e.g.: chaste women or wife or an innocent person, then it becomes Arabic-tongue-expression meaning: inculcating with adultery.

⁵ As stated in (S4:24) the word "marriers-she y m" = "محصنات," has at least two related but distinct meanings (1) marriers-she y m, i.e. ladies who are married, (2) the females who became Muslims and are chaste because of Islam. In normal Arabic vernacular "محصنات" = "زوجات" but "زوجات" is not a Qur'anic terminology per se, although "زوجه" and "زوج" are surely Qur'anic terms. So in Qur'anic terms "marriers-she y m" = "محصنات," and nothing else.

⁶ See the *Lexicon* attached to this Translation for this important word *faseqoon* and its grammatical inflections.

Allah (is) *Ghafooron* (iterative Forgiver), *Raheemon* (iterative mercy Giver).

فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٥﴾

6. And who^r *yarmona*⁷ (they^z inculpate with adultery) their spouses (*wives*) and not was for them witnesses except themselves^w then a testimony^w (of) *abado*⁸ (lone/any-one) (of) them (is) four testimonies^{w9} by Allah: verily he surely (is) of the *ssa'dequeena* (always-truth-enforcers).

وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُن لَّهُمْ شَهَادَةٌ إِلَّا أَنْفُسُهُمْ فَشَهَدَةُ أَحْدِهِمْ أَرْبَعٌ شَهَدَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الصَّادِقِينَ ﴿٦﴾

7. And the fifth^w (testimony^w):¹⁰ (is) that Allah's curse^w (be) on him *en* (if) [he] [was] of the liars.

وَالْخَمْسَةَ أَنْ لَعْنَتَ اللَّهِ عَلَيْهِ إِنْ كَانَ مِنَ الْكَاذِبِينَ ﴿٧﴾

8. And (would) forestall a'n (off) her the torment that [she] testifies four testimonies^{w11} by Allah: verily he surely (is) of the liars.

وَيَذَرُوهَا عَنْهَا الْعَذَابَ أَنْ تَشْهَدَ أَرْبَعَ شَهَدَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الْكَاذِبِينَ ﴿٨﴾

9. And the fifth^w (testimony^w) (is): that Allah's wrath (be) on her *en* (if) [he] [was] of the *ssa'dequeena* (always truth enforcers).

وَالْخَمْسَةَ أَنْ غَضَبَ اللَّهُ عَلَيْهَا إِنْ كَانَ مِنَ الصَّادِقِينَ ﴿٩﴾

10. And *lawla* (had it not been for) Allah's munificence on you^b and His mercy^{w12} and that Allah (is) *Tanwabon* (iterative Relent), *Hakeemon*¹³ (infinite *hekma*¹⁴ Possessor).

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ تَوَّابٌ حَكِيمٌ ﴿١٠﴾

11. Verily who^r came/perpetrated they^z by the *uf'ke*^x (slandorous-fabrication/specious concoction)^x (are) a league^w of you,^b let not¹⁵ you^z reckon it^x evil for you;^b rather it^x (is) a *kbayron* (choicer/superior/worthier) for you,^b for every *emre'en*¹⁶ (mature/perfect manliness possessor) of them what *ektasaba*¹⁷ ([he] reciprocally earned) of the sin; and who^x *tawalla* (he took charge) (of) its^x *kebara*¹⁸ (cardinal-lead) of them, for him (is) a great torment.

إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِّنْكُمْ لَا تَحْسَبُوهُ شَرًّا لَّكُم بَلْ هُوَ خَيْرٌ لَّكُمْ لِكُلِّ امْرِئٍ مِّنْهُمْ مَا أَكْتَسَبَ مِنَ الْإِثْمِ وَالَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ لَهُ عَذَابٌ عَظِيمٌ ﴿١١﴾

7 See footnote 5 above regarding inculpating with adultery.

8 See the *Lexicon* attached to this Translation regarding "أحد."

9 The word "شهادة" = "testimony" in Arabic grammar is a feminine gender.

10 Since word "شهادة" = "testimony" is a feminine gender, so its substitute/reference (fifth) must be feminized.

11 See footnote 9 above regarding testimony.

12 There is an omission, complementing = "جواب" "lawla." Such omission is because its obviousness and enormity.

13 See the *Lexicon* attached to this Translation for an exposition on the words "الحكيم" and "حكيم."

14 See the *Lexicon* attached to this Translation for "bekma."

15 The "لا" in "لا تحسبوه" is "لا الناهية" hence "let not."

16 See the *Lexicon* attached to this Translation for the differences between: the man = الرجل, and the human = الإنسان, and the person = شخص, the mar'o = المرء, being the mature/perfect manliness possessor. Although in English the word "one" seems to be an acceptable approximation for "المرء," the *Lexicon* explains why we cannot use this seemingly acceptable way.

17 The word "اكتسبت" (a) i.e. على وزن إفتعل = that is he intentionally caused (an act, a deed) to happen. (b) Also, "اكتسبت" has more letters-construct implying more positive or negative meaning, in this case a negative one. So (a) and (b) mean this self had intentionally conditioned its entity to earn all it had earned which ultimately would be not for it but upon (i.e. against) it.

18 The expression "(took) charge (of) its cardinal-lead" means he who played a principal or guiding role to initiate, inspire, conduct, or propagate such a tremendous slander.

12. *Lawla* (why have not) *edh* (when/since) heard it^x you^c presumed the he-believers and the she-believers by their selves^w a *khayran* (superiority/goodness) and said they:^z this (is) an *uf'kon*^x (slandorous-fabrication-/specious concoction)^x manifest. ﴿١٢﴾
13. *Lawla* (why did not) came/produced they^z on it^x by four he-witnesses; so *edh* (as/since) not *ya'ato* (produce-/present they^z) by the he-witnesses, then those, *enda* (by Rule of) Allah, they (are) the liars. ﴿١٣﴾
14. And *lawla* (had it not been for) Allah's munificence on you^b and His mercy^w in the world^w and the Hereafter^w surely (would have) touched you^b in what *afadha*¹⁹ (group-rushed) you^c in it^x a great torment. ﴿١٤﴾
15. *Edh* (when/since) *talaqqa*²⁰ (receive/inculcate) it^x you^z by yourⁿ tongues; and you^z say by yourⁿ mouths what not for you^b by it^x knowledge; and you^z reckon it^x a trifle (trivia) while it^x (is) *enda* (by Rule of) Allah great. ﴿١٥﴾
16. And *lawla* (why have not) *edh* (when/since) heard it^x you^z said you:^c not [it^x] be for us to speak by this, *subhana*²¹ (hallowedly and marvelously we deem You^g transcending all defects and we solemnly stand in awe and utmost consecration of) You;^g this (is) a great calumny. ﴿١٦﴾
17. Admonishes²² you^b Allah that not²³ revert you^z for its^x like ever, *en* (if/since) you^c were believers. ﴿١٧﴾
18. And manifests Allah for you^b the *Aya'te*,^w (Qur'anic statements) and Allah (is) Omniscient, *Hakeemon*²⁴ (infinite *hekma*²⁵ Possessor). ﴿١٨﴾
19. Verily who^r they^z like that the profanity^{w26} spreads- ﴿١٩﴾

¹⁹ The word "أفضتم" comes from "الإفاضة" which means a crowd of people rushing from one place to another

²⁰ The word "تلقونه" is made up of two parts: (a) the verb "talaqqa" = "تلقى" and (b) the pronoun article "نه" = you^f do it. However, the word "talaqqa" = "تلقى" in turn has two distinct but intertwined meanings: (a) receive and (b) inculcate (make it understood) to another. Hence, "you^f receive/inculcate it^x".

²¹ The word "subhanaka" = "سبحانك" has no English equivalent. Wherever this word, or its grammatical inflections (such as "سبحان" or "سبحانه") occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Him, deserving the utmost solemn consecration of His divine stupendous uniqueness. So, we can render "subhanaka" = "سبحانك" concept by saying: hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Allah.

²² The word "يظنكم" rooted in "وعظ" = "exhorted" or "admonished," and "موعظة" could mean: exhortation or admonition.

²³ The particle "أن" here in the sense of "لنلا" = "that not." See مغني اللبيب.

²⁴ See the Lexicon attached to this Translation for an exposition on the words "الحكيم" and "حكيم."

²⁵ See the Lexicon attached to this Translation for "bekma."

²⁶ The word "فاحشة" = "profanity" means vulgar or irreverent say or action, i.e. excess of ugliness in statement or action by an entity, a person or a group, or any of Allah's proscriptions. Some times the word "فاحشة" or "الفاحشة" is euphemistically used to mean adultery or fornication or homosexuality.

/circulates^w in whom^r believed they^z for them (is) a painful torment in the world^w and the Hereafter^w and Allah knows and you^f know not. تَعْلَمُونَ ﴿١٩﴾

20. And *lawla* (had it not been for) Allah's munificence²⁷ on you^b and His mercy^w and that Allah (is) Ra'oofon²⁸ (iteratively Forbearer/Clement) Raheemon (iterative mercy Giver). وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ رءُوفٌ رَّحِيمٌ ﴿٢٠﴾

21. O you, who^r believed they^z let-not *tatta'be'o* (close-follow you^r) the Satan's steps;^w and whoever *yatta'be'a* ([he] close-follows) the Satan's steps^w then verily he commands by the profanity^{w29} and the *munka're* (rationally/Sharey'ah unacceptable deed/say); and *lawla* (had it not been for) Allah's munificence on you^b and His mercy^w not *zaka*³⁰ (purified and suited) of you^b [of] an *ahaden*³¹ (lone/any-one) ever; [and,] but Allah *youzakekey* ([He] exculpates/befits/suits, lauds and blesses) whom^p [He] wills; and Allah (is) Sameeon (possessor of rather acute hearing capacity/and enabler of others to hear/favorable Answerer to prayer), Omniscient. يَتَّبِعُهَا الَّذِينَ ءَامَنُوا لَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ وَمَنْ يَتَّبِعْ خُطُوَاتِ الشَّيْطَانِ فَإِنَّهُ يَأْمُرُ بِالْفَحْشَاءِ وَالْمُنْكَرِ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ مَا زَكَا مِنْكُمْ مِنْ أَحَدٍ أَبَدًا وَلَكِنَّ اللَّهَ يُزَكِّي مَنْ يَشَاءُ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢١﴾

22. And let not *ya'taley* (vow abstaining from allowable good deeds) the munificence-possessors of you^b and [the] abundance^w to *yona'to* (they^z accord/give) kin-possessors and the *masakee'na*³² (not having sufficient material possessions) and the emigrants in Allah's path; and let pardon they^z and let condone they^z do not³³ you^z like that Allah forgives for you,^b and Allah (is) Ghafooron (iterative Forgiver), Raheemon (iterative mercy Giver). وَلَا يَأْتَلِ أُولُوا الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُولَى الْقُرْبَىٰ وَالْمَسْكِينِ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ وَلْيَعْفُوا وَلْيَصْفَحُوا أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٢٢﴾

23. Verily who^r *yarmona*³⁴ (they^z inculcate with adultery) the *muhssana'te* (chaste women/marriers-she)^{ym35} the (innocently) heedless-they^{ym} she-believers (had been) cursed they^z in the world^w and the Hereafter;^w and for them (is) a great torment. إِنَّ الَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ الْغَافِلَاتِ الْمُؤْمِنَاتِ لُعُنُوا فِي الدُّنْيَا وَالْآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٢٣﴾

²⁷ The word "فضل" is *inchoative* and its *predicative* is *omitted* because it is *forthcoming* in a later sentence. See القرطبي.

²⁸ The word "رؤوف" of "الرافة" which is more *intensive* than "الرحمة" as "الرحمة"="mercy," which is kindness imparting delight to its recipient; while "الرافة" is *in addition* to "الرحمة" it involves *protecting* against any possible undesirable happening to the recipient, i.e. clemency. Hence, "الرافة" is a *protective-mercy*=clemency. And "رؤوف" is multitudinous protective mercy Doer or multitudinously clement. See اللتاج.

²⁹ See footnote 26 above regarding "profanity".

³⁰ The word "زكى" here means *suit*, in the *intransitive* sense of suit. See التفاسير and اللسان.

³¹ See the Lexicon attached to this Translation regarding "أحد."

³² For the words "مساكين" versus "فقراء", see the Lexicon attached to this Translation for the distinction. Meskeen=مسكين i.e. having *some* material possessions but *not* sufficient; whereas فقير lacks any material possessions.

³³ This particle "ألا" is for "عرض للترغيب أو التحضيض", in this case clearly for "الترغيب" = "desiring."

³⁴ See footnote 4 above regarding *inculcating* with adultery.

³⁵ See footnote 5 above regarding "المحصنات."

24. Day witnesses/testifies on them their tongues and their hands^w and their feet^w by what they^z were working. يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنَتُهُمْ وَأَيْدِيهِمْ وَأَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿٢٤﴾
25. Then-day fulfills³⁶ (for) them Allah their *Deen*³⁷ (dues), the right; and (would then) know they^z that Allah, Who (is) The Right The Manifester. يَوْمَ يُوْفِيهِمُ اللَّهُ رَبَّهُمُ الْحَقَّ وَيَعْلَمُونَ أَنَّ اللَّهَ هُوَ الْحَقُّ الْمُبِينُ ﴿٢٥﴾
26. The *khabeethato* (she-they wicked/bad for the he-they wicked/bad) for the *khabeethena* (he-they wicked/bad for the she-they wicked/bad); and *khabethoona* for the *khabeetha'te* and the *tayyeba'te* (she-they good) for the *tayyeboona* (he-they good) and the *tayyebona* for the *tayyeba'te*; those *mubrra'oona* (are rendered absolvers)³⁸ of what they^z say; for them a forgiveness^w and a *rez'qon*^x (provision/victuals for sustenance)^x *kareemon*³⁹ (bounteous, ennobling and of multiple uses/effects). الْخَبِيثَاتُ لِلْخَبِيثِينَ وَالْخَبِيثُونَ لِلْخَبِيثَاتِ وَالطَّيِّبَاتُ لِلطَّيِّبِينَ وَالطَّيِّبُونَ لِلطَّيِّبَاتِ أُولَئِكَ مُبَرَّءُونَ مِمَّا يَقُولُونَ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٢٦﴾
27. O you who^r believed they^z let-not enter you^z houses^w other than yourⁿ houses, until *tas'ta'neso* (you^z seek familiarizing your selves) and *tosallemo*⁴⁰ (you^z offer-peace) on their folks;^w *tha'lekum* (collective-afar-that)^x *khayron* (choicer/superior/worthier) for you^b *la'alla* (craving currently unavailable deed that/perhaps) you^b reminisce you.^z يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْذِنُوا وَتُسَلِّمُوا عَلَى أَهْلِهَا ذَلِكُمْ خَيْرٌ لَّكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٢٧﴾
28. Then *en* (if) not found you^z in it^w an *ahadan*⁴¹ (lone-/any -one), then let-not enter it^w you^z until (to be) permitted for you,^b and *en* (having been) said for you:^b let-return you^z then let-return you,^z it^x (is) *a'zka*⁴² (more befitting and beneficial/cleansing) for you;^b and Allah by what you^z work (is) Omniscient. فَإِنْ لَّمْ تَجِدُوا فِيهَا أَحَدًا فَلَا تَدْخُلُوهَا حَتَّى يُؤْذَنَ لَكُمْ وَإِنْ قِيلَ لَكُمْ ارْجِعُوا فَارْجِعُوا هُوَ أَزْكَى لَكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٢٨﴾
29. Not on you^b a *jonahon*⁴³ (sin) to enter you^z houses^w other than (in^w being) occupied^w in it^w *mata'on* (furnishings-/chattel/convenience) for you;^b and Allah knows what you^z disclose and what you^z conceal. لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَدْخُلُوا بُيُوتًا غَيْرَ مَسْكُونَةٍ فِيهَا مَتَعٌ لَكُمْ وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ ﴿٢٩﴾

³⁶ The word “يوفي” in “يُوفِيهِمْ” from “الوفاء” = “التمام,” meaning gathering the last component of any obligation to make it a whole. Thus, “يوفي” means endeavor and gather the last part of an obligation to fulfill it.

³⁷ That is pays them their recompense, according to their dues, good or bad on “Day of Judgment’s”.

³⁸ This means and Allah knows best, that whatever the good men and women might have uttered by way of “bad” commentary they are rendered *disclaimants/absolvers* of that, because of Allah’s merciful forgiveness, as a result of their overall “goodness.” Thus, “rendered” is for *مفعول بمعنى فاعل*.

³⁹ The word “*kareem*” = “كريم” is a subjective, singular, masculine noun. It has no exact English equivalent, as explained in length in footnote 37 of the Introduction. Summarily: bounteous, ennobling and of multiple uses/ effects.

⁴⁰ The word “تسلم” in “تَسْلِمُوا” is a present tense of “السَّلام,” = “peace,” for which there is no way to linguistically verbalize such a concrete noun, like many such problems in English. So, short of transliteration, which should be avoided if possible, the next best case is to “coin” best approximate expression, such as “offer-peace,” as we did in this case.

⁴¹ See the *Lexicon* attached to this Translation regarding “أحد.”

⁴² That is, and Allah is knowinger, “more befitting or more beneficial/ cleansing for you.”

⁴³ See the *Lexicon* attached to this Translation for the meaning of the word “جناح” figuratively taken to symbolize the inclination to sin or the sin itself. So, no “جناح” = no sin.

30. Let-say [you^s] for the believers: *yaghdhbo*⁴⁴ (*they^z curb/lower and break the gaze*) [of]⁴⁵ their *abssa're* (*insights-/discernments*) and they^z keep-up⁴⁶ their *foroja* (*orifices-/private-parts*); *tha'leka* (*afar-that-it/that*)^x (*is*) *azka* (*more cleansing and befitting*) for them; verily Allah (*is*) Proficient by what *yass'naóna*⁴⁷ (*carefully craft they^z*).

قُلْ لِلْمُؤْمِنِينَ يَغْضُوا مِنْ
أَبْصَرِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ
ذَٰلِكَ أَزْكَىٰ لَهُمْ إِنَّ اللَّهَ خَيْرٌ بِمَا
يَصْنَعُونَ ﴿٣٠﴾

31. And Let-say [you^s] for the she-believers (*to*) *yaghdhbo-dhna*⁴⁸ (*she-they^z curb/lower-and-break the gaze*) [of] their^y *abssa're* (*insights-/discernments*), and (*to*) keep-up they^y⁴⁹ their^y *foroja* (*orifices-/private-parts*); and let not disclose-/flash they^y their^y adornment^w/trim^w except what appeared/manifested of it;^w and let cast-they^y by their^y kerchiefs⁵⁰ over their^y bosoms; and let not disclose/flash they^y their^y adornment^w/trim^w except to their^y *bo'aolto* (*husbands/lords/possessors/owner of*) them^y or their^y sons, or sons (*of*) their^y *bo'aolto* them^y or their^y brothers or sons (*of*) their^y brothers or sons (*of*) their^y sisters or their^y women or what possessed their^y *yamenes* (*right hands*) (*i.e. their slaves*), or the *ta'be'eena* (*male followers, e.g.: servants*) other than *erbatey*^w (*having sexual desire/need*)^w possessors of the men or the children who^r not ascended-/cognized they^z over the women's *am'ra'te* (*pudenda*) and let not strike-they^y their^y feet to (*be*) known what hide-they^y of their^y adornment,^w and let-repent you^z to Allah together, O believers, *la'alla* (*craving currently unavailable deed that, perhaps*) you^b thrive you.^z

وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ
أَبْصَرِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا
يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ
مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ
وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ
آبَائِهِنَّ أَوْ أَبْنَاءِهِنَّ أَوْ أَخَوَاتِهِنَّ أَوْ
بَنِي إِخْوَانِهِنَّ أَوْ بَنِي أَخَوَاتِهِنَّ أَوْ نِسَائِهِنَّ أَوْ
مَا مَلَكَتْ أَيْمَانُهُنَّ أَوِ التَّابِعِينَ غَيْرِ أُولِي
الْأَرْبَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ
الَّذِينَ لَمْ يَظْهَرُوا عَلَىٰ عَوْرَتِ
النِّسَاءِ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ
لِيُعْلَمَ مَا يَخْفَيْنَ مِنْ زِينَتِهِنَّ وَتُوبُوا
إِلَى اللَّهِ جَمِيعًا إِنَّهُ أَلَمُّ مُتُوبٍ
لَعَلَّكُمْ تَقْلِحُونَ ﴿٣١﴾

32. And let-wed you^z the widows of you^b and the *ssa'lebeena* (*righteous-people*) of yourⁿ *eba'de* (*he-slaves*) and yourⁿ *ema* (*she-slaves*); *en* (*if*) they^z be poor⁵¹ enriches them Allah of His munificence; and Allah (*is*) *Wa'seon*⁵² (*Surrounder and encompassing all*

وَأَنكِحُوا الْأَيَامَىٰ مِنْكُمْ وَالصَّالِحِينَ
مِنْ عِبَادِكُمْ وَإِمَائِكُمْ إِنْ يَكُونُوا
فُقَرَاءَ يُعْطِهِمُ اللَّهُ مِنْ فَضْلِهِ وَاللَّهُ

⁴⁴ The word “*yaghdhbo*” = “يَغْضُ” if with respect to *sight* means: to *curb, lower and break the gaze*. If it applies to the “*sound*” then it means to *soften*. See اللسان

⁴⁵ This “*of*” is *very significant*, as it indicates *portioning* of the eyesight. That is to say, it is *not* possible to deflect the entire eyesight, as the *first look* is part of it. But what is required is *not to gaze* at what is *not* allowed for one to gaze at.

⁴⁶ The word “*يحفظوا*” is rooted in “*حفظ*” = “*kept-up*” not just “*kept, or maintained,*” or even “*guarded.*” Merriam Webster’s Dictionary puts it: “*to stay even (as in acts of strength, endurance, or speed) *although he was small he could keep up with the larger boys in sports**.” (*Emphasis is added*).

⁴⁷ The word “*يصنعون*” is rooted in the verb “*صنع*,” which means (1) *carefully choose* or (2) *carefully craft* or *tried to approach perfection* in making of (anything) or upbringing of any human or animal.

⁴⁸ See footnote 44 above regarding “*yaghdhbo*.”

⁴⁹ See footnote 46 above regarding “*keep-up*.”

⁵⁰ The word “*خمار*” in “*خمرهن*” is a plural for “*خمار*,” which is *linguistically speaking*, and The Qur’an is *foremost* is “*Arabic Qur’an*” means “*handkerchief*.” See اللسان and الراغب and التاج and الهادي.

⁵¹ The word “*فقراء*” versus the “*مساكين*” see the *Lexicon* attached to this Translation for the distinction.

⁵² The word “*wa'seon*” is *singular, masculine, subjective noun* with multiple meanings: (1) *Surrounder* of other =

things), Omniscient.

وَسِعُ عَلَيْهِمُ ۞

33. And *le'yasta'afise* (let affirmably abstain) who^r not find they^z marriage until enriches/suffices them Allah of His munificence; and who^r *yabtaghona* (they^z earnestly-quest) the book⁵³ of what possessed yourⁿ right hands^w then *ka'tebo* (let-you^z mutually inscribe) them, *en* (if) you^c knew in them *kbayran* (goodness/pledge-honors); and *aa'to* (let-you^z accord) them of Allah's possession which^x *aa'ta*⁵⁴ ([He] accorded) you^b and let-not coerce you^z yourⁿ (slave) maids on harlotry, *en* they^y wanted chastity/marriage to *tabtagho*⁵⁵ (you^z earnestly-quest) a transient (of) the life^w (of) the world;^w and whoever [be] coerces them,^y then verily Allah from after their^y coercion (is) *Ghafooron* (iterative Forgiver), *Raheemon* (iterative mercy Giver).

وَلَيْسَتَعْفِیَ الَّذِينَ لَا يَجِدُونَ نِكَاحًا حَتَّى يُغْنِيَهُمُ اللَّهُ مِنْ فَضْلِهِ وَالَّذِينَ يَبْتَغُونَ الْكِتَابَ مِمَّا مَلَكَتْ أَيْمَانُكُمْ فَكَاتِبُوهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا وَآتَوْهُمْ مِنْ مَالِ اللَّهِ الَّذِي آتَاكُمْ وَلَا تُكْرِهُوا فَتِيَّتَكُمْ عَلَى الْإِعْلَاءِ إِنْ أَرَدْتُمْ تَحَصُّنًا لِنَبْتِغُوا عَرْضَ الْحَيَوةِ الدُّنْيَا وَمَنْ يُكْرِهْنَهَا فَإِنَّ اللَّهَ مِنْ بَعْدِ إِكْرَاهِهِنَّ غَفُورٌ رَحِيمٌ ۞

34. And *laqad* (verily, already and affirmatively) We descended to you^b *Aya'ten*^w (Qur'anic statements) manifesters-she;^{ym} and a parable/example of whom^r they^z ceded of before you,^b and an exhortation^{w56} for the *muttaqeena* (reverential guarders against Allah's displeasure).

وَلَقَدْ أَنْزَلْنَا إِلَيْكُمْ آيَاتٍ مُبَيِّنَاتٍ وَمَثَلًا مِنَ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ وَمَوْعِظَةً لِّلْمُتَّقِينَ ۞

35. Allah (is) the Heavens^w and the Earth's^w illumination;^x parable/example (of) His illumination (is) as a niche^w in it^w a lamp; the lamp (is) in a glass-she^y the glass-she^y (is) like a lustrous-star^{w57} being kindled of a blessed tree,^w an olive^{w58} neither [eastern-she^y] nor [western-she^y] almost its^w oil lightens and albeit not touched it^x a fire;^w an illumination^x on an illumination;^x Allah *yahdey* (divinely-guides) for His illumination^x whom^r [He] wills; and strikes Allah the parables-/examples for the man-kind; and Allah by everything (is) Omniscient.

اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ مِثْلُ نُورِهِ كُشْكُوفٌ فِيهَا مِصْبَاحٌ الْمِصْبَاحُ فِي زُجَاجَةٍ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ نُورٌ عَلَى نُورٍ يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ وَيَضْرِبُ اللَّهُ الْأَمْثَلَ لِلنَّاسِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ۞

36. In houses Allah allowed (to be) elevated⁵⁹ and (to be) mentioned in it^w His name; *yousabbeho*⁶⁰ (saying:

فِي بُيُوتٍ أُذِنَ اللَّهُ أَنْ تُرْفَعَ

= things and *subsuming* them, (2) vastly spacious, (3) that which can comprehensively contain other thing. When the definite article "the" is prefixed to it, with a capital "T" and the word "was'oon" also with a capital "W," to make "The Was'oon" then it becomes one of Allah's most beautiful names, meaning "surrounding and encompassing everything."

53 The word "الكتاب" here = "المكاتبة," i.e. the *mutual writing of a pledge of one party to another*. So in this great *Ayah*, *ka'tebo* (let-you^z mutually inscribe) them (i.e. your slaves) a pledge, that they pay you ransom to get their freedom. This is a clear command from Allah to abolish slavery through mutual benefits between the owner and his/her slave. See القرطبي.

54 That is, and Allah knows best, from the *Zakah* wealth, as the *Zakah* possession is not but a trusted possession in the hands of the one giving that portion of his possession as *Zakah*.

55 The word "ابتنى" = "طلب حثيثاً" meaning: earnestly quested.

56 The word "موعظة" rooted in "وعظ" = "exhort" or "admonished," could mean: exhortation or admonition.

57 The word "كوكب" from a linguistic stand means: star. Although in modern times "كوكب" = planet.

58 Tree in Arabic is a feminine. So the reference to it is obviously feminized. Hence, the references: "olive,"^w "she-eastern, she-western."

59 That is to be built, i.e. the mosques.

60 The word "yousabbeho" has no English equivalent. It means [he] says, "subhana Allah," that is: hallowedly =

subhana Allah) for Him in it^w by the *ghodonwe* (dawn-until-sunrise) and the *aa'ssale*⁶¹ (late afternoon until sunset).

وَيَذْكُرُ فِيهَا اسْمَهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ ﴿٣١﴾

37. Men neither *tolhey* (entertainingly-preoccupies/distracts) them a trade^w and nor a sale^x a'an (off) Allah's *Thekre*⁶² and *eqa'me* (upping/sustaining the prescribed obligations of) the Prayer^w and *eeta* (according and fulfilling the obligations of) the *Zakatey*^{w63} (prescribed percentage of personal possessions);^w they fear/know⁶⁴ a day^x *tataqallabo* (iteratively turnover) in it^x the hearts and the *abssa'ro* (insights/discernments).

رَجَالٌ لَا لِيَهُمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ ﴿٣٧﴾

38. To requite them Allah *ahsa'na*⁶⁵ (perfecter and beautifuler) (of) what worked they;^z and [He] augments them of His munificence; and Allah provides whom^r [He] wills by other than a count.

لِيَجْزِيَهمُ اللَّهُ أَحْسَنَ مَا عَمِلُوا وَيَزِيدَهُم مِّن فَضْلِهِ وَاللَّهُ يَرْزُقُ مَن يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٣٨﴾

39. And who^r unbelieved they^z their works (are) like a mirage^x in a bowl^{w66} reckons it^x the thirster water; until if/when [he] came (to) it^x [he] found it^x not a thing; and [he] found Allah *endabo* (by it^x/by him); so [He] fulfilled⁶⁷ him his account; and Allah (is) swift (in) the account.

وَالَّذِينَ كَفَرُوا أَعْمَلَهُمْ كَسْرِبٍ يَقِيعَةٍ يَحْسَبُهُ الظَّمْثَانُ مَاءً حَاقًّا إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْئًا وَوَجَدَ اللَّهَ عِنْدَهُ فَوَفَّاهُ حِسَابَهُ وَاللَّهُ سَرِيعُ الْحِسَابِ ﴿٣٩﴾

40. Or like darknesses^w in a sea *hujeyen*^x (abyss/of tremendous depth/vast water amount),^x overlies it^x a surge above it^x a surge, of above it^x *sababon*⁶⁸ (gliding-clouds); darknesses^w some (of) it^w above some, if [he] produced his hand^w almost not sees it^w [he]; and whom^p made Allah not for him an illumination, so not for him of an illumination.

أَوْ كَظُلُمَاتٍ فِي بَحْرٍ لُّجِّيٍّ يَغْشَاهُ مَوْجٌ مِّن فَوْقِهِ مَوْجٌ مِّن فَوْقِهِ سَحَابٌ ظُلُمَاتٌ بَعْضُهَا فَوْقَ بَعْضٍ إِذَا أَخْرَجَ يَدَهُ لَمْ يَكِدْ يَرُهَا وَمَن لَّمْ يَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ مِن نُّورٍ ﴿٤٠﴾

41. Have not seen [you^r] that Allah, *yousabbeho*⁶⁹ (say: *subhana Allah*) for Him who^p (are) in the Heavens^w and the Earth^w and the birds, *ssaffa'ten* (in rows-

أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَن فِي السَّمٰوٰتِ وَالْأَرْضِ وَالطَّيْرِ صَفَفَتٍ

= and marvelously singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around. Every *tasbeeh* (saying *subhana Allah*) in The Qur'an is a Prayer, says Ibn Abbas, see *القرطبي* for his *tafseer* (explanation of this *Ayah*).

⁶¹ In English there is no exact corresponding words for "غُدُو" = "ghodon" (grammatically inflected "ghodowe") and "آصَال" = "aasal," late afternoon until sunset.

⁶² The word "thekre" as it stands here, Qur'an commentators are differing as to its exact meaning. However, Prayer seems to be the most suitable as it is with respect to trading and traders. See *القرطبي*.

⁶³ See the *Lexicon* attached to this Translation for what exactly is the *Zakah* and its implications.

⁶⁴ Linguistically the word "خَافَ" carries dual meanings: (1) feared and (2) knew. Both meanings could apply.

⁶⁵ There is no English word for أَحْسَنَ = *ahsane*. Both words perfecter and beautifuler are in their adjective sense.

⁶⁶ The word "قِيعَة" = bowl, meaning: a bowl-shaped topographic depression. See *الهادي* and The American Heritage Dictionary.

⁶⁷ The word "وَفَّى" in "وَفَاهُ," from "الوفاء," = "التمام," meaning gathering the last component of any obligation to make it a whole. Thus, "وَفَّى" means endeavored and gathered the last part of an obligation to fulfill it.

⁶⁸ The word "سَحَابٌ" versus "غَيْمٌ" is that the "سَحَابٌ" i.e. glides itself or the wind pulls or pushes it and make it move. And it's plural of a "سَحَابَة." Whereas the "غَيْمٌ" appears stationary. انظر اللسان.

⁶⁹ See footnote 21 above regarding يسبح.

/spreading-their-wings-in-flight);⁷⁰ each *qad* (already and affirmatively) knew his/its^x Prayer^w and his/its^x *tasbeeha*⁷¹ (hallowedly and marvelously deeming Allah as transcending all defects, and that solemnly all stand in awe and utmost consecration of Him); and Allah (is) Omniscient by what they^z do.

كُلٌّ قَدْ عَلِمَ صَلَاتَهُ وَتَسْبِيحَهُ ۚ وَاللَّهُ عَلِيمٌ بِمَا يَفْعَلُونَ ﴿٤١﴾

42. And for Allah (is) the Heavens'^w and the Earth's'^w proprietorship and to Allah (is) the destiny.

وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ ۖ وَإِلَى اللَّهِ الْمَصِيرُ ﴿٤٢﴾

43. Have not seen [you^s] that Allah wafts *sababan*⁷² (gliding-clouds); afterwards [He] congregates [among it;^x afterwards [He] makes it^x a heap; then [you^s] see the *wadqa* (*haze/ raindrops*) issuing from its^x bores;⁷³ and *younazẓelo* (recurrently descends [He]) from the sky^w of mountains in it^w hails; then [He] betides by it^x whom^p [He] wills and averts it^x [He] *a'an* (off) whom^p [He] wills; almost glare/flash (of) its^x lightning goes (*takes-away*) by the *abssa're* (*insights/ discernments*).

أَلَمْ تَرَ أَنَّ اللَّهَ يُزْجِي سَحَابًا ثُمَّ يُؤَلِّفُ بَيْنَهُ ثُمَّ يَجْعَلُهُ رُكَامًا فَفَرَى الْوَدْقُ يَخْرُجُ مِنْ خِلَالِهِ وَيُرْسِلُ مِنَ السَّمَاءِ مِنْ جِبَالٍ فِيهَا مِنْ بَرَدٍ فَيُصِيبُ بِهِ مَنْ يَشَاءُ وَيَصْرِفُهُ عَنْ مَنْ يَشَاءُ يَكَادُ سَنَا بَرْقُهُ يَذْهَبَ بِالْأَبْصَرِ ﴿٤٣﴾

44. *Youqallebo* (iteratively transposes) Allah the night and the *naha're* (between sunrise and sunset); verily in *tha'leka* (*afar-that-it/ that*)^x surely (is) *ebratan*^w (*instructive-example*)^w for the *abssa're* (*insights/ discernments*) possessors.

يَقْلَبُ اللَّهُ اللَّيْلَ وَالنَّهَارَ ۚ إِنَّ فِي ذَلِكَ لَعِبْرَةً لَأُولِي الْأَبْصَارِ ﴿٤٤﴾

45. And Allah created every a *dabba'ten*^{w74} (*she-moving-creature*), of water; so of them who^p [*he/it*^x] creeps on its^x belly; and of them who^p [*he/it*^x] walks on two feet;^w and of them who^p [*he/it*^x] walks on four;^w creates Allah whatever⁷⁵ [He] wills; verily Allah (is) on every-thing Omnipotent.

وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِنْ مَاءٍ فَمِنْهُمْ مَنْ يَمْشِي عَلَى بَطْنِهِ وَمِنْهُمْ مَنْ يَمْشِي عَلَى رِجْلَيْنِ وَمِنْهُمْ مَنْ يَمْشِي عَلَى أَرْبَعٍ يَخْلُقُ اللَّهُ مَا يَشَاءُ ۚ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٤٥﴾

46. *Laqad* (verily, already and affirmatively) We descended *Aya'ten*^w (*Qur'anic statements*) manifesters^w and Allah *yahdey* (*divinely-guides*) whom^p [He] wills to a *Sseratten* (*road/way*) straight.

لَقَدْ أَنْزَلْنَا آيَاتٍ مُبِينَاتٍ ۚ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٤٦﴾

47. And they^z say we: believed by Allah and by the Messenger and we obeyed; afterwards diverts a

وَيَقُولُونَ ءَامَنَّا بِاللَّهِ وَبِالرَّسُولِ وَأَطَعْنَا ثُمَّ يَتَوَلَّى فَرِيقٌ مِنْهُمْ مَن

⁷⁰ The word "الصفات" means: (1) the angels as they set themselves in rows, or (2) the "birds," as in this great *Ayat*, as they spread their wings in the sky and not move them.

⁷¹ According to القرطبي since Prayer and *tasbeeh* are synonymous, they mentioned twice here for intensity.

⁷² The word "سحاب," versus "غيم," is that the "سحاب هو ينسحب" i.e. glides itself or the wind pulls or pushes it and make it move. And it's plural of a "سحابة." Whereas the "غيم" appears stationary. انظر اللسان.

⁷³ The word "خلاله أي ثقبه التي يخرج منها" means its bores. See اللسان.

⁷⁴ For lack of a better term I chose a "she-moving-creature" for "دابة," as a simple "she-creature" (alone) will not do, because a "rock" is a "she-creature" but it does not have apparent motility.

⁷⁵ The particle "ما" is "إسم أو أداة شرط" = conditional noun/particle; or "ما" = "إسم موصول" = connective noun meaning that which. See لآحمد الحلب وعراب القرآن، لمحمود صافي.

team of them from after *tha'leka* (*afar-that-it/that*);^x and not those surely *(are)* the believers. ﴿٤٧﴾

48. And if *(had been)* invited they^z to Allah and His Messenger to rule among them, *edba* (*suddenly-/surprisingly*) a team of them *(are)* [shunners]. وَإِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ إِذَا فَرِيقٌ مِّنْهُمْ مُّعْرِضُونَ ﴿٤٨﴾

49. And *en* (*if*) *(to)* be for them the right^x *ya'tona*^x (*they*^x *obligingly come*)^x to it^x *mudh'eneena* (*humbly submitters*). ﴿٤٩﴾

50. Is in their hearts an illness,⁷⁶ or they^z suspected, or they^z fear/know⁷⁷ that Allah *yabeefa* (*warps/ prejudices*)⁷⁸ over them and His messenger [*warps over them too*];⁷⁹ rather those, they *(are)* the *dha'lemona*⁸⁰ (*injustice-doers*). أَلَمْ يَكُن لَّهُم مَّا يَكُونُونَ فِي قُلُوبِهِمْ مَرَضٌ أَمْ ارْتَابُوا أَمْ يَخَافُونَ أَن يَحِيفَ اللَّهُ عَلَيْهِمْ وَرَسُولَهُ بَلْ أُولَئِكَ هُمُ الظَّالِمُونَ ﴿٥٠﴾

51. Verily only [was] the believers' say if *(had been)* invited they^z to Allah and his Messenger to rule among them to say they^z we heard and we obeyed; and those, they *(are)* the thrivers. إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَن يَقُولُوا سَمِعْنَا وَأَطَعْنَا وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٥١﴾

52. And whoever [*he*] obeys Allah and His Messenger and *yakhsha* ([*he*] *reverently-fears*) Allah and *yatta'qeh* ([*he*] *reverently guards not to displease Him*), so those, they *(are)* the winners. وَمَن يُطِيعِ اللَّهَ وَرَسُولَهُ وَيَخْشَ اللَّهَ وَيَتَّقْهُ فَأُولَئِكَ هُمُ الْفَائِزُونَ ﴿٥٢﴾

53. And *aqsamo* (*they*^z *oathed*) by Allah *jabda* (*ultimate-/effort-most*) their *ayma'ne* (*oaths*), *la'en* (*if indeed*) commanded them you^h surely assuredly⁸¹ exit they^z; let-say [*you*^s]: let-not *toq'semo* (*you*^z *oath*) an obedience^w *ma'aroofaton* (*that which is known*);^w verily Allah (*is*) Proficient by what work you^z. ﴿٥٣﴾

54. Let-say [*you*^s]: let-obey you^z Allah and let-obey you^z the Messenger; then *en* (*if*) diverted they^z then verily only on him what [*he*] (*had been*) burdened and on you^b what you^c (*had been*) burdened; and *en* you^z obey him *tahtadaw* (*you*^z *become divinely-guided*); and not on the Messenger except the announcement the manifester. قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِن تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُمْ مَا حُمِّلْتُمْ وَإِن تُطِيعُوهُ تَهْتَدُوا وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلْغُ الْمُبِينُ ﴿٥٤﴾

55. Promised Allah who^r believed they^z of you^b and وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا

⁷⁶ The word "illness" disease of body or mind. That is in his "heart" a defect or a swerving to the wrong, or suffering from *deficiency of good religious commitment* to adhere to the right or do the right thing.

⁷⁷ See footnote 64 above regarding *fear/ know*.

⁷⁸ The word "يحيف" is to be *unjust* through *inclining and judging by injustice*. Thus, "warp"= to turn from a correct or proper course; deflect. Or to affect unfavorably, unfairly, or wrongly; be biased.

⁷⁹ This Ayah says: "اللَّهُ وَرَسُولُهُ" thus, "رَسُولُهُ مرفوع" as a second "فاعل." Hence it means and His "messenger *warps over them too*." In Arabic the construct is very clear. In English it seems it does *require this clarification*.

⁸⁰ The "ظالمون" = "the injustice-doer," as "الظلم" = "injustice." See footnote 148 below.

⁸¹ The "ل" in "ليخرجن" is a *juratory* "ل" = "القسم" amounting to= "التأكيد," i.e. *affirmation*, expressed by "assuredly".

they^z worked the righteous-works^w (to) surely assuredly⁸² *yastakblefa* (makes vicegerents of) them [He] in the Earth^w just-as *istakblafa* ([He] made vicegerents of) whom^r of before them; and (to) surely assuredly establish⁸³ [He] for them their religion which [He] delighted for them; and surely [He] assuredly substitutes (for) them from after their fear a security; they^z worship Me, not they^z partner (other deities) by Me a thing; and who^p [he] unbelieved after *tha'leka* (afar-that-it/that)^x then those they (are) the *fa'seeqoona* (rebels vis-a-vis Allah's command).

أَصْلَحَتِ لِيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ
كَمَا أَسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ
وَلْيُمْكِنَنَّ لَهُمْ دِينُهُمُ الَّذِي ارْتَضَى لَهُمْ
وَلْيُخْبِتْ لَهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا
يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَنْ
كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ
الْفَاسِقُونَ ﴿٥٥﴾

56. And *aqemo*⁸⁴ (let-you^z up-to-fulfill the prescribed obligations of) the Prayer^w and *aa'to* (let-you^z accord and fulfill the obligations of) the Zakata^{w85} (prescribed percentage of personal possessions)^w and let-obey you^z the Messenger, *la'alla* (craving currently unavailable deed that/perhaps) you^b *torhamona*⁸⁶ (to be mercy-given you^z).

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاطِيعُوا
الرَّسُولَ لَعَلَّكُمْ تَرْحَمُونَ ﴿٥٦﴾

57. Let-not assuredly reckon [you^s] who^r unbelieved they^z (are) enfeeblers in the Earth,^w and their abode-/lodging (is) The Fire^w and surely wretched the destiny.

لَا تَحْسَبَنَّ الَّذِينَ كَفَرُوا مُعْجِزِينَ
فِي الْأَرْضِ وَمَا مِنْهُمْ أَلْتَارُ وَلَيْسَ
الْمَصِيرُ ﴿٥٧﴾

58. O you who^r believed they^z let seek yourⁿ permission whom^r possessed yourⁿ hands^w and who^r not reached they^z the puberty of you^b three times of before the dawn's Prayer^w and when *tadha'aona* (you^z put-aside) yourⁿ apparels from the noon,^w and of after the *esha'a's* (night's fall) Prayer;^w three^w *am'ra'ten*⁸⁷ (designated hours) for you,^b not on you^b and not on them a *jonahon*⁸⁸ (sin) after them;^{y89} *tanwafona* (iterative circumambulators) on you^b some (of) you^b on some;

يَا أَيُّهَا الَّذِينَ آمَنُوا لِيَسْتَعِذَّكُمْ
الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ وَالَّذِينَ لَمْ يَبْلُغُوا
الْحُلُمَ مِنْكُمْ ثَلَاثَ مَرَّاتٍ مِنْ قَبْلِ صَلَاةِ
الْفَجْرِ وَحِينَ تَضَعُونَ ثِيَابَكُمْ مِنَ
الطَّهْرِ وَ مِنْ بَعْدِ صَلَاةِ الْعِشَاءِ
ثَلَاثَ عَوْرَاتٍ لَكُمْ لَيْسَ عَلَيْكُمْ
وَلَا عَلَيْهِمْ جُنَاحٌ بَعْدَهُنَّ طَوَفُوتٌ

⁸² The "ل" in "الاستخلفن" and "اليمكنن" are juratory "ل" = "القسم" amounting to = "التأكيد", i.e. affirmation, expressed in both case by "assuredly".

⁸³ The word "مكن" in "يمكنن" means "found" or "established." It also means "enabled" or "empowered." Clearly, the English word "established" does not imply or connote the same as "مكن" per se.

⁸⁴ The word "أقيموا" is rooted in "أقام" = uphold/sustain/maintain.

⁸⁵ See the *Lexicon* attached to this Translation for what exactly is the Zakah and its implications.

⁸⁶ The word "رحمة" = "mercy" in Arabic "رحمة" is unlike its English equivalent, in that "رحمة" can be conjugated into verbs of the past, present, future, active, passive, etc. As in this case, it is constructed in the future-passive for the masculine plural. There is no way to exactly render this in English per se. So the closest is to possibly say: "perhaps you be given-mercy," thus introducing the idea of "given-mercy" which the Arabic text does not really say per se. The Arabic says, as if to say: *perhaps you are being mercied*, which cannot be said in correct English, as there is no such word as "mercied."

⁸⁷ The word *Am'ra'ton* has several meanings: (1) pudenda, (2) vulnerability, (3) covering anything to hide it, (4) time of exposure. See التاج.

⁸⁸ See the *Lexicon* attached to this Translation for the meaning of the word "جناح" figuratively taken to symbolize the inclination to sin or the sin itself. So, no "جناح" = no sin.

⁸⁹ The reason for "feminizing" this pronoun as "them" because it is so in the text, as it is in reference to the word "عورة" which is a feminine gender.

like *tha'leka* (*afar-that-it/that*)^x manifests Allah for you^b the *Aya'te*^w (*Qur'anic statements*); and Allah (*is*) Omniscient, *Hakeemon*⁹⁰ (*infinite bekma*)⁹¹ Possessor).

عَلَيْكُمْ بَعْضُكُمْ عَلَى بَعْضٍ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٨﴾

59. And if/when reached the children of you^b the puberty, then *le'yasta'athena* (*let seek permission they*)^z just-as *ista'athana* (*sought permission*) who^r of before them; as *tha'leka* (*afar-that-it/that*)^x manifests Allah for you^b His *Aya'te*^w (*Qur'anic messages*); and Allah (*is*) Omniscient *Hakeemon*⁹² (*infinite bekma*)⁹³ Possessor).

وَإِذَا بَلَغَ الْأَطْفَالُ مِنْكُمْ الْحُلُمَ فَلْيَسْتَأْذِنُوا كَمَا اسْتَأْذَنَ الَّذِينَ مِنْ قَبْلِهِمْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٩﴾

60. And the *qawa'edo*⁹⁴ (*she-menopausal-sitters*) of the women who^v not hope (*for*) *ne'kahan* (*wedlock*), then not on them^y a *jonahon*⁹⁵ (*sin*) to *yadha'ana* (*put-aside-they*)^y their^y apparel, other than *mutabarreja'ten* (*flauntingly displaying-she*)^{vm} by an adornment;^w and to *yasta'afefna* (*affirm-chastity they*)^y (*is*) *khayron* (*superior/worthier*) for them;^y and Allah (*is*) *Sameeon* (*Acute-Hearer/Enabler of others to hear/favorable Answerer to prayer*) Omniscient.

وَالْقَوَاعِدُ مِنَ النِّسَاءِ الَّتِي لَا يَرْجُونَ نِكَاحًا فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ أَنْ يَضَعْنَ ثِيَابَهُنَّ غَيْرَ مُتَبَرِّجَاتٍ بِزِينَةٍ وَأَنْ يَسْتَعْفِفْنَ خَيْرٌ لَهُنَّ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٦٠﴾

61. Not on the blind a *harajon*⁹⁶ (*constraint/sin*) and not on the lame a *harajon* and not on the ill a constraint and not on yourⁿ selves^w a *harajon* to eat from yourⁿ houses or yourⁿ fathers' houses or yourⁿ mothers' houses or yourⁿ brothers' houses or yourⁿ sisters' houses or yourⁿ fathers' brothers' house, or yourⁿ fathers' sisters' houses, or yourⁿ mothers' brothers' houses or yourⁿ mothers' sisters' houses, or what you^c possessed its^x keys, or (*house of*) yourⁿ friend; not on you^b a *jonahon*⁹⁷ (*sin*) to you^z eat together or segregates; so if you^c entered houses then *sallemo*⁹⁸

لَيْسَ عَلَى الْأَعْمَى حَرَجٌ وَلَا عَلَى الْأَعْرَجِ حَرَجٌ وَلَا عَلَى الْمَرِيضِ حَرَجٌ وَلَا عَلَى أَنْفُسِكُمْ أَنْ تَأْكُلُوا مِنْ بُيُوتِكُمْ أَوْ بُيُوتِ آبَائِكُمْ أَوْ بُيُوتِ إِخْوَانِكُمْ أَوْ بُيُوتِ أَخَوَاتِكُمْ أَوْ بُيُوتِ أَعْمَامِكُمْ أَوْ بُيُوتِ أُخْوَالِكُمْ أَوْ بُيُوتِ خَالَاتِكُمْ أَوْ مَا مَلَكَتُمْ أَيْمَانُهُمْ أَوْ صَدِيقَكُمْ لَيْسَ

⁹⁰ See the *Lexicon* attached to this Translation for an exposition on the words “الحكيم” and “حكيم.”

⁹¹ See the *Lexicon* attached to this Translation for “bekma.”

⁹² See the *Lexicon* attached to this Translation regarding “الحكيم” and “حكيم.”

⁹³ See the *Lexicon* attached to this Translation for “bekma.”

⁹⁴ The word “qawa'ed” = “قواعد,” based on “قعد” = sat, and so sitters, as if to say “she retirees.” Thus, “qawa'id” meaning: those women who are “sitters” because they are in their menopausal age.

⁹⁵ See the *Lexicon* attached to this Translation for the meaning of the word “جناح” figuratively taken to symbolize the inclination to sin or the sin itself. So, no “جناح” = no sin.

⁹⁶ The word “حرج” = “أضيق الضيق,” see “اللسان,” e.g.: if you were to get two identical sheets of papers and put them congruently against one another the space between them is called “حرج,” that is there is practically nothing narrower than that space between the two sheets of paper. Also, “حرج” could mean “sin.”

⁹⁷ See footnote 96 above but here regarding “جناح.”

⁹⁸ The word “تسلم” in “تسلموا” is a present tense of “السلام,” = “peace,” for which there is no way to linguistically verbalize such a concrete noun, like many such problems in English. So, short of transliteration, which should be avoided if possible, the next best case is to “coin” best approximate an expression, such as “offer-peace,” as we did in this case.

(let-you^z offer-peace) on yourⁿ selves^w a greeting^w from ende (by munificence of/by Rule of) Allah a blessed^w a good;^{w99} like *tha'leka* (afar-that-it/that)^x manifests Allah for you^b the *Ayate^w* (Qur'anic statements) la'alla (craving currently unavailable deed that/perhaps) you^b cerebrate you.^z

عَلَيْكُمْ جَاحٌ أَنْ تَأْكُلُوا
جَمِيعًا أَوْ أَشْتَاتًا فَإِذَا دَخَلْتُمْ بُيُوتًا
فَسَلِّمُوا عَلَى أَنْفُسِكُمْ تَحِيَّةٌ مِّنْ عِندِ
اللَّهِ مُبْرَكَةٌ طَيِّبَةٌ كَذَلِكَ
يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ
لَعَلَّكُمْ تَعْقِلُونَ ﴿١١﴾

62. Verily only the believers (are) who^r believed they^z by Allah and His Messenger and if were they^z with him on a matter-congregator, not gone they^z until *yasta'thenobo* (they^z seek his permission); verily who^r *yasta'thenoka* (they^z seek you^g permission) those (are) who^r they^z believe by Allah and His messenger; so if *ista'atha-noka* (they^z sought you^g permission) for some (of) their function;¹⁰⁰ then let-permit [you^s] for whom^r willed you^h of them; and *ista'ghfer¹⁰¹* (let-seek forgiveness [you^s] from) Allah for them; verily Allah (is) *Ghafooron* (iterative Forgiver), *Raheemon* (iterative mercy Giver).

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ
وَرَسُولِهِ وَإِذَا كَانُوا مَعَهُ عَلَى أَمْرٍ
جَامِعٍ لَّمْ يَذْهَبُوا حَتَّى يَسْتَأْذِنُوهُ إِنَّ
الَّذِينَ يَسْتَأْذِنُونَكَ أُولَٰئِكَ الَّذِينَ
يُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ فَإِذَا
أَسْتَأْذَنُوكَ لِبَعْضِ شَأْنِهِمْ فَأَذِنَ
لِمَن شِئْتَ مِنْهُمْ وَاسْتَغْفَرَ لَهُمْ
اللَّهُ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٢﴾

63. Let-not make you^z the Messenger's invocation among you^b like invocation (of) some (of) you^b (to/of) some; *qad¹⁰²* (iteratively and affirmatively) knows Allah whom^r *yatasallalona* (they^z secretly withdraw) of you^b *lewathan* (elusively); so *le'yather* (let-take-caution) who^r dissent they^z a'n (regarding) his command to betide^w them a *fetna'ton* (trial/affliction/tumult/unbelief)^w or betides^x them a painful torment.

لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ
كَدُعَاءِ بَعْضِكُمْ بَعْضًا قَدْ يَعْلَمُ
اللَّهُ الَّذِينَ يَتَسَلَّلُونَ مِنْكُمْ لِوَاذًا
فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ
تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ
أَلِيمٌ ﴿١٣﴾

64. Lo. Verily for Allah what (are) in the Heavens^w and the Earth;^w *qad¹⁰³* (iteratively and affirmatively) knows [He] what you^f (are) on it^x (of adherence or not to His commands); and day (to be) returned they^z to Him then *youna'bbe'o* ([He] inform by piece-of-significant-and-availing-news) them by what they^z worked; and Allah by everything (is) Omniscient.

أَلَا إِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ
وَالْأَرْضِ قَدْ يَعْلَمُ مَا أَنْتُمْ عَلَيْهِ
وَيَوْمَ يُرْجَعُونَ إِلَيْهِ فَيُنْتَهُمُ بِمَا
عَمِلُوا وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٤﴾

⁹⁹ The word "greeting" = "تحية" is a feminine gender in Arabic so the references to it are too feminized. So "[she-blessed]" and "[she-good]" are stated as above.

¹⁰⁰ For the word "شان" I did not like to use the word "affair" because of its implication/denotation.

¹⁰¹ The word "استغفر" = "اطلب الغفران" = "[you] seek forgiveness." In English there is no seemly way to say: "استغفر" per se. So I settled for saying: "[you] seek forgiveness." So in this case: [you] seek Allah's forgiveness."

¹⁰² The particle "Qad" preceding a future tense means: "للتوكيد والتأكيد" = for "affirmatively and iteratively." See المعني +

¹⁰³ Ibid.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me (The iterative Mercy Giver)*

1. *Tabaraka*¹ (Allah is exclusively, firmly, iteratively and immensely elevated) Who *naẓẓala* (repetitively descended [He]) The Criterion (The Qur'an) on *abdebe*² (His slave), to be for the worlds a *na'theran* (iterative warner).
تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا ١
2. Who for Him (is) the Heavens'^w and the Earth's^w proprietorship; and not *yattakbeth*³ ([He] takes-and-makes) a son; and not [was] for Him a partner in the proprietorship; and [He] created every-thing^x so [He] fated it^x *taq'deran*⁴ (infinite fate/fating).
الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَلَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ تَقْدِيرًا ٢
3. And *ittakbatho*⁵ (they^z took-and-made) of lesser than-/without Him *aa'lehatan* (deities); not they^z create a thing while they (are: to be/being) created; and they^z possess neither a death^x nor a life^w and nor a resurrection.^x
وَاتَّخَذُوا مِنْ دُونِهِ ءَالِهَةً لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ وَلَا يَمْلِكُونَ أَنْفُسَهُمْ صَرًّا وَلَا نَفْعًا وَلَا يَمْلِكُونَ مَوْتًا وَلَا حَيَاةً وَلَا شُورًا ٣
4. And said who^r they^z unbelieved *en* (not) this except *ef'kon*^x (slandorous-fabrication/specious concoction)^x *iftraho* ([he] crafted it^x as a lie for fraudulent end) and aided him on it^x other people; so *qad* (already and affirmatively) they^z [came/perpetrated] an injustice and a mendacity.
وَقَالَ الَّذِينَ كَفَرُوا إِنَّ هَذَا إِلَّا إِفْكُ إِفْكٍ أَفْتَرْتَهُ وَأَعَانَهُ عَلَيْهِ قَوْمٌ ءَاخَرُونَ فَقَدْ جَاءُوا ظُلْمًا وَزُورًا ٤
5. And they^z said: the [firsts'] (ancients') fables^w [he] scribed it^w so it^w (is being) dictated on him *bukratan*^{w6} (early-dawn)^w and *a'sseyla*⁷ (late afternoon to sunset).
وَقَالُوا أَأَسْطِيرُ الْأَوَّلِينَ اكْتَبَتْهَا فَهِىَ تَمَلَّى عَلَيْهِ بُكْرَةً وَأَصِيلًا ٥
6. Let-say [you^s]: descended it^x Who [He] knows the secret in the Heavens^w and the Earth;^w verily He [was] *Ghafooran* (iterative Forgiver) *Raheeman* (iterative mercy Giver).
قُلْ أَنْزَلَهُ الَّذِي يَعْلَمُ السِّرَّ فِي السَّمَوَاتِ وَالْأَرْضِ إِنَّهُ كَانَ عَفُورًا رَحِيمًا ٦

¹ See the *Lexicon* attached to this Translation for this important word “تَبَارَكَ.” In summary: *Tabaraka* (Allah is exclusively, firmly, iteratively and immensely elevated).

² The word “*abdebe*” = “His slave,” the denotation of the word “slave” is vastly paradoxical with respect to Allah vis-à-vis the humans. See the *Lexicon* attached to this Translation for an elaboration.

³ The word “*اتَّخَذَ*” from “*الِاتَّخَاذَ*” which is “*اِفْتَعَالُ*” for “*الِاتَّخَاذَ*,” as stated in *لسان العرب*; therefore, “*اتَّخَذَ*” is always taking and presuming some-thing about what was taken. Thus, it is not just the mere taking.

⁴ The word “*تَقْدِيرًا*” is the infinitive noun of “*قَدَر*,” hence the translation is “an infinitive fate,” as “*التقدير*” from Allah is the “*قَدَر*.”

⁵ See footnote 3 above, regarding “*اتَّخَذَ*.”

⁶ The word “*bukratan*,” literally means the time between *Fajr* (early dawn) Prayer and sunrise.

⁷ The word “*aseyla*,” literally means the time from noon to sunset or from *Asr* (late afternoon) Prayer to sunset.

7. And they^z said: what (is) for this, the messenger, [he] eats the *tta'aama*^x (wheat/edible/food-grains)^x and [he] walks in the markets; *lawla* (why have not been) descended to him an angel, so [he] be with him *na'theran* (iterative warner).
 وَقَالُوا مَالِ هَذَا الرَّسُولِ يَأْكُلُ
 الطَّعَامَ وَيَمْشِي فِي الْأَسْوَاقِ لَوْلَا
 أَنْزَلَ إِلَيْهِ الْمَلَكُ فَيَكُونُ مَعَهُ
 نَذِيرًا ﴿٧﴾
8. Or (to be) cast for him a treasure or (to) be^w for him a garden^w [he] eats from it;^w and said the *dha'lemoonah*⁸ (injustice-doers): *en* (not) *tatta'be'aona* (you^z closely-follow) except a man *mas'hoora*⁹ (he who is bewitched).
 أَوْ يُقْلَعُ إِلَيْهِ كَنْزٌ أَوْ تَكُونُ لَهُ
 جَنَّةٌ يَأْكُلُ مِنْهَا وَقَالَ
 الظَّالِمُونَ إِنْ تَتَّبِعُونَ إِلَّا
 رَجُلًا مَسْحُورًا ﴿٨﴾
9. Let-look [you^s] how they^z struck for you^g the parables/examples, so they^z strayed; so not they^z can (find) a path.
 أَنْظِرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَلَ
 فَضَلُّوا فَلَا يَسْتَطِيعُونَ سَبِيلًا ﴿٩﴾
10. *Tabaraka*¹⁰ (Allah is exclusively, firmly, iteratively and immensely elevated) Who *en* (if) [He] willed [He] (would have) made for you^g *khayran* (choicer/superior/worthier) than *tha'leka* (afar-that-it/that)^x gardens^w run^w from under it^w the rivers and [He] makes for you^g castles.
 تَبَارَكَ الَّذِي إِنْ شَاءَ جَعَلَ لَكَ
 خَيْرًا مِنْ ذَلِكَ جَنَّاتٍ تَجْرِي مِنْ
 تَحْتِهَا الْأَنْهَارُ وَيَجْعَلُ لَكَ فُصُورًا
 ﴿١٠﴾
11. Rather denied they^z by The Hour^w while We prepared for who^p [he] denied by The Hour^w a *Sa'era*^w (intensely kindling Fire).^w
 بَلْ كَذَّبُوا بِالسَّاعَةِ وَأَعْتَدْنَا لِمَنْ
 كَذَّبَ بِالسَّاعَةِ سَعِيرًا ﴿١١﴾
12. If/when it^w saw them from afar place they^z heard for it^w *taghayyodhan*¹¹ (intense exasperation) and sighing.
 إِذَا رَأَوْهُمْ مِنْ مَكَانٍ بَعِيدٍ سَعُوا لَهَا
 تَغِيظًا وَزَفِيرًا ﴿١٢﴾
13. And if (had been) flung they^z of it^w a narrow place, *mugarraneena* (they^z being iteratively bound¹² in chains), they^z called¹³ far-there¹⁴ *thoboran*¹⁵ (utter-ravage).
 وَإِذَا أُلْقُوا مِنْهَا مَكَانًا ضَيِّقًا
 مُقَرَّنِينَ دَعَوْا هُنَالِكَ ثُبُورًا ﴿١٣﴾
14. Let-not call you^z today: *thoboran* (utter-ravage) one and let-call you^z *thoboran* (utter-ravage) multitudinous.
 لَا تَدْعُوا الْيَوْمَ ثُبُورًا وَاحِدًا وَادْعُوا
 ثُبُورًا كَثِيرًا ﴿١٤﴾
15. Let-say [you^s]: is *tha'leka* (afar-that-it/that)^x *khayron* (choicer/superior/worthier) or the immortality Paradise^w
 قُلْ أَذَلِكَ خَيْرٌ أَمْ جَنَّةُ الْخُلْدِ

⁸ The "ظالمون" = "the injustice-doers," as "الظلم" = "injustice." See footnote 148 below.

⁹ The word "مسحورا" = "masboora" is singular, masculine, objective noun, meaning: he who is bewitched.

¹⁰ See the *Lexicon* attached to this Translation for this important word "تبارك." In summary: *Tabaraka* (Allah is exclusively, firmly, iteratively and immensely elevated).

¹¹ The word "تغيطا" = "على وزن تغيتلا" that is an intensifying state of exasperation, which is different than "الغيط" = exasperation.

¹² The word "مقرنين" for "التكثير" see التاج and البصائر.

¹³ The word "دعا" in "دعوا" has many meanings, among them: نداه و صاح به = دعا صاحبه. i.e. called him. See الهادي.

¹⁴ In Arabic the demonstrative noun: "هنا", "هناك" and "هنا لك" are used respectively for "here" (near), "there" (middle) and "far there (for the furthest)." For the "بعيد" = "far," i.e. neither the immediate and nor the middle but the far. In English there are only two aspects of demonstrative nouns: here and there.

¹⁵ The word "ثبورا" is infinitive noun, meaning intensity and implying multitudinousness and utterness. See اعراب القرطبي, and القرآن لـ محمود صافي.

which^u (*had been*) promised the *muttaqoon* (*the reverentia-l-guarders against Allah's displeasure*); it^w [was] for them a requital and a destiny.

الَّتِي وَعَدَ الْمُتَّقُونَ كَانَتْ لَهُمْ جَزَاءً وَاصِيًّا ﴿١٥﴾

16. For them in it^w whatever¹⁶ they^z will, immortals they^z (*are*); (*that*) [was] on your^t Lord a promise (*by*) request.

لَهُمْ فِيهَا مَا يَشَاءُونَ خَالِدِينَ كَانَتْ عَلَىٰ رَبِّكَ وَعْدًا مَّسْئُولًا ﴿١٦﴾

17. And day [*He*] throngs them and what they^z worship of lesser than/without Allah, then says [*He*]: have you^c misled My *eba'de* (*worshippers/submitters/slaves*) these or they strayed the path.

وَيَوْمَ يَحْشُرُهُمْ وَمَا يَعْبُدُونَ مِنْ دُونِ اللَّهِ فَيَقُولُ أَأَنْتُمْ أَضَلَلْتُمْ عِبَادِي هَؤُلَاءِ أَمْ هُمْ ضَلُّوا السَّبِيلَ ﴿١٧﴾

18. Said they:^z *subhana*¹⁷ (*hallowedly and marvelously we deem You^g transcending all defects and we solemnly stand in awe and utmost consecration of*) You;^g not [was] befitting for us to *natta-ketha*¹⁸ (*[we] take and make*) of lesser than/without You^g of *an'leyaa*¹⁹ (*guardians/allies*); [and,] but *matta'ata* (*You^g let relish the transitory worldly delights*) them and their fathers until they^z forgot²⁰ (*ceased paying attention to*) the *Thekra* (*Qur'an/Prayer/Allah's mention*) and they^z [were] a people worthless.

قَالُوا سُبْحَانَكَ مَا كَانَ يَنْبَغِي لَنَا أَنْ نَتَّخِذَ مِنْ دُونِكَ مِنْ أَوْلِيَاءَ وَلَكِنْ مَتَّعْتَهُمْ وَعَابَاءَهُمْ حَتَّىٰ نَسُوا الذِّكْرَ وَكَانُوا قَوْمًا بُورًا ﴿١٨﴾

19. So *qad* (*already and affirmatively*) denied you^b by what you^z say; so neither can you^z avert nor succor; and whoever [*he*] wrongs²¹ of you^b We (*make*) him taste a big torment.

فَقَدْ كَذَّبْتُمْ بِمَا تَقُولُونَ فَمَا تَسْتَطِيعُونَ صَرْفًا وَلَا نَصْرًا وَمَنْ يَظْلِم مِّنْكُمْ نَذِقْهُ عَذَابًا كَبِيرًا ﴿١٩﴾

20. And not We sent before you^g of the *mursaleena* (*sent-messengers*) except verily they^z surely eat the *tta'aama*^x (*wheat/edible/food-grains*)^x and they^z walk in the markets; and We made some (*of*) you^b for some an essay;^w do *tassbera* (*hold on patiently*) you;^z and your^t Lord [was] *Basseeran* (*keenly: Seer/Omniscient*).

وَمَا أَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِينَ إِلَّا إِنَّهُمْ لَيَأْكُلُونَ الطَّعَامَ وَيَمْشُونَ فِي الْأَسْوَاقِ وَجَعَلْنَا بَعْضَكُمْ لِبَعْضٍ فِتْنَةً أَتَصْبِرُونَ وَكَانَ رَبُّكَ بَصِيرًا ﴿٢٠﴾

¹⁶ The particle “ما” is “إسم أو أداة شرط” = conditional noun/particle; or “ما” = “إسم موصول” = connective noun meaning *that which*. See النذر المصون، لـ احمد الحلب وإعراب القرآن، لمحمود صافي.

¹⁷ The word “subhanaka”= “سبحانك” has no English equivalent. Wherever this word, or its grammatical inflections (such as “سبحان” or “سبحانه”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Him, deserving the utmost solemn consecration of His divine stupendous uniqueness. So, we can render “subhanaka”= “سبحانك” concept by saying: hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Allah.

¹⁸ The word “اتخذ” from “الإنخاذ” which is “افتعال” for “الاتخاذ” as stated in لسان العرب; therefore, “اتخذ” is always taking and presuming something about what was taken. Thus, it is not just the mere taking.

¹⁹ The word “اولياء” could also mean, among them: protector, friend.

²⁰ The word “تسي” has dual meanings: (1) “forgot” or (2) dismissed or dispelled, in the sense of cast off or ceased to pay attention to. The second meaning especially applies where Allah says: “We forgot you,” (S 32:14), as Allah does not forget, but He chooses to cease paying attention to something. See اللسان.

²¹ See the Lexicon attached to this Translation for “ظالم”=“ظالم”= “injustice-doer” and “ظلم”= “wronger.”

21. And said who^r not *yarjona*²² (they^z fear/ hope) *leqa'ana* (meeting Us): *lanla* (why have not been) descended on us the angels or we see our Lord; *laqad* (verily, already and affirmatively) *istakbaro*²³ (they^z affirmed theirⁿ prideful haughtiness) in their selves^w and recalcitrated they^z a big recalcitration. ﴿وَقَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا لَوْلَا أُنْزِلَ عَلَيْنَا الْمَلَائِكَةُ أَوْ نَرَى رَبَّنَا لَقَدْ اسْتَكْبَرُوا فِي أَنْفُسِهِمْ وَعَتَوْا عُتْوًا كَبِيرًا﴾ (٢١)
22. Day see they^z the angels, no *bushra*^w (pleasant-tiding)^{w24} then-day for the criminals; and they^z say: a *hejran* (ban) *mahjooran*²⁵ (a banned ban). ﴿يَوْمَ يَرَوْنَ الْمَلَائِكَةَ لَا بُشْرَى يَوْمَئِذٍ لِلْمُجْرِمِينَ وَيُقُولُونَ جِئًا مَحْجُورًا﴾ (٢٢)
23. And *qa'demna* (We came-forth) to what worked they^z of a work^x then We made it^x a dust *manthora* (that which is scattered). ﴿وَقَدِمْنَا إِلَى مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَنْثُورًا﴾ (٢٣)
24. The Paradise's^w companions, then-day *khayron* (choicer/ superior/ worthier) *mustagarran*²⁶ (permanent-abode-/ ultimate realization) and *ahsa'no*²⁷ (perfecter and beautifuler) *ma'qeela*²⁸ (noon nap spot). ﴿أَصْحَابُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُسْتَقَرًّا وَأَحْسَنُ مَقِيلًا﴾ (٢٤)
25. And day *tasha'qqago* (iteratively rives) the Heaven^w by the *ghama'me*²⁹ (white-clouds), and the angels (had been descended) *tan'zeelan*³⁰ (utter/ successive descending). ﴿وَيَوْمَ تَشَقَّقُ السَّمَاءُ بِالْغَمَمِ وَيُنْزِلُ الْمَلَائِكَةُ نَزِيرًا﴾ (٢٥)
26. The proprietorship then-day³¹ (is) the right for *Ar-Rahman*; and [was] a day, on the unbelievers, *aseera*³² (of dire difficulty). ﴿الْمَلِكُ يَوْمَئِذٍ الْحَقُّ لِلرَّحْمَنِ وَكَانَ يَوْمًا عَلَى الْكَافِرِينَ عَسِيرًا﴾ (٢٦)
27. And day (when) bites the *dha'lemo*³³ (injustice-doer) on his both hands^{w34} and says [he]: *yalaytanee* (O, my longing that) *ittakbatto*³⁵ (took and made I) with the Messenger a path. ﴿وَيَوْمَ يَعْصُ الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ يَلَيْتَنِي أَخَذْتُ مَعَ الرَّسُولِ سَبِيلًا﴾ (٢٧)

22 The word “رجون” from “رجه” meaning: feared. But such meaning for “رجه” is always, according to the linguist and scholar Al-Farra, associated with the denial, like: “ما رجوتك أي ما خفتك” see اللسان.

23 See the Lexicon attached to this Translation for the effect of the letter س when added to a word.

24 See the Lexicon attached to this Translation for *bashbara/youbashsharo/mubasberon*=بَشْرٌ\يُبَشِّرُ\مُبَشِّرٌ.

25 The word “mahjoora”= “محجور” is a masculine, singular, objective noun. It means a “banned ban.” That means: the criminals will be told: today it is a banned ban (rather firm and irrevocable ban) vis-à-vis you and the good tiding of any relief for you from your punishment.

26 Clearly for the realization of any thing in this world requires time and place to happen in it semi-permanently.

27 There is no English word for أحسن=absane. Both words perfecter and beautifuler are in their adjective sense.

28 The word “مقيلًا” means the place of noon napping spot.

29 The word “الغمام”=“white clouds,” unlike “السحاب”=“gliding clouds of a darker color and rain carrier. See اللسان.

30 The word “تنزيلًا” has two possible connotations: (a) some Qur'an commentators say it meant for surety or the intensity of the descending. (b) Others say it is meant for successive of the descending.

31 There is no English equivalent for “يومئذ” literally on then-day, not on that day, as that indicates further or less immediate, whereas “يومئذ” indicate then or there and then.

32 The word “dire” is to qualify “difficult,” as “difficult” means “عسير,” but “عسير” is the intensive form of عسير.

33 The word “ظالم”= “فاعل الظلم”= “the injustice-doer,” as “الظالم”= “injustice.” Also, in this Ayah, the word “الظالم” is to qualify the word “اهل,” in “اهلها,” which is singular or plural. So here the “village” is Makkah, thus, in honor for this particular “village” the “wrong” is not associated with it, like in almost all other villages mentioned in The Qur'an, but to its people. And here since the “اهلها” could be treated as plural or singular, the singular is used to perhaps indicate that every one of them was a wronger or the over whelming majority of them were so.

34 The expression “bites on his both hands” is Arabic tongue, figurative speech for strong regret and contrition.

35 See footnote 18 above regarding اتخذ.

28. *Ya'waylata* (presumably for me a lengthy: stay in a valley in Hell/bane/woe); *yalayta* (O, for a longing that) I not *attakheththo*³⁶ (I took and presumed) *folanan* (such and such be-person) *khaleela*³⁷ (ultimate faithful friend). ﴿٢٨﴾
29. *Laqad* (verily, already and affirmatively) [he] misled me a'n (off) the *Thekre*^x (*Qur'an/Messenger*)^x after *edh* (when/since) it^x came (to) me; and the Satan [was] for the mankind a deserter/forsaker. ﴿٢٩﴾
30. And said the Messenger: O, my Lord, verily my people *ittakhatho*³⁸ (they^z took and made) this, The *Qur'an, mahjoora*³⁹ (that which is considered obsolete and thus abandoned it). ﴿٣٠﴾
31. And like *tha'leka* (afar-that-it/that)^x We made for every a prophet a foe⁴⁰ of the criminals; and sufficed by your^t Lord *Ha'dian* (divine-guider) and *na'sseran* (iterative succorer). ﴿٣١﴾
32. And said who^r unbelieved they:^z *lawla* (why have not been) *nuzẓela* (recurrently descended) on him The *Qur'an*^x a statement^w a once;^{w41} like *tha'leka* (afar-that-it/that)^x to We firm by it^x your^t *foaa'da* (heart/mind); and *rattalnaho* (We sequentially intoned it)^x *tarteelan*⁴² (sequential absolute intonement). ﴿٣٢﴾
33. And not *ya'atonaka* (they^z come to you^g) by a parable/example except We came (to) you^g by the right and an *absa'no*⁴³ (perfecter and beautifuler) explanation. ﴿٣٣﴾
34. Who^r (are to be) thronged they^z on their faces to Hell^w those (are in) eviler place and *adhallo*⁴⁴ (more astray) a path. ﴿٣٤﴾
35. And *laqad* (verily, already and affirmatively) We gave *Mosa* (Moses) the book and We made with him his ﴿٣٥﴾

³⁶ Ibid.

³⁷ The word "خليل" is "ultimate-faithful-friend," i.e. friend without any "خلل" = defect. English as well as Arabic-English dictionaries almost all do not have an entry for "خلّة." They come closest to it in the opinion of the authors of such a few dictionaries by saying "intimate-friendship" or friendship without defect. Clearly intimate, although gives the sense of "closeness and sincerity" it also carries with it the unacceptable open expression of "sexual relation," hence making such entry as useless and invalid in terms of "خلّة" as stated in The Qur'an. That is why I chose to express "خلّة" as "ultimate-faithful-friendship" and "khaleel" as "ultimate faithful friend."

³⁸ See footnote 18 above regarding *اتخذ*.

³⁹ The word "mahjoora," is an objective, singular, masculine noun =: that which is considered obsolete and thus abandoned.

⁴⁰ The word "عدو," in Arabic is used for: (1) singular and (2) plural as well as (3) "multitudinous foe," see *اللسان الهادي*.

⁴¹ The word "جملة" = "statement" is a feminine gender in Arabic and "once^w" is a qualifier for the "statement." Hence, [she-] is prefixed to convey such qualification.

⁴² The word "ترتيلًا" is infinitive objective noun hence it is prefixed by "absolute" for intensity.

⁴³ There is no English word for أحسن = absane. Both words perfecter and beautifuler are in their adjective sense.

⁴⁴ The word "أضل" = "adhallo" is a superlative adjective for "strayer" for which there is no English equivalent.

brother Haroona (Aaron) a *waẓeera* (*viẓier/minister-assistant*).

وَجَعَلْنَا مَعَهُ أَخَاهُ هَارُونَ وَزِيرًا

36. So We said: let-go you both to the people who^r they^z denied by Our *Aya'te*^w (*miracles/signs/proofs*) then We destroyed them *ted'meran*⁴⁵ (*utter-destruction*).

فَقُلْنَا أَذْهَبًا إِلَى الْقَوْمِ الَّذِينَ كَذَبُوا بِآيَاتِنَا فَدَمْزَلْنَهُمْ تَدْمِيرًا ﴿٣٦﴾

37. And Nooben's (Noah's) people *lamma* (*when/whence*) denied they^z the messengers;⁴⁶ We drowned them, and We made them for the mankind an *Aya'tan*^w (*sign/proof*) and We prepared for the *dha'lemeena*⁴⁷ (*injustice-doers*) a torment painful.

وَقَوْمَ نُوحٍ لَمَّا كَذَبُوا الرُّسُلَ أَغْرَقْنَاهُمْ وَجَعَلْنَاهُمْ لِلنَّاسِ آيَةً ۖ وَأَعْتَدْنَا لِلظَّالِمِينَ عَذَابًا أَلِيمًا ﴿٣٧﴾

38. And *Aadan* (*people of Aad*) and *Thamooda* (*people of Thamood*) and the *Ras'* (*well*) companions and generations between *tha'leka* (*afar-that-it/thai*)^x many.

وَعَادًا وَثَمُودًا وَأَصْعَابَ الرِّسِّ وَفُرُونًا بَيْنَ ذَلِكَ كَثِيرًا ﴿٣٨﴾

39. And each, We struck for him the parables/examples; and each *tabbarna* (*We had smashed/damaged*) *tatbera*⁴⁸ (*an utter-bane/damage*).

وَكُلًّا ضَرَبْنَا لَهُ الْأَمْثَلُ وَكُلًّا تَبَرَّأْنَا تَنْبِيرًا ﴿٣٩﴾

40. And *laqad* (*verily, already and affirmatively*) *atan*^x (*they^z arrived at and passed by*)^x on the village^w which^u (*had been*) ill-rained^{w49} the ill rain; have then not they^z been seeing it;^w they^z were, not *yarjona*⁵⁰ (*fearing-hoping for*) resurrection.

وَلَقَدْ آتَيْنَا عَلَى الْقَرْيَةِ الَّتِي أُمِطِرَتْ مَطَرًا أَلْسُوهُ أَفْكَمَ يَكُونُوا يَرَوْنها بَلْ كَانُوا لَا يَرْجُونَ شَوْرًا ﴿٤٠﴾

41. And if they^z saw you^g *en* (*not*) *yattakhethonaka*⁵¹ (*they^z take and make you^g*) except jestingly; is this whom^x Allah missioned⁵² a messenger.

وَإِذَا رَأَوْكَ إِن يَنْخِذُونَكَ إِلَّا هُزُوًا أَهَذَا الَّذِي بَعَثَ اللَّهُ رَسُولًا ﴿٤١﴾

42. Surely *kada* (*[he] neared to/verged/almost*) surely (*to*) mislead us *a'n* (*off*) our *aa'lebata* (*deities*) *lawla* (*had it not been for*) that *ssaba'rna* (*we held on patiently*) on it;^w and they^z will know when they^z see the torment who^p (*is*) *adhallo* (*more astray*) a path.

إِن كَادَ لَيُضِلَّنَا عَنْ آلِهَتِنَا لَوْلَا أَن صَبَرْنَا عَلَيْهَا وَسَوْفَ يَعْلَمُونَ حِينَ يَرَوْنَ الْعَذَابَ مَنْ أَضَلُّ سَبِيلًا ﴿٤٢﴾

43. Have you^h seen whom^p *ittakhatha*⁵³ (*[he] took and presumed*) his *elaha* (*a deity*) his *bawa* (*tendentious liking*); are you^s then (*to*) be on him a custodian.

أَرَأَيْتَ مَنِ اتَّخَذَ إِلَهِهُ هُونُهُ أَفَأَنْتَ تَكُونُ عَلَيْهِ وَكِيلًا ﴿٤٣﴾

⁴⁵ The word "تدميرا" is the *infinitive noun* of "بَمَرٌ", for intensity, i.e. *total destruction* or an *utter destruction*.

⁴⁶ The word "messengers" is used here in *generic* sense as Noah is the *first* messenger. That is to say whoever unbelieves *one* messenger it is as if he unbelieves *all* messengers. Because *all* Allah's messengers carry His message. See القرطبي. This is a *proof* of such a fact, i.e. whoever unbelieves *one* messenger as if he unbelieves *all* other messengers.

⁴⁷ The "ظالمين" = "the injustice-doers," as "الظلم" = "injustice." See the *Lexicon* attached to this *Translation*.

⁴⁸ The word "تتبيرا" is an *infinitive noun*, giving *intensity* for being repetitive and utter.

⁴⁹ In Arabic there is a *distinction* between "مطر" = rained, and "أمطر" = ill-rained, as "مطر" = في الخير and "أمطر" = في الشر. In this case "أمطر" is used. So for *lack* of "أمطر" in English, I chose ill-rained.

⁵⁰ The word "ترجون" from "رجا" meaning: *feared*. But such meaning for "رجا" is always, according to the linguist and scholar Al-Farra, associated with the *denial*, like: "ما رجوتك أي ما خفتك" see اللسان.

⁵¹ See footnote 3 above regarding اتخذ.

⁵² The word "بعث" carries several meanings, among them: *sent, arouse, resurrected, missioned, and prompted*.

⁵³ See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word.

44. Or do reckon [you^s] that most (of) them hear or reason; *en* (not) they except like the *an'aame*^{w54} (cattle-/sheep/goats/and camels)^w rather they (are) *adhallo* (more astray) a path. أَمْ تَحْسَبُ أَنَّ أَكْثَرَهُمْ يَسْمَعُونَ
أَوْ يَعْقِلُونَ إِنْ هُمْ إِلَّا كَالْأَنْعَامِ بَلْ
هُمْ أَضَلُّ سَبِيلًا ﴿٤٤﴾
45. Have not seen [you^s] to your^t Lord how [He] extended the shadow;^x and had [He] willed surely (would have) made it^x [He] still; afterwards We made the sun^w on it^x a proof.⁵⁵ أَلَمْ تَرَ إِلَى رَبِّكَ كَيْفَ مَدَّ الظِّلَّ وَلَوْ
شَاءَ لَجَعَلَهُ سَاكِنًا ثُمَّ جَعَلْنَا
الشَّمْسَ عَلَيْهِ دَلِيلًا ﴿٤٥﴾
46. Afterwards *qabadhna*⁵⁶ (We hand-held/took) it^x to Us *gabdhana*⁵⁷ (hand-holding, taking) easy. ثُمَّ قَبَضْنَاهُ إِلَيْنَا قَبْضًا يَسِيرًا ﴿٤٦﴾
47. And He Who made for you^b the night a *lebasan* (a sweeping: cover/wear by its darkness) and the sleep a *sobatan* (repose/ease); and [He] made the *naba'ra* (between sunrise and sunset) a *noshoran* (revival/spread/resurrection). وَهُوَ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِبَاسًا
وَالنَّوْمَ سُبَاتًا وَجَعَلَ النَّهَارَ
نُشُورًا ﴿٤٧﴾
48. And He Who sent the winds^w a *bushra* (pleasant tiding) before His mercy's^w (*ghaytha*=delightful satiating-and-reviving rain) [both hands^w];⁵⁸ and We descended from the sky^w water^x *ttabooran*⁵⁹ (resolutely purged/purger).^x وَهُوَ الَّذِي أَرْسَلَ الرِّيحَ بُشْرًا
بَيْنَ يَدَيْ رَحْمَتِهِ وَأَنْزَلْنَا مِنَ
السَّمَاءِ مَاءً طَهُورًا ﴿٤٨﴾
49. To quicken [We] by it^x a dead *baldatan*^w (region, settlement, Makkah)^w and *nus'qeyda*⁶⁰ (avail to drink) it^x [We] of what We created (of) *an'aa'man*^w (cattle/camel/sheep and goats)^w and peoples, many. لِنُحْيِيَ بِهِ بَلْدَةً مَيِّتًا وَنُسْقِيَهُ مِمَّا
خَلَقْنَا أَنْعَامًا وَأَنْسَاءً كَثِيرًا ﴿٤٩﴾
50. And *laqad* (verily, already and affirmative) We variegated it^x among them, to *yadhbakkaro* (repetitively-remind them^x); then *aba*⁶¹ (categorically refused) most (of) [the] mankind except *kofooran*⁶² (unbelief/ingratitude). وَلَقَدْ صَرَّفْنَاهُ بَيْنَهُمْ لِيَذَكَّرُوا فَأَبَى
أَكْثَرُ النَّاسِ إِلَّا كُفُورًا ﴿٥٠﴾
51. And had We willed, surely (We would have) missioned⁶³ in every village^w *na'theran* (iterative warner). وَلَوْ شِئْنَا لَبَعَثْنَا فِي كُلِّ قَرْيَةٍ نَذِيرًا
﴿٥١﴾
52. So let-not [you^s] obey the unbelievers; and *jahid* (let-exert [you^s] your^t utmost mental, physical and possessional efforts fighting/striving in Allah's cause against) them by it^{x64} a big *jeybadan* (vigorous exertion of utmost mental, physical and possessional efforts). فَلَا تَطْعَمُ الْكَافِرِينَ وَجَاهِدْهُمْ
بِهِ جِهَادًا كَبِيرًا ﴿٥٢﴾

⁵⁴ The word "Al-an'am" = "الأنعام" or "neam" "نعم" means those animals that have cloven hoof (foot) and an udder, such as the camel, the cow, the sheep, the goat, etc. In Arabic: "كل ذي خلف وظلف" = cattle, sheep, goats, and camels.

⁵⁵ That is "proof" = "برهان" if it were not for the sun, the shadow would not be known.

⁵⁶ That is He took it to Him a taking.

⁵⁷ That is gradual in proportion to sun-light, less sun-light less shadow or more sun-light more shadow.

⁵⁸ This is a figure of speech combined with the Arabic tongue expression "between his or her both hands" means in front of. Additionally, some maintain that the "hands" are symbols of divine Might or Power.

⁵⁹ The word "طهور" means that which is clean and pure in and of itself and it purges others.

⁶⁰ The word "أسقىناكم" rooted in "أسقى" and not "سقى." And "أسقى" means availed (liquid) for drinking. See الراغب.

⁶¹ The word *aba* = "أبى" means categorically (absolutely, without exception) refused, i.e. not just simply refused.

⁶² The word "كفور" is masculine noun, denoting two meanings: (1) unbelief in religion; (2) ingratitude towards Allah's favors. Thus, this translation: "unbelief/ingratitude."

⁶³ The word "بعث" carries several meanings, among them: missioned, sent, arouse, resurrected, awaken, and prompted.

⁶⁴ That is by The Qur'an.

53. And He Who merged the two seas; this (*is*) *adhbon*⁶⁵ (*palatably good*), *foraton*⁶⁶ (*strongly palatably good*), and this (*is*) salty *ujajon*⁶⁷ (*strongly salty-bitter-hot*); and [He] made between them both *barzakhan*⁶⁸ (*invisible-barrier*) and a ban *mahjoora*⁶⁹ (*a banned ban*).
 وَهُوَ الَّذِي مَرَجَ الْبَحْرَيْنِ هَذَا عَذْبٌ فُرَاتٌ وَهَذَا مِلْحٌ أُجَاجٌ وَجَعَلَ بَيْنَهُمَا بَرْزَخًا وَحِجْرًا مَحْجُورًا ﴿٥٣﴾
54. And He Who created of the water a human; then [He] made him a lineage (*paternally*) and a kinship (*maternally/by marriage*); and [was] your^t Lord Omnipotent.
 وَهُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا فَجَعَلَهُ نَسَبًا وَصِهْرًا وَكَانَ رَبُّكَ قَدِيرًا ﴿٥٤﴾
55. And they^z worship of lesser than/without Allah what neither benefits them and nor harms them; and [was] the unbeliever over his Lord *dhabeeran*⁷⁰ (*openly and pertinaciously evil helper/backer/supporter*).
 وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَنْفَعُهُمْ وَلَا يَضُرُّهُمْ وَكَانَ الْكَافِرُ عَلَى رَبِّهِ ظَهِيرًا ﴿٥٥﴾
56. And not We sent you^g except a *mubashsheran*⁷¹ (*iterative teller of pleasant tiding*) and *na'theran* (*iterative warner*).
 وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا ﴿٥٦﴾
57. Let-say [*you*^s]: not [I] ask you^z over it^x of remuneration except whom^p [*he*] willed to *yattakbetha*⁷² ([*he*] *takes and makes*) to his Lord a path.
 قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِلَّا مَن شَاءَ أَن يَتَّخِذَ إِلَيَّ رِبًّا سَبِيلًا ﴿٥٧﴾
58. And let-trust [*you*^s] on The *Hayya* (*Living/Alive*), Who dies not; and *sabbeh*⁷³ (*let-say [*you*^s]: subhana Allah*) by His praise; and sufficed by Him by His *eba'de's* (*worshippers/submitters/slaves*)'s offenses Proficient.
 وَتَوَكَّلْ عَلَى الْإِلَهِ الَّذِي لَا يَمُوتُ وَسَبِّحْ بِحَمْدِهِ وَكَفَى بِهِ بُذُوبِ عِبَادِهِ خَبِيرًا ﴿٥٨﴾
59. Who [He] created the Heavens^w and the Earth^w and whatever between them both in six days; afterwards *istawa*⁷⁴ ([He] *set Himself*) on The *Arshe*⁷⁵ (*Throne of Kingship*), *Ar-Rahmano*, so let-ask [*you*^s] by Him a proficient.
 الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ الرَّحْمَنُ فَسَلِّ بِهِ خَبِيرًا ﴿٥٩﴾
60. And if (*had been*) said for them: let-kowtow you^z
 وَإِذَا قِيلَ لَهُمْ اسْجُدُوا لِلرَّحْمَنِ قَالُوا

⁶⁵ The word “عذب” means *palatably good*. See اللسان

⁶⁶ The word “فرات” means *strongly palatably-good*. See اللسان

⁶⁷ The word “أجاج” means *salty*, and *strongly salty-bitter-hot*. For definition of “أجاج” see الراغب و اللسان

⁶⁸ The word “برزخ” is an “invisible-barrier.”

⁶⁹ The word “mahjoora”= “محجورا” is a *masculine, singular, objective noun*. It means a “banned ban.” That means: the criminals will be told: today it is *banned a ban* (rather *firm and irrevocable ban*) vis-à-vis you and the good-tiding of any relief for you from your punishment.

⁷⁰ The word “ظهيرا” is an intensive form for *singular, subjective, masculine noun* with at least *double meanings*, both being *openly and pertinaciously*: (1) *helper* or (2) *evil helper*.

⁷¹ The word “mubashsheran” is *masculine, singular, subjective noun*, meaning *proclaimer of good tiding*, with *no English equivalent*.

⁷² See footnote 3 above regarding اتخذ.

⁷³ The phrase “subhana Allah,” means: *singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around*.

⁷⁴ The word “istawa” has several meanings: (1) *intended and set to fix or establish*; (2) *balanced from a state of imbalance*; (3) *became straight from crookedness*; (4) *matured and reached the age of discerning*; (5) *took a firm hold*; (6) *made or done (as in the case of food)*. It is of paramount importance to mention here that in the case of Allah, the “how” did He “istawa” is not knowable, because there is *nothing to compare* Allah with to know the “how” of His action.

⁷⁵ See the *Lexicon* attached to this *Translation* for more elaboration on this wondrous word.

for *Ar-Rahman*; said they:⁷⁶ and what (is) *Ar-Rahman*; do we kowtow for what command us [you^s]; and [it^x]⁷⁶ augmented them an aversion.

وَمَا الرَّحْمَنُ أَتَسْجُدُ لِمَا تَأْمُرُنَا وَزَادَهُمْ نُفُورًا ﴿٦٠﴾

61. *Tabaraka*⁷⁷ ([He] firmly bestows as accepts multitudinous goodness and worthiness) Who made [He] in the Heavens^w zodiacs and [He] made in it^w a lamp^x and a moon^x an illuminator.

نَبَارَكَ الَّذِي جَعَلَ فِي السَّمَاءِ بُرُوجًا وَجَعَلَ فِيهَا سِرَاجًا وَقَمَرًا مُنِيرًا ﴿٦١﴾

62. And He Who made the night and the *naba'ra* (between sunrise and sunset) *kbelfatan* (succession/alternate) for whom^p [he] wanted to *yadbdha-kkara* (repetitively-reminisce [he]) or [he] wanted *shokoran*⁷⁸ (iterative/utmost thanks).

وَهُوَ الَّذِي جَعَلَ اللَّيْلَ آيَلًا وَالنَّهَارَ خِلْفَةً لِّمَن أَرَادَ أَنْ يَذَّكَّرَ أَوْ أَرَادَ شُكُورًا ﴿٦٢﴾

63. And *Ar-Rahman's eba'de* (worshippers/submitters), who^r walk they^z on the land^w gently and if the *jahiloona*⁷⁹ (they who act ignorantly or incorrectly) addressed them, said they:^z *salaman* (peace/greeting).

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا ﴿٦٣﴾

64. And who^r *youbayyetona* (they^z nocturnally remain) for their Lord *sujjadan* (they who are kowtowing) and *geyaman* (they who are upstanding).

وَالَّذِينَ يَسْتَكْبِرُونَ لِلَّهِمْ سَجْدًا وَاقِيمًا ﴿٦٤﴾

65. And who^r say they:^z (O,) our Lord, let-avert a'n (off) us [You^s] Hell's^w torment; verily its^w torment [was] a *ghara-man*⁸⁰ (adherent to a lasting ruinous torment).

وَالَّذِينَ يَقُولُونَ رَبَّنَا أَصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّكَ عَذَابُهَا كَانَ غَرَامًا ﴿٦٥﴾

66. Verily it^w fouled a *mustagarran* (long-term abode/ultimate realization) and a residence.

إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا ﴿٦٦﴾

67. And who^r if expended they^z neither squander they^z and nor they^z stinted and [was] between *tha'leka* (afar-that-it/that)^x *qawaman* (balanced-middle).

وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا ﴿٦٧﴾

68. And who^r not invoke they^z with Allah another *elahan* (a deity), and not they^z kill the self^w which^u Allah hallowed/forbade except by the right, and not adulterate they^z and whoever [he] does *tha'leka* (afar-that-it/that)^x *yalqa* ([he] meets) *athama*⁸¹ (sins-/punishments/valley-in-Hell).

وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا ﴿٦٨﴾

69. (To be) doubled for him the torment, The *Qeyamatey's*^w (Judgment's) Day, and immortalizes [he] in it^x *muhanan*⁸²

يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَمَةِ

⁷⁶ The hidden pronoun [it] refers to the say to them: you kowtow. Such say augmented them aversion.

⁷⁷ See the *Lexicon* attached to this Translation for this important word "تبارك." In summary: [He] firmly bestows as [He] accepts multitudinous goodness and worthiness..

⁷⁸ The word "شكوراً" means multitudinousness of thanks, or doing the utmost of thanks.

⁷⁹ The word "جاهلون" = "jaheloona" is rooted in "جهل" meaning: (1) was ignorant of, (2) believed in something contrary to reality, (3) did some-thing not correct. So the "jahiloona" are they who act ignorantly or incorrectly.

⁸⁰ The word "gharama" is an adherent to a lasting ruinous torment.

⁸¹ The word "أثاما" although could be plural for "إثم" = "sin," so "أثاما" becomes "sins." But in fact it means "punishment," or "a valley in Hell," see *اللسان* and *القرطبي*.

⁸² The word "muhanan" = "مهانا" is a singular, objective, masculine noun, meaning: he who is looked at =

(looked at sordidly and contemptibly).

وَيَخْلُدُ فِيهِ مُهَانًا ﴿٧١﴾

70. Except whom^p [he] repented and [he] believed and [he] worked a righteous work, then those Allah substitutes their sayyea'tey^w (demeritorious-deeds)^w hasanaten (meritorious-deeds),^w and [was] Allah Ghaforma (iterative Forgiver), Ra'heman (multitudinous mercy Giver).

إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَٰئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ ۗ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٧٠﴾

71. And who^p [he] repented and [he] worked righteously then truly he repents to Allah a mataban⁸³ (assured repentance).

وَمَنْ تَابَ وَعَمِلَ صَالِحًا فَإِنَّهُ يَنْتُهِبُ إِلَى اللَّهِ مَتَابًا ﴿٧١﴾

72. And who^r not witness/testify they^z (by) the mendacity, and if/when passed they^z by the frivolity they^z passed Keraman⁸⁴ (in high self-esteem and heedless to frivolity).

وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا ﴿٧٢﴾

73. And who^r if (had been) reminded they^z by their Lord's Aya'te^w (messages) they^z tumbled not on it^w somman (deafly people) and omyanan (blind people).

وَالَّذِينَ إِذَا ذُكِّرُوا بِآيَاتِ رَبِّهِمْ لَمْ يَخِرُّوا عَلَيْهَا صُمًّا وَعُمْيَانًا ﴿٧٣﴾

74. And who^r say they^z: (O,) our Lord, let-grant for us [You^s] of our spouses (wives) and our offsprings^w qurra-ta'ayonen⁸⁵ (eyes'-cooling for bounteous satisfaction)^w and let-[You^s] make us for the muttaqeena (who reverentially guard against Allah's displeasure) leader(s).⁸⁶

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا فَرَّةً أُعْثِرْ ۖ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا ﴿٧٤﴾

75. Those (are to be) requited they^z the chamber^w by what ssabaro (they^z held on patiently) and (are made to) receive/meet they^z in it^w a greeting^w and a peace.

أُولَٰئِكَ يُجْزَوْنَ الْغُرْفَةَ بِمَا صَبَرُوا وَيُلَقَّوْنَ فِيهَا مَحِيَّةً وَسَلَامًا ﴿٧٥﴾

76. Immortals they^z (are) in it^w hasonat (ultimately perfected and beautified-she)⁸⁷ mustagarran (long-term-abode) and a residence.

حَالِدِينَ فِيهَا حَسُنَتْ مُسْتَقَرًّا وَمُقَامًا ﴿٧٦﴾

77. Let-say [youⁿ]: not encumbers by you^b my Lord lawla (had it not been for) yourⁿ invocation; so qad (already and affirmatively) denied you^c so will (yourⁿ punishment) be adherent⁸⁸ (obligatory on youⁿ i.e. it is inescapable).

قُلْ مَا يَعْبُؤُا بِكُمْ رَبِّي لَوْلَا دُعَاؤُكُمْ فَقَدْ كَذَّبْتُمْ فَسَوْفَ يَكُونُ لِزَامًا ﴿٧٧﴾

= sordidly and contemptibly.

⁸³ The word "متابا" is the infinitive noun of "تاب" which means the assured or sure doing of the action of the word.

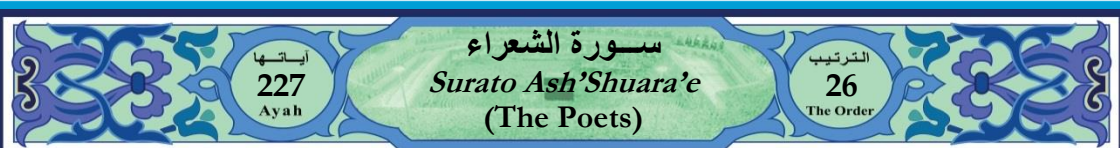
⁸⁴ The word "كراما" is subjective, plural, masculine noun. See the Lexicon attached to this Translation for this important word. This is an Arabic tongue expression meaning: passed by (in this case frivolous talk being carried out by some others) without paying attention to what was talked about.

⁸⁵ The statement: "فَرَّةٌ أَعْيُنَ" is rather lofty and elegant Arabic tongue expression, meanin the eyes' tears have "cooled" and ceased to flow and became quiet and still, bounteously rejoicing for what they saw. In other word: the one with such eyes became rather happy.

⁸⁶ The word "اماما" is infinitive noun, so no plural for it. So in this case it means an example to be followed by others. See "عرب القرآن لـ محمود صافي" and "الفرطبي". However, there are some linguists who say it might be a plural in and of itself: صاحب على وزن فاعل كـ صاحب.

⁸⁷ This suffix -she^v is: ت التانيث = the feminizing article designating word/phrase femininity.

⁸⁸ That is the Battle of Badr, when the polytheists who unbelieved the Prophet (SAWS) and were punished by the fight and their slaying on the Day of Badr. Thus, the fight and the killing of them were inescapable, so "adherent" to them. +



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me (The iterative Mercy Giver)*

1. Tta-seen-Meem.¹ طسّم ١
2. Telka^w (she-that-afar-it^w / those^w) (are) Aya'te^w (Qur'anic statements) (of) The Book^x the manifester.^x تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ ٢
3. La'allā (craving currently unavailable deed that/perhaps) you^g (are) ba'kbe'on (fagging/exhausting) your^t self^w that not be they^z believers. لَعَلَّكَ بَنِيعٌ نَّفْسَكَ أَلَّا يَكُونُوا مُؤْمِنِينَ ٣
4. En (if) [We] will nonazzil ([We] iteratively descend) on them from the sky^w Aya'tan^w (miracle/sign/proof) so remained their necks^w for it^w kbadhe'eena (they^x who are succumbing/capitulators). إِنْ نَشَأْ نُزِّلْ عَلَيْهِمْ مِنَ السَّمَاءِ آيَةً فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ ٤
5. And not yaátee (comes to) them of thekren (Qur'an-/message) from Ar-Rahman, muhdathen² (that which is caused to be: discourser/new by revelation) except they^z were a'n (off) it^x shunners. وَمَا يَأْتِيهِمْ مِنْ ذِكْرِ مِنَ الرَّحْمَنِ مُحَدَّثٌ إِلَّا كَانُوا عَنْهُ مُعْرِضِينَ ٥
6. So qad (already and affirmative) they^z denied; then shall yaátee (come to) them anba'o³ (significant-and-availing-news) (of) what they^z were by it^x yasta'hzeona (affirmably jesting they^z). فَقَدْ كَذَّبُوا فَسَيَأْتِيهِمْ أَنْبَاءُ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ٦
7. Have [and]⁴ not they^z seen to the Earth^w how-much/many/often⁵ We sprouted in it^w of every category/hue⁶ kareemen⁷ (bounteous, ennobling and of multiple uses/effects). أَوَلَمْ يَرَوْا إِلَى الْأَرْضِ كَمْ أَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ كَرِيمٍ ٧
8. Verily in tha'leka (afar-that-it/that)^x (is) surely an Aya'tan^w (miracle/sign/roof) and not [was] most of them believers. إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ٨

¹ See the *Lexicon* attached to this Translation for a commentary on this.

² The word *muhdathen* is singular, masculine, objective noun, meaning: that which is caused to be new by revelation.

³ See the *Lexicon* attached to this Translation for "naba'a."

⁴ The Arabic interrogative-castigatory particle "ولم" (implying negation) is made up of three parts (ل), (و), (م) "ولم," meaning: does it, referring to the fact, or sound logic of the evidence or clear situation. The (و) = (and) component is (و) of coupling which normally commences the sentence. However, because there is an interrogative particle which takes precedence for beginning a sentence. It implies why they have not done proper examination of all the facts and considered the proper decision accordingly.

⁵ The word "كم" is an interrogative exclamatory particle, meaning: "how-many," "how-much," "how-often."

⁶ The word "زوج" here means "hue," see *الفرطبي*. However, strictly and linguistically speaking the word means: (1) pair, (2) husband or wife, (3) the individual entity with a companion, (4) category (sort or kind or specimen, (5) hue (color). And quite relevant to the word "زوج" is its plural: (1) "أزواج," which could also mean: (2) similars, i.e. the look-likes, (3) hues. See *اللسان*.

⁷ The word "kareem" = "كريم" is a subjective, singular, masculine noun. It has no exact English equivalent, as explained in length in footnote 28 of the Introduction. Summarily: bounteous, ennobling and of multiple uses/effects.

9. And verily your^t Lord surely He (is) The Mighty
Ar-Rabeemo (The multitudinous mercy Giver). وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿٩﴾
10. And edh (when/since) called your^t Lord Mosa (Moses)
that e'etey (let-come you^s) the people the dha'lemeena⁸
(injustice-doers). وَإِذْ نَادَىٰ رَبُّكَ مُوسَىٰ أَنِ أَنْتَ الْقَوْمَ الظَّالِمِينَ ﴿١٠﴾
11. Pharaoh's people, should not⁹ yattaqoona (they^z
reverentially guard not to displease Allah). قَوْمٌ فَزَعُونَ أَلَّا يَتَّقُونَ ﴿١١﴾
12. Said [he]: O, my Lord, [I] verily fear/know¹⁰ that
they^z deny [me].¹¹ قَالَ رَبِّ إِنِّي أَخَافُ أَنْ يُكَذِّبُونِ ﴿١٢﴾
13. And my chest straitens and not yanttalego¹² (utters)
my tongue; so let-send [You^s] to Haroona (Aaron). فَارْسِلْ إِلَىٰ هَارُونَ ﴿١٣﴾
14. And for them on me an offense; so I fear/know
that they^z (will) kill [me].¹³ وَهُمْ عَلَىٰ ذَنْبٍ فَأَخَافُ أَنْ يَقْتُلُونِ ﴿١٤﴾
15. Said [He]: Not-at-all;¹⁴ so let-go you both by Our
Aya'te^w (miracles/signs/proofs); verily We (are) with
you^b Musta'me'oona¹⁵ (affirmably Listeners). قَالِ كَلَّا فَادْهَبَا بِمَا نَبَيْتُمَا إِنَّا مَعَكُمْ مُسْتَمِعُونَ ﴿١٥﴾
16. So ee'teya (let-come you both to) Pharaoh; then let-say you
both: verily we (are) the worlds' Lord [messenger].¹⁶ فَأْتِيَا فِرْعَوْنَ فَقُولَا إِنَّا رَسُولُ رَبِّ الْعَالَمِينَ ﴿١٦﴾
17. That let-send [you^s] with us Israel's sons. أَنْ أَرْسِلَ مَعَنَا بَنِي إِسْرَءِيلَ ﴿١٧﴾
18. Said [he]: have not [we] reared you^g in [us] (our
midst) a newly-born¹⁷ and labetha (stayed/lingered)
you^h in [us] of your^t age years.^w قَالَ أَلَمْ نُرَبِّكَ فِينَا وَلِيدًا وَلَبِثْتَ فِينَا مِنْ عُمُرِكَ سِنِينَ ﴿١٨﴾
19. And acted you^t your^t act-she^y/act-up^{w18} which^u acted
you^t and you^s (are) of the unbelievers/ingrates. وَفَعَلْتَ فَعَلْتِكَ الَّتِي فَعَلْتَ وَأَنْتَ مِنَ الْكَافِرِينَ ﴿١٩﴾
20. Said [he]: I did it^w then while I (was) of the strayers. قَالَ فَعَلْتُهَا إِذَا وَأَنَا مِنَ الضَّالِّينَ ﴿٢٠﴾

⁸ The “ظالمين” = “the injustice-doers,” as “الظلم” = “injustice.” See the *Lexicon* attached to this Translation.

⁹ Clearly this “الَّا” is the “الَّا,” for *urging* and *promoting* the action of the following verb, here the *taqwa*.

¹⁰ Linguistically the word “خفت” carries dual meanings: (1) *fear* and (2) *know*. Both meanings could apply.

¹¹ The letter “ن” in “يَكْذِبُونَ,” by Arabic (*linguistic*) Rule, is called “نون الوقاية او العماد، حيث لا يستغنى عنها” which precedes the speaker's pronoun “ي.” The speaker's pronoun “ي” in “يَكْذِبُونَ” is omitted, for “التخفيف” = “alleviation, lightening” or *Ayat's* end harmony (*rhyme*). See *أعراب القرآن، لمحمود صافي*

¹² The word “يَنْطَلِقُ” means to move forward or to utter, because of the problem with Moses tongue, he was afraid that his tongue may not to be able to utter Allah's message.

¹³ See footnote 11 above only *here* regarding “يَقْتُلُونَ.”

¹⁴ The word “كَلَّا” is an article of negation particularized for deterrence and prevention.

¹⁵ See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word.

¹⁶ The word “رَسُولٌ” = “messenger” is in the *singular*. So it *could* mean that both came with a *single-message*, or *each is a messenger*, with a *single message*.

¹⁷ The word “وَلِيدٌ” is *adverbial*, meaning: *he who is newly born or the child who is rather close to such an age*.

¹⁸ The byword “act-up” means “misbehave” or “malfunction.” See *The American Heritage Dictionary*.

21. So I fled from you^b when¹⁹ I feared/knew²⁰ you;^c فَفَرَرْتُ مِنْكُمْ لَمَّا خِفْتُكُمْ فَوَهَبَ لِي رَبِّي حُكْمًا وَجَعَلَنِي مِنَ الْمُرْسَلِينَ ﴿٢١﴾
then granted for me my Lord a rule and [He] made me of the *mursaleena* (*sent-messengers*).
22. And *telka*^w (*she-that-afar-it^w / it^w*) (*is*) a boon^{w21} *tamonno*²² (*[you^s] grace*) it^w on me that *[you^s]* enslaved Israel's sons. وَتِلْكَ نِعْمَةٌ تَمُنُّهَا عَلَىٰ أَنَّ عَبْدَتْنِي بِإِسْرَائِيلَ ﴿٢٢﴾
23. Said Pharaoh: and who^a (*is*) the worlds' Lord. قَالَ فِرْعَوْنُ وَمَا رَبُّ الْعَالَمِينَ ﴿٢٣﴾
24. Said [he]: Lord (*of*) the Heavens^w and the Earth^w and what (*are*) between them both, *en* (*if*) you^c were *moqeneena* (*certitude possessors*). قَالَ رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا إِن كُنتُمْ مُوقِنِينَ ﴿٢٤﴾
25. Said [he] for whom^p (*that were*) around him: should not²³ *tasta'me'uona* (*you^z seek listening*). قَالَ لِمَن حَوْلَهُ أَلَا تَسْمَعُونَ ﴿٢٥﴾
26. Said [he] yourⁿ Lord and yourⁿ fathers' the [firsts'] (*forefathers*) Lord. قَالَ رَبِّكُمْ وَرَبُّ آبَائِكُمُ الْأَوَّلِينَ ﴿٢٦﴾
27. Said [he]: verily yourⁿ messenger who^x (*had been*) sent to you^b (*is*) surely a maniac/fool.²⁴ قَالَ إِنَّ رَسُولَكُمْ الَّذِي أُرْسِلَ إِلَيْكُمْ لَمَجْنُونٌ ﴿٢٧﴾
28. Said [he]: Lord (*of*) the *mashrege* (*sunrise's locus*) and the *maghrebe* (*sunset's locus*) and what (*are*) between them both, *en* (*if*) you^c were celebrating you.^z قَالَ رَبِّ الْمَشْرِقِ وَالْمَغْرِبِ وَمَا بَيْنَهُمَا إِن كُنتُمْ تَعْلَمُونَ ﴿٢٨﴾
29. Said [he]: *la'en* (*indeed if*) *ittakbaththa*²⁵ (*you^s took and presumed*) an *elaban* (*a deity*) other than me, surely [I] assuredly²⁶ make you^g of the prisoners. قَالَ لَئِن أَخَذْتِ إِلَهًا غَيْرِي لَأَجْعَلَكَ مِنَ الْمَسْجُونِينَ ﴿٢٩﴾
30. Said [he]: even while albeit²⁷ I came (*to*) you^g by a thing manifest. قَالَ أَوْلَوْ حِجَّتُكَ بِنَتْنِي مُبِينٌ ﴿٣٠﴾
31. Said [he]: then let-come *[you^s]* by it^x *en* (*if*) you^c were of the *ssadeqeena* (*always-truth-enforcers*). قَالَ فَأْتِ بِهِ إِنْ كُنتَ مِنَ الصَّادِقِينَ ﴿٣١﴾
32. So [he] threw his staff^w so *edba* (*suddenly/surprisingly*) it^w (*was*) a *tho'abanon* (*he-big-serpent*)^x manifest. فَأَلْقَىٰ عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُّبِينٌ ﴿٣٢﴾

¹⁹ The particle "لَمَّا" has many functions, such as: it enters on the *present tense* and *makes it past tense*, and *negates it*. Or it enters on the past tense to mean "when." See الهادي والقرطبي ومغني اللبيب.

²⁰ See footnote 10 above regarding *fear/know*.

²¹ See the *Lexicon* attached to this Translation for "ne'amah" ("boon").

²² The word "مَنْ" in "يَمُنُّ" means "نِعْمَةً يُنْعِمُهَا." That a "boon he graces it."

²³ Clearly this "أَلَا" is the "أَلَا," for *urging* and *promoting* the action of the following verb, here for *listening*.

²⁴ The word "مجنون" is a *noun* corresponding to "maniac" rather than "insane" which is an adjective.

²⁵ The word "أَتَّخَذَ" from "الِاتِّخَاذَ" which is "إِفْتَعَالٌ" for "الِاتِّخَاذَ," as stated in *لسان العرب*; therefore, "أَتَّخَذَ" is always taking *and making/presuming some thing* of what was taken. Thus, it is *not* just the mere *taking*.

²⁶ The "ل" in "أَجْعَلَكَ" is a *juratory* "ل" = "القسم" amounting to = "التأكيد," i.e. *affirmation*, expressed by "assuredly".

²⁷ The construct "أَوْلَوْ" is made up of *three distinct* components: (1) "الِاسْتِفْهَامُ الِاسْتِنْكَارِي" = *disapprobatory interrogative*, (2) "و، الحَالِيَّةُ" adverbial = "while," and (3) "لَوْ" = *conditional particle* = "albeit." For (1) I chose "even" as an *intensive* to indicate something that is *unexpected*. For (2) "while" is *obvious*. For (3) "albeit" seems to me very appropriately self-explanatory.

33. And [he] wrested his hand^w then *edha* (suddenly-/surprisingly) it^w (was) white for the beholders/onlookers. ﴿٣٣﴾
34. Said [he] to the chiefs around him: verily this (is) قَالَ لِلْمَلَأِ حَوْلَهُ إِنَّ هَذَا لَسَاحِرٌ عَلِيمٌ ﴿٣٤﴾ surely a magician omniscient.
35. Wants [he] to exit you^b from yourⁿ land^w by his magic; so what do you^z command. ﴿٣٥﴾
36. Said they:^z let-[you]^s postpone him and his brother; and let-[you]^s send²⁸ in the cities^w *hashereena* (crowd-gathering summoners).²⁹ ﴿٣٦﴾
37. Ya'tooka (they^r come to you^s) by every *sabha'ren* (ever-/stout magician) omniscient. ﴿٣٧﴾
38. So (had been) gathered the magicians for a *mee'qa'te* (an appointment of) a day *ma'aloomen* (that which is known). ﴿٣٨﴾
39. And (had been) said for the mankind: are you^c وَقِيلَ لِلنَّاسِ هَلْ أَنْتُمْ مُجْتَمِعُونَ ﴿٣٩﴾ *mujtame'-aona* (meters/gathering).
40. La'alla (craving currently unavailable deed that/perhaps) us *natta'be'ao* ([we] closely-follow) the magicians, *en* (if) لَعَلَّنَا نَتَّبِعَ السَّحَرَةَ إِنْ كَانُوا هُمْ أَفْعَلِينَ ﴿٤٠﴾ were they (are) the overcomeers.
41. So *lamma* (when/whence) the magicians came, said they^z فَلَمَّا جَاءَ السَّحَرَةُ قَالُوا لِفِرْعَوْنَ أَإِنَّا لَنَأَجْرًا إِنْ كُنَّا نَحْنُ الْفَاعِلِينَ ﴿٤١﴾ to Pharaoh: is verily for us a sure remuneration, *en* (if) we were, the overcomeers.
42. Said [he]: yes and verily you^b then surely (would be) of the *mugarrabeena*³⁰ (they that are made near to the Pharaoh). ﴿٤٢﴾
43. Said for them *Mosa* (Moses): let-throw you^z what you^f (are) throwing/its throwers. ﴿٤٣﴾
44. So they^z threw their ropes and their canes^w and they^z said: by Pharaoh's prestige,³¹ verily we (are) the overcomeers. ﴿٤٤﴾
45. Then threw *Mosa* (Moses) his staff^w so *edha* (suddenly-/surprisingly) it^w *tal'qafu* (engulfs/engulfing^w what *ya'afe-koona* (they^r speciously concoct). ﴿٤٥﴾
46. So (had been) thrown the magicians *sa'jedeena* (they who are komtowing). ﴿٤٦﴾

²⁸ The word “بعث” in “ابعث” carries several meanings, among them: sent, arouse, resurrected, and prompted.

²⁹ The word “حاشرين” is plural, masculine, subjective noun, rooted in the word “حشر” meaning: gathered crowdly. So, “حاشرين” summoners that gather the crowds/gatherings. No English equivalent for “حاشرين”.

³⁰ The word “mugarrabeen” is a subjective, masculine, plural noun, for which there is no English equivalent.

³¹ The word “العزة” = “prestige” = lordliness in the sense of: possessing power and authority over others.

47. Said they:^z we believed by the worlds' Lord. قَالُوا ءَامَنَّا بِرَبِّ الْعَالَمِينَ ﴿٤٧﴾
48. Mosa's (Moses') and Haroon's (Aaron's) Lord. رَبِّ مُوسَى وَهَارُونَ ﴿٤٨﴾
49. Said [he]: you^z believed for him before that [I] aa'thana (proclaim/permit) for you;^b verily he, surely (is) yourⁿ chief who^x [he] taught you^b the magic; so surely you^z will know; surely [I] assuredly³² cut yourⁿ hands^w and yourⁿ feet^w from opposite-sides and surely I assuredly³³ crucify you^b wholes. قَالَ ءَامَنَّا لَهُ قَبْلَ أَنْ ءَاذَنَ لَكُمْ إِنَّهُ لَكَبِيرُكُمُ الَّذِي عَلَّمَكُمُ السِّحْرَ فَلَسَوْفَ تَعْلَمُونَ لَأَقْطَعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِّنْ خِلَافٍ وَلَا صُلْبَتَكُمْ أَجْمَعِينَ ﴿٤٩﴾
50. Said they:^z no dhayra (retributive-burh); verily we (are) to our Lord (are) transposing.³⁴ قَالُوا لَا صَبِيرٌ لَّنَا إِلَىٰ رَبِّنَا مُقْبِلُونَ ﴿٥٠﴾
51. Verily we, [we] covet that [forgives] for us our Lord our errors, that we were first (of) the believers. إِنَّا نَطْمَعُ أَنْ يَغْفِرَ لَنَا رَبُّنَا خَطِيئَاتِنَا أَن كُنَّا أَوَّلَ الْمُؤْمِنِينَ ﴿٥١﴾
52. And We revealed³⁵ to Mosa (Moses) that as're (let-[you] nocturnally-ambulate/travel) by My eba'de (worshippers-/submitters/slaves); verily you^b muttaba'ona (are to be closely-followed). وَلَوْحِينَآ إِلَىٰ مُوسَىٰ أَنَّ أَتْرِبَ عِبَادِي إِنَّكُمْ مُّتَّبَعُونَ ﴿٥٢﴾
53. Then sent Pharaoh in the cities^w hashereena³⁶ (summoners of crowd-gatherings). فَأَرْسَلَ فِرْعَوْنُ فِي الْمَدَائِنِ حَاشِرِينَ ﴿٥٣﴾
54. Verily, these surely (are) little sberthematon³⁷ (fleeing band). إِنَّ هَؤُلَاءِ لَشِرْذِمَةٌ قَلِيلُونَ ﴿٥٤﴾
55. And verily they (are) for us surely exasperators. وَإِنَّهُمْ لَنَا لَغَآطُونَ ﴿٥٥﴾
56. And verily we surely together batheroona³⁸ (are fearers/ they who: bewaring/ circumspect/ cautious). وَإِنَّا لَجَمِيعٌ حَاذِرُونَ ﴿٥٦﴾
57. So We exited them from gardens^w and wells.^w فَأَخْرَجْنَاهُمْ مِّنْ حَنَّتٍ وَعُمُودٍ ﴿٥٧﴾
58. And treasures and a maqamen (status/station) kareemen³⁹ (bounty-giver, ennobler and of multiple uses/effects). وَكُنُوزٍ وَمَقَامٍ كَرِيمٍ ﴿٥٨﴾
59. Like tha'leka (afar-that-it/that)^x and We bequeathed it^w Israel's sons. كَذَلِكَ وَأَوْرَثْنَاهَا بَنِي إِسْرَءِيلَ ﴿٥٩﴾

³² The "ل" in "لأقطنن" and in "لأصلبن" are juratory "ل" = "ال القسم" amounting to = "التأكيد", i.e. affirmation, expressed by "assuredly".

³³ Ibid.

³⁴ The word "تقلبهم" = "their transposed," means their betaking themselves uninhibitedly moving.

³⁵ The word "وحي" denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded). And "الوحي" is fire or king. See اللسان.

³⁶ See footnote 29 above for "حاشرين".

³⁷ According to some linguists "الشردمة" is a small band of a defeated or fleeing army. Contrasting "الشردمة" with "الثبة", which is a small band of victorious army.

³⁸ The word "حاذرون" is a subjective, masculine, plural noun, for which there is no English equivalent. It means (1) fearers, or (2) they who are bewaring, circumspect, or cautious.

³⁹ The word "kareem" = "كريم" is a subjective, singular, masculine noun. It has no exact English equivalent, as explained at length in footnote 28 of the Introduction. Summarily it means bounty-giver ennobler.

60. Then they^z followed them *mushbregeena*⁴⁰ (as they entered the full sunshine after sunrise). فَأَتَبَعُوهُمْ مُشْرِقِينَ ﴿٦٠﴾
61. Then *lamma* (when/whence) mutually saw (each other) the *ja'maa'ne* (the twain opponent: hosts/multitudes), said Mosa's (Moses') companions: verily we (are) surely *mudrakoon*⁴¹ (ones that are to be caught and overtaken). مُوسَىٰ إِنَّا لَمُدْرَكُونَ ﴿٦١﴾
62. Said [he]: Not-at-all,⁴² verily, with me (is) my Lord. [He] shall *yabdee'ne*⁴³ (divinely-guide [me]). قَالَ كَلَّا إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ ﴿٦٢﴾
63. So We revealed⁴⁴ to Mosa (Moses) that: let-strike [you^s] by your^t staff the sea^x so [it^x] rifted; then was each constituent like the *ttaw'de* (high mountain-/precipice) the great. فَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَضْرِبْ بِعَصَاكَ الْبَحْرَ فَانْفَلَقَ فَكَانَ كُلُّ فِرْقٍ كَالطَّوْدِ الْعَظِيمِ ﴿٦٣﴾
64. And We nighed, hither the others. وَأَزَلَّوْنَا ثُمَّ الْآخَرِينَ ﴿٦٤﴾
65. And We delivered Mosa (Moses) and whomever (were) with him wholes. وَأَنْجَيْنَا مُوسَىٰ وَمَنْ مَعَهُ أَجْمَعِينَ ﴿٦٥﴾
66. Afterwards We drowned the others. ثُمَّ أَغْرَقْنَا الْآخَرِينَ ﴿٦٦﴾
67. Verily in *tha'leka* (afar-that-it/that)^x surely (is) an *Aya'tan*^w (miracle/sign/proof); and [was] not most (of) them believers. إِنَّ فِي ذَٰلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُّؤْمِنِينَ ﴿٦٧﴾
68. Verily your^t Lord, surely He (is) The Mighty *Ar-Rabeemo* (the multitudinous mercy Giver). وَإِنَّ رَبَّكَ هُوَ الْعَزِيزُ الرَّحِيمُ ﴿٦٨﴾
69. And let-recite [you^s] on them *Ebraheema's* (Abraham's) *naba'a*⁴⁵ (piece-of-significant-and-availing-news). وَأَتْلُ عَلَيْهِمْ نَبَأَ إِبْرَاهِيمَ ﴿٦٩﴾
70. *Edb* (when/since) [he] said to his father and his people: what (are) you^z worshipping. إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا تَعْبُدُونَ ﴿٧٠﴾
71. Said they:^z [we] worship idols;^x so [we] remain for it^w anchorites. قَالُوا نَعْبُدُ أَصْنَامًا فَنَظَلُّ لَهَا عُكْفِينَ ﴿٧١﴾
72. Said [he]: do they^z hear you^b *edh* (while) you^z invoke. قَالَ هَلْ يَسْمَعُونَكُمْ إِذْ تَدْعُونَ ﴿٧٢﴾
73. Or they^z benefit you^b or hurt they^z [you^b]. أَوْ يَنْفَعُونَكُمْ أَوْ يَضُرُّونَ ﴿٧٣﴾
74. Said they:^z rather we found our fathers like *tha'leka* (afar-that-it/that)^x (were) doing. قَالُوا بَلْ وَجَدْنَا آبَاءَنَا كَذَٰلِكَ يَفْعَلُونَ ﴿٧٤﴾

⁴⁰ The word "*mushbregeena*" means as they entered into the full sun shine immediately after sunrise, as sunrise = "الزورق" and "الشروق" = full sunshine after sunrise. See التاج.

⁴¹ The word "*mudrakoon*" is an objective, muscular, plural noun. It means: they who are being or are overtaken.

⁴² The word "*كلا*" is an article of negation particularized for deterrence and prevention.

⁴³ The letter "ن" in "سيهدين," by Arabic (linguistic) Rule, is called "نون الوقاية او العمداء، حيث لا يستغنى عنها" which precedes the speaker's pronoun "ي." The speaker's pronoun "ي" in "سيهدين" is omitted, for "التخفيف" = "alleviation, lightening" or *Ayat's* end harmony (rhyme). See أعراب القرآن، لمحمود صافي

⁴⁴ See footnote 35 above regarding أوحى.

⁴⁵ See the Lexicon attached to this Translation for "*naba'a*."

75. Said [he]: have then seen you^c what you^c were worshipping. قَالَ أَفَرَأَيْتُمْ مَا كُنْتُمْ تَعْبُدُونَ ﴿٧٥﴾
76. You^f and yourⁿ fathers the ancients. أَنْتُمْ وَءَابَاؤُكُمْ الْأَقْدَمُونَ ﴿٧٦﴾
77. So verily they (are) foe⁴⁶ for me except the worlds' Lord. فَإِنَّهُمْ عَدُوٌّ لِّي إِلَّا رَبَّ الْعَالَمِينَ ﴿٧٧﴾
78. Who [He] created me, so yabdeen⁴⁷ [He] *divinely-guides* [me]. الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ ﴿٧٨﴾
79. And Who He *youtt'emoney* (gives me to: ingest/feed) and *yasqee'ney*⁴⁸ ([He] *avails drink* [for me]). وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِ ﴿٧٩﴾
80. And if I sickened then [He] cures [me].⁴⁹ وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ ﴿٨٠﴾
81. And Who [He] deadens⁵⁰ me afterwards [He] quickens [me].⁵¹ وَالَّذِي يُمَيِّتُنِي ثُمَّ يُحْيِينِ ﴿٨١﴾
82. And Who [I] covet to forgive [He] for me my offense^w/inequity^{w52} the Deen's (Judgment's) Day. وَالَّذِي أَطْمَعُ أَنْ يَغْفِرَ لِي خَطِيئَتِي يَوْمَ الدِّينِ ﴿٨٢﴾
83. My Lord: let-grant [You^s] for me a rule and let-conjoin me [You^s] by the *ssa'lebeena* (righteous-people). رَبِّ هَبْ لِي حُكْمًا وَالْخِفَافِ بِالصَّلَاحِ ﴿٨٣﴾
84. And let-make for me [You^s] a truth-tongue⁵³ in the lasts. وَجْعَلْ لِّي لِسَانَ صِدْقٍ فِي الْآخِرِينَ ﴿٨٤﴾
85. And let-make me [You^s] of inheritors (of) the Paradise^w (of) the *naeeme* (permanent mental and physical delights in the highest chambers of Paradise). وَجْعَلْنِي مِنْ وَرَثَةِ جَنَّةِ النَّعِيمِ ﴿٨٥﴾
86. And let-forgive [You^s] for my father, verily he [was] of the strayers. وَاعْفِرْ لِأَبِي إِنَّهُ كَانَ مِنَ الضَّالِّينَ ﴿٨٦﴾
87. And let-not disgrace me [You^s] day (to be) resurrected they.^z وَلَا تُخْزِنِي يَوْمَ يُبْعَثُونَ ﴿٨٧﴾
88. Day benefits neither possession and nor sons. لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ ﴿٨٨﴾
89. Except whom^p *ata* ([he] came to) Allah by a *sa'leemen*⁵⁴ (free of blights and defects/sound) heart. يَوْمَ إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ ﴿٨٩﴾

⁴⁶ The word “عدو,” in Arabic is used for: (1) singular and (2) plural as well as (3) “multitudinous foe,” see اللسان الهادي.

⁴⁷ See footnote 43 above only here regarding سيهدين.

⁴⁸ Ibid.

⁴⁹ Ibid.

⁵⁰ The word “أمات,” in “يُمَيِّتُنِي” is the transitive verb to deprive of life. See Merriam Webster's Unabridged Dictionary.

⁵¹ The letter “ن” in “يحيين,” by Arabic (linguistic) Rule, is called “نون الوقاية او العماد، حيث لا يُستغنى عنها” which precedes the speaker's pronoun “ي.” The speaker's pronoun “ي” in “يحيين” is omitted, for “التخفيف” = “alleviation, lightening” or *Ayat's* end harmony (rhyme). See إعراب القرآن، لمحمود صافي.

⁵² There is “خطء” and “خطينة” both are “offenses” committed intentionally and therefore are sins. But “خطء” is masculine and singular and “خطينة” is feminine and singular.

⁵³ Truth's tongue = an Arabic tongue expression meaning: lofty/praiseworthy and righteous precedence.

⁵⁴ That is free from defects and blight, i.e. sound all around in the true belief of Mohammad (SAWS).

90. And (*had been*) nighed^w the Paradise^w for the *muttaqeena* (*they who reverentially guarded against Allah's displeasure in this world*). وَأَزَلَّتْ الْجَنَّةُ لِلْمُنَاقِبِينَ ﴿٩٠﴾
91. And (*had been*) prepared^w/shown^w the *Jabeemo*⁵⁵ (*intensely-blazing Fire^w*) for the *ghaweena*⁵⁶ (*strayers because of fallacious belief*). وَبُرِزَتِ الْجَحِيمُ لِلْغَاوِينَ ﴿٩١﴾
92. And (*had been*) said for them: where (*is*) what you^c were worshipping. وَقِيلَ لَهُمْ إِنَّمَا كُنْتُمْ تَعْبُدُونَ ﴿٩٢﴾
93. Of lesser than/without Allah; do they^z succor you^b or they^z avenge/prevail.⁵⁷ مِنْ دُونِ اللَّهِ هَلْ يَنْصُرُكُمْ أَوْ يَنْصُرُونَ ﴿٩٣﴾
94. So *kubkeybo* (*they had been abysmally-upside-down flung*) in it^w they and the *ghanvoona*⁵⁸ (*strayers because of fallacious belief resulting in disappointment*). فَكَبَّكُوا فِيهَا هُمْ وَالْغَاوُونَ ﴿٩٤﴾
95. And Iblees' soldiers wholes. وَجُنُودُ إِبْلِيسَ أَجْمَعُونَ ﴿٩٥﴾
96. Said they:^z while they (*are*) in it^w disputing. قَالُوا وَهُمْ فِيهَا يَخْتَصِمُونَ ﴿٩٦﴾
97. *Ta-Allabey*⁵⁹ (*by Allah*) *en*⁶⁰ (*not*) we were surely-/except⁶¹ in a misguidance manifester. تَاللَّهِ إِن كُنَّا لَفِي ضَلَالٍ مُّبِينٍ ﴿٩٧﴾
98. *Edb* (*when/while*) we even/level you^b by the worlds' Lord. إِذْ سَأَلْتُمْ رَبِّي أَعْلَمِينَ ﴿٩٨﴾
99. And not misled us except the criminals. وَمَا أَضَلَّنَا إِلَّا الْأُمُجِرُونَ ﴿٩٩﴾
100. So not for us of intercessors. فَمَا لَنَا مِنْ شَافِعِينَ ﴿١٠٠﴾
101. And nor an affectionate friend.⁶² وَلَا صَدِيقٍ حَمِيمٍ ﴿١٠١﴾
102. Thus had (*there been*) for us a recurrence^w then we (*shall*) be of the believers. فَلَوْ أَنَّ لَنَا كَرَّةً فَنَكُونُ مِنَ الْمُؤْمِنِينَ ﴿١٠٢﴾

⁵⁵ The word "الجحيم" is proper noun, but it means *intensely blazing fire*. See الراغب.

⁵⁶ The word "الغاوين" strayers because of fallacious belief

⁵⁷ The word "انتصر" could apply in *three* distinct senses: (1) "انتصر من"، which in turn has two distinct meanings, (1a) "انتصر من عدوه أي انتقم من عدوه" = "avenged from his enemy," and (1b) "انتصر من الظلم أي" = "refrained from and disdained the wrong." (2) "انتصر على" = "prevailed over." And (3) "انتصر لـ" = "succored and assisted."

⁵⁸ The word "الغاوين" strayers because of fallacious belief resulting in disappointment for them. See الراغب and اللسان.

⁵⁹ The word "ta-Allabey" is made up of *two* distinct components: the "ta" = "ت" and "Allabey." The "ta" is "ت" = "a jurative particle," in English it's equivalent to "by" in the sense of: "in the name of;" and "Allabey" is "Allah" grammatically inflected because of the prepositional genitive particle "ta."

⁶⁰ This "إن، المخففة" = "نافية" = *not*, and the following "ل" = "إلا" = *except*. See الدر المصون، لـ المد الحلي.

⁶¹ The word "ل" in "لفي" means "إلى"، see الدر المصون، لـ احمد الحلي.

⁶² The word "حميم" in Arabic is a *paradoxical* term, meaning "cold" and "hot" or "very cold" or "very hot." However, in Arabic *tongue* expression: "الصديق الحميم" = "very close friend, a true or a cherisher friend; or a friend who is very loyal, and feels compassionate and sympathetic towards his friend." I do not like to use: "intimate" as this word is rather suggestive of "sexual" closeness (intimacy), by its *own* definition. You can tell I am fumbling to describe "الصديق الحميم," as the English language does *not* seem to lend itself to *linguistic* precision as compared to the Arabic language. So for "الصديق الحميم," I am settling for: "true, cherisher, compassionate and sympathetic friend, mutually affectionate" and for short: "mutually affectionate friend."

103. Verily in *tha'leka* (*afar-that-it/that*)^x surely (*is*) an *Aya'tan*^w (*proof*); and [was] not most (*of*) them *mu'minin*^{١٠٣} believers.
104. And verily, your^t Lord surely He (*is*) The Mighty *Ar-Rabeemo* (*The multitudinous mercy Giver*). *وإِنَّ رَبَّكَ لَمَوْلَىٰ الْعَزِيزُ الرَّحِيمُ*^{١٠٤}
105. Denied-she^{e63} Nooben's (Noah's) people the *mursaleend*⁶⁴ (*sent-messengers*). *كَذَّبَتْ قَوْمُ نُوحٍ الْمُرْسَلِينَ*^{١٠٥}
106. Edb (*when/while*) said to them, their brother Noohon (Noah): should not⁶⁵ *tattaqoona* (*reverentially guard you^z not to displease Allah*). *إِذْ قَالَ لَهُمْ أَخُوهُمْ نُوحٌ أَلَا تَتَّقُونَ*^{١٠٦}
107. Verily I am for you^b a messenger trustworthy. *إِنِّي لَكُمْ رَسُولٌ أَمِينٌ*^{١٠٧}
108. So *ettaqo* (*let reverentially guard you^z not to displease*) Allah and let-you^z obey [me].⁶⁶ *فَاتَّقُوا اللَّهَ وَأَطِيعُوا*^{١٠٨}
109. And not [I] ask you^b on it^x of remuneration *en* (*not*) my remuneration except on the worlds' Lord. *وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجَرِيَ إِلَّا عَلَىٰ رَبِّ الْعَالَمِينَ*^{١٠٩}
110. So *ettaqo* (*let reverentially guard you^z not to displease*) Allah and let-you^z obey [me].⁶⁷ *فَاتَّقُوا اللَّهَ وَأَطِيعُوا*^{١١٠}
111. Said they:^z do we believe for you^g while *ettaba'aka* (*closely-followed you^g*) the *arthaloona* (*lows/despicable ones*). *قَالُوا أَنْتُمُنْ لَكُمْ وَاتَّبَعَكَ الْأَرْذَلُونَ*^{١١١}
112. Said [he]: and what (*is*) my knowledge by what they^z were working. *قَالَ وَمَا عَلِمِي بِمَا كَانُوا يَعْمَلُونَ*^{١١٢}
113. *En* (*not*) their account except on my Lord, *la'n*⁶⁸ (*if/though*) you^z perceive. *إِنْ حِسَابُهُمْ إِلَّا عَلَىٰ رَبِّي لَوَ تَشْعُرُونَ*^{١١٣}
114. And not I am surely an ouster (*of*) the believers. *وَمَا أَنَا بِطَارِدِ الْمُؤْمِنِينَ*^{١١٤}
115. *En* (*not*) I am, except *na'theron* (*iterative warner*) manifester. *إِن أَنَا إِلَّا نَذِيرٌ مُّبِينٌ*^{١١٥}
116. Said they:^z *la'en* (*indeed if*) not desisted [*you^s*], O Nooho (Noah) surely assuredly⁶⁹ you^g be of the *murjooomeena*⁷⁰ (*they that are stoned/cursed*). *قَالُوا لَئِنْ لَمْ تَنْتَهُ يَنْتُحْ لَتَكُونَنَّ مِنَ الْمَرْجُومِينَ*^{١١٦}

⁶³ The word "كَذَّبَتْ" = denied-she^y is in reference to the "people," which is جمع تكسير = broken plural in Arabic; so its reference must be feminized, as indicated by the "ت" in "كَذَّبَتْ."

⁶⁴ The word "mursaleen" = "sent messengers," although Noah is the first messenger. That is to say whoever unbelieve one messenger it is as if he unbelieved all messengers. Because all Allah's messengers carry His message. See القرطبي and his tafseer of (S24:36). This is a proof of such a fact, i.e. whoever unbelieve one messenger as if he unbelieved all other messengers.

⁶⁵ Clearly this "أَلَا" is the "أَلَا" for urging and promoting the action of the following verb, here the taqwa.

⁶⁶ The letter "ن" in "أَطِيعُونَ," by Arabic (linguistic) Rule, is called "نون الوقاية أو العمداء، حيث لا يستغنى عنها" which precedes the speaker's pronoun "ي." The speaker's pronoun "ي" in "أَطِيعُونَ" is omitted, for "التخفيف" = "alleviation, lightening" or Ayat's end harmony (rhyme). See إعراب القرآن، لمحمود صافي.

⁶⁷ Ibid.

⁶⁸ The particle "لَوْ" since it is a future-connected verb, probable to occur and not sure it's a present occurrence, such a "لَوْ" amounts to "if" or "when." See معاني اللبيب، ابن هشام.

⁶⁹ The "ل" in "لَتَكُونَنَّ" is a juratory "ل" = القسم "ل" amounting to = التأكيد, i.e. affirmation, expressed by "assuredly".

⁷⁰ The word "murjooomeen," is a masculine, objective, plural noun, there is no exact English equivalent.

117. Said [he]: my Lord; verily my people denied [me].⁷¹ قَالَ رَبِّ إِن قَوْمِي كَذَّبُونِ ﴿١١٧﴾
118. So let-open [You^s] between me and [between] them an opening^{x72} (*overwhelming victory*); and *najjeyney* (*let-iteratively deliver me [You^s]*) and whomever (are) with me of the believers. فَأَفْتَحَ بَيْنِي وَبَيْنَهُمْ فَتْحًا وَنَجَّيْنِي مَعِيَ مِنَ الْمُؤْمِنِينَ ﴿١١٨﴾
119. So We delivered him and whomever (were) with him in the *folke^x* (*ship*)^x the *mash'boo'ne⁷³* (*fully loaded*). فَأَنجَيْنَاهُ وَمَنْ مَعَهُ فِي الْفُلِّ الْمَشْحُونِ ﴿١١٩﴾
120. Afterwards We drowned after the remainders. ثُمَّ أَغْرَقْنَا بَعْدَ الْبَاقِينَ ﴿١٢٠﴾
121. Verily in *tha'leka* (*afar-that-it/that*)^x surely (*is*) an *Aya'tan^w* (*miracle/sign/proof*) and not [was] most (*of*) them believers. إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿١٢١﴾
122. And verily, your^t Lord surely He (*is*) The Mighty *Ar-Rabeemo* (*The multitudinous mercy Giver*). وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٢٢﴾
123. Denied-she^{y74} *Aadon* the *mursaleena* (*sent-messengers*). كَذَّبَتْ عَادَ الْمُرْسَلِينَ ﴿١٢٣﴾
124. *Edb* (*when/since*) said for them their brother *Hoodon* (*Heber*) should not⁷⁵ *tattaqoona* (*you^x reverentially guard not to displease Allah*). إِذْ قَالَ لَهمْ أَخُوهمْ هُوَذَا لَا تُنْقَوْنَ ﴿١٢٤﴾
125. Verily I am for you^b a messenger trustworthy. إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٢٥﴾
126. So *ettaqo* (*let reverentially guard you^x not to displease*) Allah and let-you^z obey [me].⁷⁶ فَاتَّقُوا اللَّهَ وَأَطِيعُوا ﴿١٢٦﴾
127. And not [I] ask you^b on it^x of remuneration, *en* (*not*) my remuneration except on the worlds' Lord. وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى رَبِّ الْعَالَمِينَ ﴿١٢٧﴾
128. Do you^z build in every *rey'ean* (*acme/summit*) an *Aya'tan^w* (*signpost/monument*)^w *ta'abathoona* (*you^x trifle-/disfigure that which is otherwise good product/deed*). أَتَبْنُونَ بِكُلِّ رِيعٍ آيَةً تَعْبَثُونَ ﴿١٢٨﴾
129. And *tattakbethona⁷⁷* (*you^x take and make*) castles⁷⁸ for you^b *la'alla* (*craving currently unavailable deed that-/perhaps*) you^b immortalize. وَتَتَّخِذُونَ مَصَانِعَ لَعَلَّكُمْ تَخْلُدُونَ ﴿١٢٩﴾

⁷¹ The letter “ن” in “كَذَّبُونَ,” by Arabic (*linguistic*) Rule, is called “نون الوقاية او العماد، حيث لا يُستغنى عنها” which precedes the speaker's pronoun “ي.” The speaker's pronoun “ي” in “كَذَّبُونَ” is omitted, for “التخفيف” = “alleviation, lightening” or *Ayat's* end harmony (*rhyme*). See إعراب القرآن، لمحمود صافي

⁷² The words “افتح” and “فتحا” here means “rule” and “ruling” respectively. That is a “ruling” through an overwhelming victory for me.

⁷³ The word “mash'boon” is an objective, masculine, singular noun for which there is no English equivalent *per se*.

⁷⁴ The word “كَذَّبَتْ” = denied-she^y is in reference to the “Aad,” which is a feminine gender; so its reference must be feminized, as indicated by the “ت” in “كَذَّبَتْ.”

⁷⁵ See footnote 65 above regarding “ألا.”

⁷⁶ See footnote 66 above, with respect to “أطيعون.”

⁷⁷ The word “اتخذ” from “الإنخاذ” which is “إفتعال” for “الأتخاذ,” as stated in لسان العرب; therefore, “اتخذ” is always taking and making some-thing of what was taken. Thus, it is not just the mere taking.

⁷⁸ The word “مصانع” = “القصور” meaning castles. See اللسان.

130. And if/when you^c seized you^c seized *jabbareena*⁷⁹ (vigorous compeller/ever contumacious stubborn). وَإِذَا بَطَشْتُمْ بَطَشْتُمْ جَبَّارِينَ ﴿١٣٠﴾
131. So *ettaqo* (let-reverentially guard you^z not to displease) Allah and let-you^z obey [me].⁸⁰ فَاتَّقُوا اللَّهَ وَأَطِيعُوا اللَّهَ ﴿١٣١﴾
132. And *ettaqo* (let reverentially guard you^z not to displease) Who [He] supplied you^b by what you^z know. وَاتَّقُوا الَّذِي أَمَدَّكُمْ بِمَا تَعْلَمُونَ ﴿١٣٢﴾
133. [He] supplied you^b by *anaa'men*^w (camels/cows/goats and sheep)^w and sons. أَمَدَّكُمْ بِأَنْعَامٍ وَبَنِينَ ﴿١٣٣﴾
134. And gardens^w and wells.^w وَجَنَّاتٍ وَعُيُونٍ ﴿١٣٤﴾
135. Verily I fear/know⁸¹ on you^b a torment (of) a great day. إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٣٥﴾
136. Said they:^z equal on us, you^h exhorted⁸² or not be [you^s] of the exhorters. قَالُوا سَوَاءٌ عَلَيْنَا أَوَعَضْتَ أَمْ لَمْ تَكُنْ مِنَ الْوَاعِظِينَ ﴿١٣٦﴾
137. *En* (not) this (is) except the firsts' (ancients') character (customs/fables). إِنَّ هَذَا إِلَّا خُلُقُ الْأَوَّلِينَ ﴿١٣٧﴾
138. And not we (are) surely *mu'a'ththabeen*⁸³ (ones to be tormented). وَمَا نَحْنُ بِمُعَذِّبِينَ ﴿١٣٨﴾
139. So denied him they;^z then We perished them; verily in *tha'leka* (afar-that-it/that)^x surely (is) an *Aya'tan*^w (sign/proof); and not [was] most (of) them believers. فَكَذَّبُوهُ فَأَهْلَكْنَاهُمْ إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿١٣٩﴾
140. And verily, your^t Lord surely He (is) The Mighty *Ar-Raheemo* (The multitudinous mercy Giver). وَإِنَّ رَبَّكَ هُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٤٠﴾
141. Denied-she^y⁸⁴ *Thamoodo* the *mursaleena* (sent-messengers). كَذَّبَتْ ثَمُودُ الْمُرْسَلِينَ ﴿١٤١﴾
142. *Edb* (when/since) said for them their brother *Ssa'libon*: should not⁸⁵ *tattaqoona* (you^zreverentially guard not to displease Allah). إِذْ قَالَ لَهُمْ أَخُوهُمْ صَالِحٌ أَلَا تَتَّقُونَ ﴿١٤٢﴾
143. Verily I am for you^b a messenger trustworthy. إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٤٣﴾
144. So *ettaqo* (let reverentially guard you^z not to displease) Allah and let-you^z obey [me].⁸⁶ فَاتَّقُوا اللَّهَ وَأَطِيعُوا اللَّهَ ﴿١٤٤﴾
145. And not I ask you^b on it^x of remuneration, *en* وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجَرِيَ

⁷⁹ The word "jabbareen" is a subjective, masculine, plural noun for which there is no English equivalent for it.

⁸⁰ See footnote 66 above, only here with respect to "أَطِيعُونَ."

⁸¹ Linguistically the word "خَفَت" carries dual meanings: (1) fear and (2) know. Both meanings could apply.

⁸² The word "أَوْعَضْتَ" = "exhorted" or "admonished" as "مَوْعِظَةً" could mean: exhortation or admonition.

⁸³ The word "mu'aththabeen" is an objective, masculine, plural noun there is no exact English equivalent for it.

⁸⁴ The word "كَذَّبَتْ" = denied-she^y is in reference to the "Thamood," which is a feminine gender; so its reference must be feminized, as indicated by the "ت" in "كَذَّبَتْ."

⁸⁵ See footnote 65 above regarding "أَلَا."

⁸⁶ See footnote 66 above, only here with respect to "أَطِيعُونَ."

(not) my remuneration except on the worlds' Lord.	إِلَّا عَلَى رَبِّ الْعَالَمِينَ ﴿١٤٥﴾
146. Are you ^z (to be) left in whatever (is) ha, here aa'meneena (self-safety-securers).	أَتَذْكُرُونَ فِي مَا هَهْنَأَ آمِنِينَ ﴿١٤٦﴾
147. In gardens ^w and wells. ^w	فِي جَنَّاتٍ وَعُيُونٍ ﴿١٤٧﴾
148. And <i>ẓorooen</i> ⁸⁷ (various crops/sprouts) and palm-trees ^w its ^w sheath a labyrinth.	وَزُرُوعٍ وَنَخْلٍ طَلَعَهَا هُضَيْمٌ ﴿١٤٨﴾
149. And you ^z carve of the mountains houses fa'rebeena (profligately/perfectly).	وَتَنْحِتُونَ مِنَ الْجِبَالِ بُيُوتًا فَرِهِينَ ﴿١٤٩﴾
150. So <i>ettaqo</i> (let reverentially guard you ^z not to displease) Allah and let-you ^z obey [me]. ⁸⁸	فَاتَّقُوا اللَّهَ وَأَطِيعُوا أَمْرَهُ ﴿١٥٠﴾
151. And let-not obey you ^z the exceeders' command.	وَلَا تُطِيعُوا أَمْرَ الْمُسْرِفِينَ ﴿١٥١﴾
152. Who ^r they ^z corrupt in the Earth ^w and not reform they. ^z	الَّذِينَ يُفْسِدُونَ فِي الْأَرْضِ وَلَا يُصْلِحُونَ ﴿١٥٢﴾
153. Said they: ^z verily only you ^s (are) of the <i>musahbareena</i> ⁸⁹ (they who are iteratively bewitched).	قَالُوا إِنَّمَا أَنْتَ مِنَ الْمُسَحَّرِينَ ﴿١٥٣﴾
154. Not you ^s (are) except a human like us; so <i>ee'tey</i> (let-come [you ^s]) by an <i>Aya'ten</i> (miracle/sign/proof), <i>en</i> (if) you ^h were of the <i>ssa'dequeena</i> (always-truth-enforcers).	مَا أَنْتَ إِلَّا بَشَرٌ مِثْلُنَا فَأْتِ بِآيَةٍ إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿١٥٤﴾
155. Said [he]: this-she ^y (is) a she-camel for her a drink and for you ^b a drink (each on) a day <i>ma'aloomen</i> (that which is known).	قَالَ هَذِهِ نَاقَةٌ لَهَا شِرْبٌ وَلَكُمْ شِرْبٌ يَوْمَ مَعْلُومٍ ﴿١٥٥﴾
156. And let-not touch/betide her you ^z by an ill then (shall) take you ^b a torment (of) a great day.	وَلَا تَمْسُوهَا بِسُوءٍ فَيَأْخُذَكُمْ عَذَابُ يَوْمٍ عَظِيمٍ ﴿١٥٦﴾
157. Then hamstrung her they ^z ; so they ^z became/(by morning, i.e. after dawn) ⁹⁰ regretters.	فَعَقَرُوهَا فَاصْبَحُوا نَدِيمِينَ ﴿١٥٧﴾
158. So took them the torment; verily in <i>tha'leka</i> (afar-that-it/that) ^x (is) surely an <i>Aya'tan</i> ^w (sign/proof); and [was] not most (of) them believers.	فَأَخَذَهُمُ الْعَذَابُ إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿١٥٨﴾
159. And verily, your ^r Lord surely He (is) The Mighty, <i>Ar-Rabeemo</i> (the multitudinous mercy Giver).	وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٥٩﴾
160. Denied-she ^{y91} <i>Lootten's</i> (Lott's) people the <i>mursaleena</i> (sent-messengers).	كَذَّبَتْ قَوْمُ لُوطٍ الْمُرْسَلِينَ ﴿١٦٠﴾

⁸⁷ The word “ẓorooen” is an objective, masculine, plural noun there is no exact English equivalent for it.

⁸⁸ See footnote 66 above, only here with respect to “أَطِيعُونَ.”

⁸⁹ The word “musahbareen” is an objective, masculine, plural noun there is no exact English equivalent for it.

⁹⁰ The word “اصبحوا” carries double meanings: (1) they became or (2) by morning, i.e. after dawn.

⁹¹ The word “كَذَّبَتْ”= denied-she^y is in reference to the “people,” which is جمع تكسير = broken plural in Arabic; so its reference must be feminized, as indicated by the “ت” in “كَذَّبَتْ.”

161. *Edh (when/since) said for them their brother Lootton (Lott), should not⁹² tattaqoona (you^z reverentially guard not to displease Allah).* إِذْ قَالَ لَهُمُ أَخُوهُمْ لُوطٌ أَلَا تَتَّقُونَ ﴿١٦١﴾
162. Verily I am for you^b a messenger trustworthy. إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٦٢﴾
163. So *ettaqo (let reverentially guard you^z not to displease) Allah and let-you^z obey [me].*⁹³ فَاتَّقُوا اللَّهَ وَأَطِيعُوايَ ﴿١٦٣﴾
164. And not [I] ask you^b on it^x of remuneration *en (not) my remuneration except on the worlds' Lord.* وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى رَبِّي الْعَلِيمِ ﴿١٦٤﴾
165. Do *taáto (you^z come, i.e. engage in sexual intercourse with) the dbukrana⁹⁴ (males-effeminates)*⁹⁵ of the worlds. أَتَأْتُونَ الذُّكْرَانَ مِنَ الْعَالَمِينَ ﴿١٦٥﴾
166. And you^z leave what created for you^b yourⁿ Lord of yourⁿ spouses (*wives*); rather you^f (*are*) people aggressors. وَتَذَرُونَ مَا خَلَقَ لَكُمْ رَبُّكُمْ مِنْ أَنْوَابِكُمْ بَلْ أَنْتُمْ قَوْمٌ عَادُونَ ﴿١٦٦﴾
167. Said they:^z *la'en (indeed if) not desisted [you^z], O, Lootto (Lott), surely [you^z] assuredly⁹⁶ be of the mukbra-jeena (expellees).* قَالُوا لَيْنَ لَمْ تَنْتَهُ يَلُوطُ لَتَكُونَنَّ مِنَ الْمُخْرَجِينَ ﴿١٦٧﴾
168. Said [*he*]: Verily I am for yourⁿ work (*is*) of the execrators. قَالَ إِنِّي لِعَمَلِكُمْ مِنَ الْقَالِينَ ﴿١٦٨﴾
169. My Lord: *najjeyney (let-iteratively deliver me [Youⁿ]) and my family^w of what they^z work.* رَبِّ نَجِّنِي وَأَهْلِي مِمَّا يَعْمَلُونَ ﴿١٦٩﴾
170. So *najjaynabo (We iteratively delivered him) and his family^w wholes.* فَنجَّيناهُ وَأَهْلَهُ أَجْمَعِينَ ﴿١٧٠﴾
171. Except an *ajoozan (aged-woman) in the gha'bereena (residuum/remnants).* إِلَّا عَجُوزًا فِي الْغَابِرِينَ ﴿١٧١﴾
172. Afterwards We destroyed the others. ثُمَّ دَمَرْنَا الْآخَرِينَ ﴿١٧٢﴾
173. And We ill-rained⁹⁷ on them a rain; so fouled the *munthareena's⁹⁸ (they the warned-ones) rain.* وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَسَاءَ مَطَرُ الْمُنْذَرِينَ ﴿١٧٣﴾

⁹² Clearly this “ألا” is the “ألا,” for *urging* and *promoting* the action of the following verb, here the *taqwa*.

⁹³ See footnote 66 above, only here with respect to “أطيعون.”

⁹⁴ The words “*dbukranan*”=“ذكران” (in *Arabic*, and the Qur'an is firstly *Arabic*. (“*Verily We caused it to descend Arabic Qur'an, perhaps you cerebrated.*”) is made up of *five* letters, and “ذكور” is made up of *four* letters. Therefore, “ذكران” has *more* meaning as its construct has *more* letters. But from this *Ayah* above, (S26:165), the word “ذكران” has an *additional* letter “*v*” giving it *additional* meaning. The *additional* meaning could be (1) *good to neutral*, or (2) *bad*. See footnote 95 next regarding the *خنثى* = “*male-effeminate*.” If you take this great *Ayah* (S26:165), “*dbukranan*” here is *bad*, as it indicates the males as being “*male-effeminates*” and are being *come unto* by another male. But if you take another great *Ayah*: “*Or He pairs them thukranan (males) and females*” (S42:50) it is *good to neutral*, as the “*malenes*” here is obviously *not effeminateness*, but *normal to neutral*.

⁹⁵ The “*dbukranan*” mentioned in the above great *Ayah* is obviously the type of “*male*” which could be “*بؤتى*”=“*being come unto*,” as a *female*, hence such “*male*” is “*male-effeminate*”=“*خنثى أو مخنث*,” i.e. *womanish*.

⁹⁶ The “*ل*” in “*لتكونن*” is a *juratory* “*ل*”=“*القسم*” amounting to=“*التأكيد*,” i.e. *affirmation*, expressed by “*assuredly*”.

⁹⁷ In *Arabic* there is a *distinction* between “*مطر*” = *rained*, and “*أمطر*”=ill-rained, as “*مطر*” = *في الخير* and “*أمطر*” = *في الشر*. In this case “*أمطر*” is used. So for *lack of* “*أمطر*” in *English*, I chose *ill-rained*.

⁹⁸ The word “*muntharen*” is an *objective, masculine, plural noun* there is *no* exact *English* equivalent for it.

174. Verily in *tha'leka* (*afar-that-it/that*)^x surely (*is*) an *Aya'tan*^w (*miracle/sign/proof*); and [was] not most (*of*) them believers. ﴿١٧٤﴾
175. And verily, your^t Lord surely He (*is*) The Mighty, *Ar-Rabeemo* (*The multitudinous mercy Giver*). ﴿١٧٥﴾
176. Denied the *Ayka's* (*thicket's*) companions the *mursaleena* (*sent-messengers*). ﴿١٧٦﴾
177. *Edb* (*when/since*) said for them *Shuaybon*: should not⁹⁹ *tattaqoona* (*you^z reverentially guard not to displease Allah*). ﴿١٧٧﴾
178. Verily I am for you^b a messenger trustworthy. ﴿١٧٨﴾
179. So *ettaqo* (*let reverentially guard you^z not to displease*) Allah and let-you^z obey [me].¹⁰⁰ ﴿١٧٩﴾
180. And not [I] ask you^b on it^x of remuneration *en* (*not*) my remuneration except on the worlds' Lord. ﴿١٨٠﴾
181. Let-fulfill¹⁰¹ you^z the measure and let-not be you^z of the *mukhsereena* (*they who are loss-causers*). ﴿١٨١﴾
182. And let-weigh you^z by the scale the straight. ﴿١٨٢﴾
183. And let-not diminish¹⁰² you^z the mankind their things and let-not *ta'atho*¹⁰³ (*you^z mischief hardest*) in the Earth^w corruptingly/(*as*) corruptors. ﴿١٨٣﴾
184. And *ettaqo* (*let reverentially guard you^z not to displease*) Who created you^b and the generation,¹⁰⁴ the [firsts] (*ancients*). ﴿١٨٤﴾
185. Said they:^z verily only you^s (*are*) of the *musabhareena*¹⁰⁵ (*ones that have been bewitched*). ﴿١٨٥﴾
186. And not you^s (*are*) except a human, like us; and *en* (*surely*) [we] presume you^g certainly of the liars. ﴿١٨٦﴾
187. So let [you^s] (*cause to*) fall on us fragments from the sky,^w *en* (*if*) you^c were of the *ssa'dequeena* (*always-truth-enforcers*). ﴿١٨٧﴾

⁹⁹ Clearly this "ألا" is the "ألا," for *urging* and *promoting* the action of the following verb, here for *taqwa*.

¹⁰⁰ See footnote 66 above, only here with respect to "أطيعون."

¹⁰¹ The word "أوفوا" from "الوفاء" = "التمام" meaning *gathering the last component of any obligation to make it a whole*. So, "أوفوا" means *you endeavor and gather the last part of an obligation and fulfill it*.

¹⁰² The word "بخس" in "تبخسوا" carries *two distinct but supportive or almost synonymous meanings*: (1) *under-value*, (2) *diminish the value*.

¹⁰³ The word "تعثوا" means *mischief causing hardest corruption*. See *اللسان*.

¹⁰⁴ The word "جيلة" is a singular the *plural* for it is: "جبلات أو جبال" is "جيلة".

¹⁰⁵ The word "musabhareen" is an *objective, masculine, plural noun* there is *no* exact English equivalent for it.

188. Said [he]: my Lord (is) knowinger by what you^z work. قَالَ رَبِّي أَعْلَمُ بِمَا تَعْمَلُونَ ﴿١٨٨﴾
189. So denied him they;^z then took them the Overshadow-Day's torment; verily it^x [was] a great torment's day. فَكَذَّبُوهُ فَأَخَذَهُمْ عَذَابُ يَوْمِ الظُّلَّةِ إِنَّهُ كَانَ عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٨٩﴾
190. Verily in *tha'leka* (*afar-that-it/that*)^x surely (is) an *Aya'tan*^w (*sign, proof*); and [was] not most (of) them believers. إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿١٩٠﴾
191. And verily, your^t Lord surely He (is) The Mighty, *Ar-Rabeemo* (*The multitudinous mercy Giver*). وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٩١﴾
192. And verily it^x (is) surely a descending¹⁰⁶ (*of/ caused by*) the worlds' Lord. وَإِنَّهُ لَنَزِيلٌ رَبِّ الْعَالَمِينَ ﴿١٩٢﴾
193. Descended by it^x *The Roobo* (*Arch Angel/ Gabriel*) the trustworthy. نَزَلَ بِهِ الرُّوحُ الْأَمِينُ ﴿١٩٣﴾
194. On your^t heart to be [you^s] of the warners. عَلَى قَلْبِكَ لِيَتَكُونَ مِنَ الْمُنذِرِينَ ﴿١٩٤﴾
195. By an Arabic tongue^x manifesters.^x بِلِسَانٍ عَرَبِيٍّ مُبِينٍ ﴿١٩٥﴾
196. And verily it^x (is) surely in writs (*of*) the [firsts'] (*ancients*). وَإِنَّهُ لَفِي زُبُرِ الْأَوَّلِينَ ﴿١٩٦﴾
197. Has [and] not been for them an *Aya'tan*^w (*sign- /proof*); to know it^x Israel's sons-scholars. أَوَلَمْ يَكُنْ لَهُمْ آيَةٌ أَنْ يَعْلَمَهُ عُلَمَتُوْا بَنِي إِسْرَءِيلَ ﴿١٩٧﴾
198. And had We *naẓẓala* (*iteratively descended*) it^x on some *Ajameena* (*non-Arabs*). وَلَوْ نَزَّلْنَاهُ عَلَى بَعْضِ الْأَعْجَمِينَ ﴿١٩٨﴾
199. Then [he] read it^x on them, they^z were not by it^x believers. فَقَرَأَهُ عَلَيْهِمْ مَا كَانُوا بِهِ مُؤْمِنِينَ ﴿١٩٩﴾
200. Like *tha'leka* (*afar-that-it/that*)^x We threaded it^x in the criminals' heart. كَذَلِكَ سَلَكْنَاهُ فِي قُلُوبِ الْمُجْرِمِينَ ﴿٢٠٠﴾
201. Not they^z believe by it^x until they^z see the torment the painful. لَا يُؤْمِنُونَ بِهِ حَتَّى يَرَوْا الْعَذَابَ الْأَلِيمَ ﴿٢٠١﴾
202. Then it^x *yaátey* (*comes to*) them suddenly^w while they not perceive they.^z فَيَأْتِيَهُمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿٢٠٢﴾
203. Then they^z say: are we *mundharoon*¹⁰⁷ (*they that are given a reprieve*). فَيَقُولُوا هَلْ نَحْنُ مُنْظَرُونَ ﴿٢٠٣﴾
204. Do then by Our torment *yasta'ajelona* (*they^z seek-hastening*). أَفِعْدَانَا يَسْتَعْجِلُونَ ﴿٢٠٤﴾

¹⁰⁶ The word “تنزيل” has several meanings, among them: (1) gradual revelation, and (2) descending, (3) array. See التاج.

¹⁰⁷ The word “mundharoon” is an objective, masculine, plural noun there is no exact English equivalent for it.

205. Do then see you^h *en (if) matta'na* (We let relish the transitory worldly delight) them years.^w أَفَرَيْتَ إِنْ مَتَّعْنَاهُمْ سِنِينَ ﴿٢٠٥﴾
206. Afterwards came (to) them what they^z were (being) promised. ثُمَّ جَاءَهُمْ مَا كَانُوا يُوعَدُونَ ﴿٢٠٦﴾
207. Not enriched/sufficed¹⁰⁸ a'n (off) them what they^z were *youtatta'oona* (relishing the transitory worldly delights they). مَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا يَمْتَنِعُونَ ﴿٢٠٧﴾
208. And not perished We of a village^w except for it^w وَمَا أَهْلَكْنَا مِنْ قَرْيَةٍ إِلَّا لَهَا مُنْذِرُونَ ﴿٢٠٨﴾
warners.
209. Reminiscence^w/remembrance,^{w109} and We were not *dba'lemeena* (injustice-doers). ذِكْرَىٰ وَمَا كُنَّا ظَالِمِينَ ﴿٢٠٩﴾
210. And not *tana* ^{ẓẓa}let (iteratively descended)^w by it^x the Satans. وَمَا نَزَّلَتْ بِهِ الشَّيَاطِينُ ﴿٢١٠﴾
211. And (it's) not befitting/facile for them and cannot they.^z وَمَا يَنْبَغِي لَهُمْ وَمَا يَسْتَطِيعُونَ ﴿٢١١﴾
212. Verily they (are) a'n (regarding) the hearing surely (are) *ma'azoloona*¹¹⁰ (they that are being isolated). إِنَّهُمْ عَنِ السَّمْعِ لَمْعَزُولُونَ ﴿٢١٢﴾
213. So let-not invoke [you^s] with Allah another *elahan* (a deity), then (shall) be [you^s] of the *mua'thatha'beena*¹¹¹ (they that are being tormented). فَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ فَتُكُونَ مِنَ الْمُعَذَّبِينَ ﴿٢١٣﴾
214. And let-warn [you^s] your^t nearest clan.^w وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ ﴿٢١٤﴾
215. And let-lower [you^s] your^t wing¹¹² for whomever *etta'ba'a* ([he] closely-followed) you^g of the believers. وَأَخْفِضْ جُنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ ﴿٢١٥﴾
216. Then *en (if)* they^z disobeyed you^g then let-say [you^s]: فَإِنْ عَصَوْكَ فَقُلْ إِنِّي بَرِيءٌ مِمَّا تَعْمَلُونَ ﴿٢١٦﴾
verily I (am) disclaimant/absolver¹¹³ (of myself) of what you^z work.
217. And let-trust [you^s] on the Mighty, *Ar-Rabeeme* (The multitudinous mercy Giver). وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ ﴿٢١٧﴾

¹⁰⁸ The word “أَغْنَىٰ” has double meanings: (1) *enriched*, (2) *sufficed*. But “enriched” includes sufficed and not vice versa. As “enriched” made rich or richer, made fuller, more meaningful, or more rewarding whereas “sufficed” met the present needs of a specific task. Hence “enriched” is superior.

¹⁰⁹ The word “ذِكْرَىٰ” is “reminiscence/remembrance” based on this great *Ayah*, “And if the Satan (causes) you^g to assuredly forget then sit not, after [the] reminiscence/remembrance” (S 6: 68).

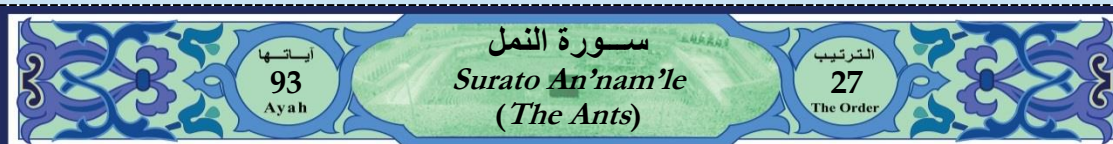
¹¹⁰ The word “ma'azoloona” is an objective, masculine, plural noun there is no exact English equivalent for it.

¹¹¹ The word “mu'athabeen” is an objective, masculine, plural noun there is no exact English equivalent for it.

¹¹² The expression “[you^s] lower your wing” is lofty Arabic tongue expression meaning show “softness,” kindness, or be “courteous towards” all are as figurative expressions, as the “wings” are the arms, symbols of strength. So when one “lowers” the arms the person makes them tucked to his sides indicating respect or submission.

¹¹³ The word “بريء” means “فاعل” or “مفعول به”. In this case, “فاعل” masculine, singular noun. So, “absolver/disclaimant” in the sense of he (the Prophet, SAWS) disclaims (frees) himself of what others do and include him as part of them, as in this case, where they associate partners with Allah and he refuses to associate with them or with what they claim. In other words, he disclaims/absolves himself from such associations.

218. Who [He] sees you^g when [you^s] up.¹¹⁴ الَّذِي يَرَىٰكَ حِينَ تَقُومُ ﴿٢١٨﴾
219. And your^t transpose¹¹⁵ in the *sa'jedeena* (they who *kowton*)). وَتَقْلُبُكَ فِي السَّاجِدِينَ ﴿٢١٩﴾
220. Verily He, He (is) The *Sameeo*¹¹⁶ (The *Acute-Hearer* / The *Enabler of others to hear* / favorable *Answerer to prayer*), The Omniscient. إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٢٢٠﴾
221. Do *ona'bbe'okum* ([I] *inform you^z by piece-of-significant-and-availing-news*) on whom^a *tata'nazzel* (iteratively descend) the Satans. هَلْ أَتَيْنَاكُمْ عَلَىٰ مَن نَّزَّلُ الشَّيَاطِينُ ﴿٢٢١﴾
222. *Tatanaazzal* (iteratively descend they^z) on every *affaken*^x (slandorous fabricator/ specious concoctor)^x *atheemen* (iterative sinner). نَزَّلُ عَلَىٰ كُلِّ أَفَّاكٍ أَثِيمٍ ﴿٢٢٢﴾
223. They^z cast the hearing and most (of) them (are) liars. يُلقُونَ السَّمْعَ وَأَكْثُهُمْ كَذِبُونَ ﴿٢٢٣﴾
224. And the poets *yattabe'ohum* (closely follow them) the *gha'woona*¹¹⁷ (strayers because of fallacious belief resulting in disappointment). وَالشُّعْرَاءُ يَتَّبِعُهُمُ الْغَاوُونَ ﴿٢٢٤﴾
225. Have not seen [you^s]: that they (are) in every valley they^z ramble. أَلَمْ تَرَ أَنَّهُمْ فِي كُلِّ وَادٍ يَهِيمُونَ ﴿٢٢٥﴾
226. And that they say what not they^z do. وَأَنَّهُمْ يَقُولُونَ مَا لَا يَفْعَلُونَ ﴿٢٢٦﴾
227. Except whom^r believed they^z and worked the righteous-works^w they^z and they^z remembered Allah multitudinously and avenged¹¹⁸ they^z from after what *dholemo* (they^z had been wronged); and will know who^r *dhalamo* (they^z wronged) which^x a transpose¹¹⁹ they^z transpose. إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَذَكَرُوا اللَّهَ كَثِيرًا وَانْتَصَرُوا مِن بَعْدِ مَا ظَلَمُوا ۗ وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ ﴿٢٢٧﴾



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (The iterative Mercy Giver)

¹¹⁴ There is a distinction between “تقوم” = “up” = “get up or rise” (in the intransitive sense, and “stands” = “تقف”.

¹¹⁵ The word “تقلبك” = “they transpose,” means your betook of yourself among the *Sajdeen*.

¹¹⁶ The word “*As-Sameeo*” is one of Allah's most beautiful attributive names.

¹¹⁷ The word “الغاون” strayers because of fallacious belief resulting in disappointment for them. See اللسان والراغب.

¹¹⁸ The word “انتصر” could apply in three distinct senses: (1) “انتصر من,” which in turn has two distinct meanings, (1a) “انتصر من عدوه أي انتقم من عدوه” = “avenged from his enemy,” and (1b) “انتصر من الظلم أي” = “refrained from and disdained the wrong.” (2) “انتصر على” = “prevailed over.” And (3) “انتصر لـ” = “succored and assisted for.”

¹¹⁹ The word “ينقلبون” = “they repair,” means they betake themselves returning. +

1. Tta-Seen,¹ telka^w (she-that-afar-it^w/those^w) (are) The Qur'an's Aya'to^w (statements) and a book manifest. طَسَّ تَلَكْ ءَايَاتُ الْقُرْآنِ وَكِتَابٍ مُبِينٍ ﴿١﴾
2. A hudan (divine-guidance)^x and a bushra^w (pleasant-tiding)^{w2} for the believers. هُدًى وَبُشْرَى لِلْمُؤْمِنِينَ ﴿٢﴾
3. Who^r youqeymona³ (they^z up-to-fulfill the prescribed obligations of) the Prayer^w and youatona (they^z fulfill the obligations of) the Zakata^{w4} (prescribed percentage of personal possessions)^w and they (are) by the Hereafter^w they (are) youqenoona (they^z believe with certitude). الَّذِينَ يَقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ يُوقِنُونَ ﴿٣﴾
4. Verily who^r not believe they^z by the Hereafter,^w We adorned for them their works; so they addle. إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ رَبَّنَا هُمْ أَغْمَلَهُمْ فَهُمْ يَعْمَهُونَ ﴿٤﴾
5. Those, who^r (are) for them (is) ill-the torment and they (are) in the Hereafter^w they (are) the most-losers. أُولَئِكَ الَّذِينَ لَهُمْ سُوءُ الْعَذَابِ وَهُمْ فِي الْآخِرَةِ هُمْ الْآخَسَرُونَ ﴿٥﴾
6. And verily you^g surely tolaqqa ([you^s] are instructed) The Qur'an from ladan⁵ (directly and possessively) Hakeemen⁶ (infinite bekma⁷ Possessor), Omniscient. وَإِنَّكَ لَلْنَقَى الْقُرْآنَاتِ مِنْ لَدُنْ حَكِيمٍ عَلِيمٍ ﴿٦﴾
7. Edh (when/since) said Mosa (Moses) for his family:^w verily I sensed/perceived a fire;^w shall aa'tee ([I] bring-/come to) you^b from it^w by a tiding or aa'tee you^b by a torch brand, la'allaa (craving currently unavailable deed that/perhaps) you^b tasstaloona (you^z seek its warmth). إِذْ قَالَ مُوسَى لَأَهْلِيهِ إِنِّي آنَسْتُ نَارًا سَآتِيكُمْ مِنْهَا بِخَبَرٍ أَوْ بَأْتِيكُمْ بِشَهَابٍ فَبَسَّ لَعَلَّكُمْ تَصْطَلُونَ ﴿٧﴾
8. So lamma (when/whence) [he] came (to) it^w [he] (had been) called: that (had been) blessed Whom⁸ (is) in The Fire^w and whomever (is) around it;^w and subhana⁹ (hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of) Allah, the worlds' Lord. فَلَمَّا جَاءَهَا نُودِيَ أَنْ بُورِكَ مَنْ فِي النَّارِ وَمَنْ حَوْلَهَا وَسُبْحَانَ اللَّهِ رَبِّ الْعَالَمِينَ ﴿٨﴾

¹ See the Lexicon attached to this Translation for commentary on this.

² See the Lexicon attached to this Translation for bashbara/youbashsharo/mubasherun=بَشَّرَ\يُبَشِّرُ\مُبَشِّرٌ.

³ The word "يَقِيمُونَ" is rooted in "أَقَامَ" =upheld. linguistically "أَقَامَ" means:

"أدام، بمعنى أبقي أو استمر على دوام. والدوام هو الحضور في زمان و مكان معين، معروف لدى الحاضر مسبقاً."

So, "يَقِيمُونَ" means, they: (1) Uphold the prescribed obligations the Prayer. (2) Called or upped to perform the Prayer itself. Note: Prayer and how (it ^w) to be done was established and reveled by Allah. Hence people do not establish Prayer they only uphold and follow, i.e. perform, and maintain it ^w.

⁴ See the Lexicon attached to this Translation for what exactly are the Zakah and its implications.

⁵ The word "لَدُنْ" is closer than "عِنْدَ" as you can say: "عِنْدِي مال و المال ليس بقبضتك الآن" thus, "لَدُنْ" which closer spatially and more specific. So, "directly and possessively" seems to indicate such closeness. See the لسان.

⁶ See the Lexicon attached to this Translation for an exposition on the words "الحكيم" and "الحكيم".

⁷ See the Lexicon attached to this Translation for "bekma."

⁸ The pronoun "Whom" is capitalized here as a sign of respect and magnanimity for "Whom" is in The Fire and had already been blessed by Allah, i.e. Allah's Authority/Illumination, as says it Ibn Abbas. See القُرطبي.

⁹ The word "subhana" = "سبحان" has no English equivalent. Wherever this word, or its grammatical inflections (such as "سبحاتك" or "سبحاته") occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus Allah is hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness. So, we can render "subhana" = "سبحان" concept by saying: hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him.

9. O, *Mosa* (*Moses*): verily it^{x10} I am Allah, The Mighty, The *Hakeemo*¹¹ (*infinite bekma*¹² *Possessor*).
يَمُوسَىٰ إِنَّهُ أَنَا اللَّهُ الْعَزِيزُ الْحَكِيمُ ﴿٩﴾
10. And let-throw [you^s] your^t staff;^w then *lamma* (*when/whence*) [he] saw it^w shaking, as it^w (*were*) a *jannon* (*young-snake*)^{w13} [he] diverged reversely and not steps-retraced [he];¹⁴ O, *Mosa* (*Moses*), let-not fear [you^s]; verily I not fear *ladayya*¹⁵ (*directly at My presence*) the *mursaloona* (*sent-messengers*).
وَأَلْقَىٰ عَصَاكَ فَلَمَّا رَءَاهَا تَهْتَزُّ كَأَنَّهَا جَانٌّ وَلَّىٰ مُدِرِبًا وَلَمْ يُعَقِّبْ يَمُوسَىٰ لَا تَخَفْ إِنِّي لَا يَخَافُ لَدَى الْمُرْسَلُونَ ﴿١٠﴾
11. Except whom^p [he] wronged;¹⁶ afterwards [he] interchanged *husnan* (*ultimate meritorious deed*) after an ill, then verily I am *Ghafooron* (*iterative Forgiver*), *Raheemon* (*iterative mercy Giver*).
إِلَّا مَنْ ظَلَمَ ثُمَّ بَدَّلْ حُسْنًا بَعْدَ سُوءٍ فَإِنِّي غَفُورٌ رَحِيمٌ ﴿١١﴾
12. And let-enter [you^s] your^t hand^w into your^t (*garment's*) bosom [it^w] egresses white, of other than an ill; in a nine *Aya'ten*^w (*miracles/signs/proofs*) to Pharaoh and his people; verily they were people *fa'seeqeena* (*rebels: vis-à-vis Allah's command*).
وَأَدْخُلْ يَدَكَ فِي جَيْبِكَ تَخْرُجُ بَيْضًا مِنْ غَيْرِ سُوءٍ فِي سِتِّعِ آيَاتٍ إِلَىٰ فِرْعَوْنَ وَقَوْمِهِ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ ﴿١٢﴾
13. Then *lamma* (*when/whence*) came^w (*to*) them Our *Aya'to*^w (*miracles/signs/proofs*) *mubsse'raten* [*discernment-enabler-she*] said they:^z this (*is*) a magic manifester.
فَلَمَّا جَاءَهُمْ ءَايَاتُنَا مُبْصِرَةً قَالُوا هَذَا سِحْرٌ مُّبِينٌ ﴿١٣﴾
14. And rejected they^z by it^w and *istay'qanat'ha*¹⁷ (*affirmably ascertained it^w*) themselves^w unjustly and arrogantly; so let-look [you^s] how [was]^{x18} the corrupters' consequence.^w
وَجَحَدُوا بِهَا وَاسْتَيْقَنَتْهَا أَنفُسُهُمْ ظُلْمًا وَعُلُوًّا فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ ﴿١٤﴾
15. And *laqad* (*verily, already and affirmatively*) *aa'tatna* (*We accorded*) *Dawooda* (*David*) and *Solaymana* (*Solomon*) knowledge; and both said: the praise (*is*) for Allah, Who preferred/favored us over many of His *eba'de* (*worshippers/submitters/slaves*) the believers.
وَلَقَدْ ءَاتَيْنَا دَاوُدَ وَسُلَيْمَانَ عِلْمًا وَقَالَا الْحَمْدُ لِلَّهِ الَّذِي فَضَّلَنَا عَلَىٰ كَثِيرٍ مِّنْ عِبَادِهِ الْمُؤْمِنِينَ ﴿١٥﴾
16. And inherited *Solaymano* (*Solomon*) *Dawooda* (*David*) and said [he]: O, you the mankind, we (*had been*) taught the birds' speech¹⁹ and *oteyna* (*we had*)
وَوَرِثَ سُلَيْمَانُ دَاوُدَ وَقَالَ يَتَىٰئَهَا النَّاسُ عُلِّمْنَا مَنطِقَ الطَّيْرِ وَأُوتِينَا مِنْ

¹⁰ The pronoun “هـ” in “إنه” refers to “حقيقة الأمر أو الشأن,” = “The fact of the matter,” or “the truth of the situation.” See القرطبي.

¹¹ See the *Lexicon* attached to this *Translation* for an exposition on the words “الحكيم” and “حكيم.”

¹² See the *Lexicon* attached to this *Translation* for “bekma.”

¹³ The word “jann”= “جان” has several meanings: (1) a young snake of the type that is harmless and found in the houses, (2) the father of the Jinn, as Adam is the father of the human, (3) a demon.

¹⁴ The word “يعقب” means steps-retrace.” In this case, he steps-retraced not his own steps, in his flight.

¹⁵ The word “لدى” in “لدى” from “لدى” is closer than “عند” as you can say: “عندي مال و المال ليس بقبضتك الآن” thus, “لدى” which closer spatially and more specific. So, “directly at My presence” seems to indicate such closeness. See اللسان.

¹⁶ See the *Lexicon* attached to this *Translation* for “ظالم”= “فاعل الظلم”= “injustice-doer” and “أظلم”= “wronger.”

¹⁷ See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word.

¹⁸ The word “كان” perhaps refers to “واقع، أو حال، أو مال” the corrupters. So it is in masculine.

¹⁹ The word “منطق” has multiple meanings, such as “النطق بالكلام” that is the speech or the language, or “the logic” or “the speech’s logic.” See اللسان.

been accorded) of everything; verily this surely it^x (is) the munificence the manifester. ١١

17. And (had been) thronged for Solaymana (Solomon) his soldiers of the Jinn and the humankind and the birds, so they you^za'ona (were being arrayed). ١٢

18. Until edha (if/whereas) atan^x (they^z arrived at and passed by))^x on the ants' valley said an ant:^w O, you the ants let-enter you^z yourⁿ dwellings; (lest) not destroy^w you^{vm} Solaymano (Solomon) and his soldiers while not perceive they. ١٣

19. So [he] smiled laughingly of its^w say and said [he]: my Lord aw'ze'aney (let-dispose me [You^s]) to thank Your^t boon^{w20} which^u an'ama²¹ (had graced bounteously and ennoblingly the most desirable and delighting boons) You^g on me and on my both begetters (parents) and that [I] work righteously, [You^s] delight [it^x]; and let-admit me [You^s] by Your^t mercy^w in Your^t eba'de (worshippers/submitters/slaves) the ssa'leheena (righteous-people). ١٤

20. And tafaqqada ([he] inspected/roll-called) the birds; then said [he]: what (is) for me not [I] see the hoopoe; or [was] [he/it^x] of the absentees. ١٥

21. Surely assuredly²² [I] (shall) torture/torment him a severe torture/torment or surely assuredly [I] (shall) slaughter him or surely assuredly [he] (shall) come (to) me by a proof manifester. ١٦

22. Then makatha²³ (stayed/tarried [he]) other than afar then said [he]: I encompassed by what not [you^s] encompassed by it;^x and I came (to) you^g from Saba'en (Sheba) by a naba'en²⁴ (piece-of-significant-and-availing-news) yaqeenen (absolutely certain). ١٧

23. Verily I found a woman reigning (over) them; and oteyat (had been accorded-she^y) of everything; and for her (is) a great Arshe^{x25} (Throne of Kingship).^x ١٨

²⁰ See the *Lexicon* attached to this Translation for "ne'amah" ("boon").

²¹ The word "انعم" in "انعمت" denotes five distinct ideas: (1) said: yes, (2) perfected the deed (being done), (3) did the most desirable and delighting deed, (4) was bounteous in giving, and (5) granted. There is no English word to express all the various ideas denoted by "انعم." So, I think the best approximation is to say: granted perfectly and bounteously what is most desirable and delighting.

²² The "ل" in "لاذبحنه", "لاعذبنه", and "لياتي" are juratory "ل" = "القسم" amounting to = "التأكيد", i.e. affirmation, expressed in all cases by "assuredly".

²³ This [he] and the second [he] refer to the hoopoe.

²⁴ See the *Lexicon* attached to this Translation for "naba'a".

²⁵ See the *Lexicon* attached to this Translation for more elaboration on this wondrous word.

24. I found her and her people kowtowing they^z for the sun,^w of lesser than/without Allah; and adorned for them the Satan their works; so [he] repelled them a'n (off) the path; so not they *yabtadoona* (are being divinely-guided they^z).
25. That not kowtow they^z for Allah, Who *youkbrejo* ([He] emerges/produces) the occult²⁶ in the Heavens^w and the Earth^w and knows [He] what you^z conceal and what you^z disclose.
26. Allah, no an *elaha* (a deity) except Him, Lord (of) The *Arshe*²⁷ (Throne of Kingship), The Great.
27. Said [he]: we shall look, whether *ssadaqata* (you^h always-enforced-the-truth) or you^h were of the liars.
28. Let-go [you^s] by my letter, this; then let-cast it^x [you^s] to them; afterwards let-divert [you^s] a'n (off) them; then let-look [you^s] what (would) return they.^z
29. Said-she:^y O, you the chiefs; verily I (had been) cast to me a letter-*kareemon*²⁸ (bounty-giver and ennobler).
30. Verily it^x (is) from *Solaymana* (Solomon) and verily it^x (is): by Allah's name *Ar-Rahma'ne Ar-Raheeme* (the multitudinous mercy Giver).
31. That let-not heighten you^z on me and *ee'toney* (let-come you^z to me) *Muslemeena* (you^z: submitters/peacefully succumbing).
32. Said she:^y O, you the chiefs *aftoney* (let-you^z situationally fittingly and wisely opine me) in my matter; I was not a [cutter]²⁹ (of) a matter until you^z witness.
33. Said they:^z we (are) a strength-possessors and possessors (of) *ba'asen* (bravery and warfare) severe; and the command (is) to you;^y so let-look you^y what command you.^y
34. Said she:^y verily, the kings if entered they^z a village^w they^z corrupted it^w and they^z made lords^{w30}

²⁶ The word "occult" = "خَبَاءٌ" is subjective, masculine, singular noun meaning: that which is hidden. The "occult" of the Heavens is the rain and the "occult" of the Earth is the sprout.

²⁷ See the Lexicon attached to this Translation for more elaboration on this wondrous word.

²⁸ The word "kareem" = "كَرِيمٌ" is a subjective, singular, masculine noun. It has no exact English equivalent, as explained at length in the Introduction to this Translation. In summarily: bounty-giver ennobler and of multiple uses/effects.

²⁹ The expression "فَاطِعَةُ أَمْرٍ" = "cutter (of) a matter" is an Arabic tongue expression meaning "resolutely deciding a matter."

³⁰ The word "أَعْزَاءٌ" translated as "lords." The word "lord" has many meanings, but one, according to Merriam Webster's Unabridged Dictionary, is: "one having power and authority over others."

(of) its^w folk *athellatan*³¹ (they who are humbled and subdued); and like *tha'leka* (be-that-afar-it/that) they^z do. أَفَسَدُوهَا وَجَعَلُوا أَعْرَةَ أَهْلِهَا أَذِلَّةً وَكَذَلِكَ يَفْعَلُونَ ﴿٣١﴾

35. And verily I am a sender-she^{y32} to them by a gift; then a looker-she^y [I am] by what returns the *mursaloona* (sent-messengers). وَأِنِّي مُرْسِلَةٌ إِلَيْهِمْ بِهَدِيَّةٍ فَنَاظِرَةٌ بِمَ يَرْجِعُ الْمُرْسَلُونَ ﴿٣٥﴾

36. Then *lamma* (when/w/hence) came (to) *Solaymana* (Solomon) said [he]: do you^z supply me by a possession; So what *aa'taney* (accorded me) Allah (is) *kbayron* (superior-/worthier) than what *aa'takum* ([He] accorded you^b); rather you^f (are) by yourⁿ gift rejoice you.^z فَلَمَّا جَاءَ سُلَيْمَنُ قَالَ أَتَيْدُونَنِي بِمَالٍ فَمَا آتَانِيَّ اللَّهُ خَيْرٌ مِمَّا آتَاكُمْ بَلْ أَنْتُمْ بِهَدِيَّتِكُمْ تَفْرَحُونَ ﴿٣٦﴾

37. Let-return [you^s] to them; then, surely we assuredly³³ *na'atee*^x (produce/present [we])^x them by soldiers not for them a capacity by [it],^{w34} and surely we assuredly exit them from it^w *athellatan*³⁵ (they who are humbled and subdued) while they (are being) cringers. أَرْجِعْ إِلَيْهِمْ فَلَنَأْتِيَنَّهُمْ بِجُنُودٍ لَا قِيلَ لَهُمْ بِهَا وَلَنَخْرِجَنَّهُمْ مِنْهَا أَذِلَّةً وَهُمْ صَاغِرُونَ ﴿٣٧﴾

38. Said [he]: O, you the chiefs; which (of) you^b *ya'ateney* (bring about to me) by her *Arshe*³⁶ (Throne of Kingship) before *ya'ato* (they^z come forward to) me *Muslemeena* (submitters they). قَالَ يَتَابِعُهَا أَلَمْؤُا أَيُّكُمْ يَأْتِينِي بِعَرْشِهَا قَبْلَ أَنْ يَأْتُونِي مُسْلِمِينَ ﴿٣٨﴾

39. Said a demon of the Jinn: I, *aa'teeka* (bring/come to you^g) by it³^x before [you^s] up³⁷ from your^t *maqa'me* (upping-place),³⁸ and verily I am on/over it^x surely a strong- trust-worthy. قَالَ عِفْرِيتٌ مِّنَ الْجِنِّ أَنَا ءَانِيكَ بِهِ قَبْلَ أَنْ تَقُومَ مِنْ مَّقَامِكَ وَإِنِّي عَلَيْهِ لَقَوِيٌّ أَمِينٌ ﴿٣٩﴾

40. Said [he] who^x has knowledge of the book I *aa'tee*^x ([I] bring/come to)^x you^g by it^x before *yartadda* (forthwith-returns) to you^g your^t blink/glance; so *lamma* (when-/w/hence) [he] saw it^x settled³⁹ *enda* (at the presence of/in front of) him, said [he]: this (is) from my Lord's munificence to essay me [He], do [I] thank or unbeliev-/(be)-ungrateful [I]; and whoever [he] thanks, so verily only [he] thanks for himself and who-ever [he] unbeliev/(was)-ungrateful then verily my Lord (is) Rich, *Kareemon*⁴⁰ (bounty-Giver and Ennobler). قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِّنَ الْكِتَابِ أَنَا ءَانِيكَ بِهِ قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ طَرْفُكَ فَلَمَّا رَآهُ مُسْتَقَرًّا عِنْدَهُ قَالَ هَذَا مِن فَضْلِ رَبِّي لِيَبْلُوَنِي ءَأَشْكُرُ أَمْ أَكْفُرُ وَمَن شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَن كَفَرَ فَإِنَّ رَبِّيَ عَنِ كَرِيمٍ ﴿٤٠﴾

31 The word "athellatan" is plural, masculine, subjective noun, meaning: they who are humbled and subdued.

32 Since the sender is the queen, so in Arabic is a "sender-she," per se, so there is the "هـ التانيث" in sender.

33 The "ل" in "لَنَخْرِجَنَ" and "لَيَأْتِينَنَ" are juratory "ل" = "القسم" amounting to = "التأكيد", i.e. affirmation, expressed in both cases by "assuredly"

34 The word "جنود" is a "جمع تكسير" = "broken plural," hence the reference to it is by "it."

35 See footnote 31 above regarding "athellatan."

36 See the Lexicon attached to this Translation for more elaboration on this wondrous word.

37 There is a distinction between "تقوم" = "up" = "get up or rise" (in the intransitive sense, and "stands" = "تقف"

38 Ibid.

39 The word "مستقر" is more of a semi-permanent abode, but the word "settled" here is used instead to indicate that part of this "semi-permanent" nature, as it is in this world and would be transitory anyway.

40 See the Lexicon attached to this Translation regarding "kareem."

41. Said [he]: let-camouflage you^z for her, her *Arshe* (Throne of Kingship); [We] look does *tahtadey* ([she] be divinely-guided) or [she] be of whom^f not *yahtadoona* (divinely-guided they^x).
 قَالَ نَكْرُوا لَهَا عَرْشَهَا نَنْظُرْ أَنْتَدِي أَمْرٌ تَكُونُ مِنَ الَّذِينَ لَا يَهْتَدُونَ ﴿٤١﴾
42. Then *lamma* (when/whence) came-she^y (had been) said: is this like your^y *Arshe*⁴¹ (Throne of Kingship); said-she:^y as surely it^x (were) it;^x and (had been) accorded we the knowledge from before her and we were *Muslemeena* (Muslims, submitters we).
 فَلَمَّا جَاءَتْ قِيلَ أَهَكَذَا عَرْشُكَ قَالَتْ كَأَنَّهُ هُوَ وَأُوتِينَا الْعِلْمَ مِنْ قَبْلِهَا وَكُنَّا مُسْلِمِينَ ﴿٤٢﴾
43. And repelled her, what was-she^y worshipping of lesser than/without Allah; verily she was-she^y of an unbelievers people.
 وَصَدَّهَا مَا كَانَتْ تَعْبُدُ مِنْ دُونِ اللَّهِ إِنَّهَا كَانَتْ مِنْ قَوْمٍ كَافِرِينَ ﴿٤٣﴾
44. (Had been) said for her: let-enter you^y the edifice; so *lamma* (when/whence) saw-she^y it^x reckoned-she^y it^x a *lujjatan* (billow, abyss);^w and bared-she^y a'n (off) her both legs; said [he]: verily it^x (is) an edifice *mumarradon* (lofty/ rendered-smooth)⁴² of glass-bottles;^w said-she:^y my Lord, verily I wronged⁴³ (to) myself^w and *aslamto* (I became a Muslim/submitter) with *Solaymana* (Solomon) for Allah the worlds' Lord.
 قِيلَ لَهَا ادْخُلِي الصَّرْحَ فَلَمَّا رَأَتْهُ حَسِبَتْهُ لُجَّةً وَكَشَفَتْ عَنْ سَاقَيْهَا قَالَ إِنَّهُ صَرْحٌ مُّمَرَّدٌ مِنْ قَوَارِيرٍ قَالَتْ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي وَأَسْلَمْتُ مَعَ سُلَيْمَانَ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٤٤﴾
45. And *laqad* (verily, already and affirmatively) We sent to *Thamooda* their brother *Ssa'liban* that let-worship you^z Allah; then *edha* (suddenly/ surprisingh) they (were) two teams disputing.
 وَلَقَدْ أَرْسَلْنَا إِلَى ثَمُودَ أَخَاهُمْ صَالِحًا أَنْ عَابِدُوا اللَّهَ فَإِذَا هُمْ فَرِيقَانِ يَخْتَصِمُونَ ﴿٤٥﴾
46. Said [he]: O, my people why *tasta'ajelo* (seek hastening) you^z by the *sayyea'te*^w (demeritorious-deed)^w before the *basana'te*^w (meritorious-deed);^w *lawla* (why do not) *tastaghfero*⁴⁴ (you^z seek forgiveness) Allah *la'alla* (craving currently unavailable deed that/perhaps) you^b *torhamoona*⁴⁵ (you^x be mercy-given).
 قَالَ يَتَقَوَّمُ لِمَ تَسْتَعْجِلُونَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ لَوْلَا تَسْتَغْفِرُونَ اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ﴿٤٦﴾
47. Said they:^z we ill-omened by you^g and by whom-ever (is) with you;^g said [he]: yourⁿ omen (is) *enda* (by munificence of/ by Rule of) Allah; rather you^f (are) people (to be/ being) essayed.
 قَالُوا أَطِيعْنَا بَكَ وَيَمَنْ مَعَكَ قَالَ طَاعْتَكُمْ عِنْدَ اللَّهِ بَلْ أَنْتُمْ قَوْمٌ تُفْتَنُونَ ﴿٤٧﴾

41 See the *Lexicon* attached to this *Translation* for more elaboration on this wondrous word.

42 The word “مُمَرَّدٌ” has dual meanings: (1) lofty (*in construction*) or (2) rendered smooth. Both meanings could apply in this *Ayah*. Qur'an commentators are not unanimous as to which if not both.

43 See the *Lexicon* attached to this *Translation* for “ظالم”=“فاعل الظلم”=“injustice-doer” and “الظلم”=“wronger.”

44 The word “تستغفرون”=“تطلبون الغفران”=“[you] seek forgiveness.” In English there is no seemly way to say: “تستغفرون” *per se*. So I settled for saying: “[you] seek forgiveness.”

45 The word “رحمة”=“mercy” in Arabic “رحمة” is unlike its English equivalent, in that “رحمة” can be conjugated into verbs of the past, present, future, active, passive, etc. As in this case, it is constructed in the future-passive for the masculine plural. There is no way to exactly render this in English *per se*. So the closest is to transliterate and parenthetically explain, as above stated.

48. And [was] in the city^w nine *rabtten*⁴⁶ (group of people) they^z corrupt in the land and not they^z reform. وَكَاثُ فِي الْمَدِينَةِ تِسْعَةُ رَهْطٍ يُفْسِدُونَ فِي الْأَرْضِ وَلَا يُصْلِحُونَ ﴿٤٨﴾
49. Said they:^z *taqasamo* (let-mutually oath you^z) by Allah, surely we assuredly⁴⁷ (nocturnally harbor to assault) him and his family;^w afterward surely we assuredly say for his guardian not witnessed we *mableka* (time and place of the perishing of) his family;^w and verily we (are) *ssadeqoona* (always-truth-enforcers). قَالُوا تَقَاسَمُوا بِاللَّهِ لَنُبَيِّتَنَّهُ وَأَهْلَهُ ثُمَّ لَنَقُولَنَّ لِوَلِيِّهِ مَا شَهِدْنَا مَهْلِكَ أَهْلِهِ وَإِنَّا لَصَادِقُونَ ﴿٤٩﴾
50. And they^z machinated a machination; and machinated We a machination, while not they perceive.⁴⁸ وَمَكْرُؤًا مَكْرًا وَمَكْرُؤًا مَكْرًا وَهُمْ لَا يَشْعُرُونَ ﴿٥٠﴾
51. So let-look [you^s]: how [was] their machination's consequence;^w surely We destroyed them and their people wholes. فَانظُرْ كَيْفَ كَانَ عَنَقِبُهُمْ مَكْرُهُمْ إِنَّا دَمَرْنَاهُمْ وَقَوْمَهُمْ أَجْمَعِينَ ﴿٥١﴾
52. So *telka*^w (she-that-afar-it^w/those^w) (are) their houses^w *khaveyaton*⁴⁹ (ruinously-empty)^w by what *dhalamo*⁵⁰ (they^z wronged); verily in *tha'leka* (afar-that-it/that)^x (is) surely an *Aya'tan*^w (miracle/sign/proof) for a knowing people. فَتِلْكَ بُيُوتُهُمْ خَاوِيَةٌ بِمَا ظَلَمُوا إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَعْلَمُونَ ﴿٥٢﴾
53. And We delivered whom^r believed they^z and they^z were *yattaqoona* (they reverentially guard not to displease Allah). وَأَنجَيْنَا الَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ ﴿٥٣﴾
54. And *Loottan* (Lott) *edh* (when/since) said [he] for his people: *ata'atona*^x (do you^z commit/perpetrate)^x the profanity^{w51} while you^f sight/discern. وَلُوطًا إِذْ قَالَ لِقَوْمِهِ ءَاتَانُوكُمْ آلْفَاحِشَةَ وَأَنْتُمْ تُبْصِرُونَ ﴿٥٤﴾
55. Indeed verily you^b surely *ta'atona*^x (you^z commit sexual intercourse with) the men a (carnal) wish^w of lesser than-/without the women; rather you^f (are) a people *tajhaloona*⁵² (acting ignorantly/incorrectly you^f). أَيُّكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِّنْ دُونِ النِّسَاءِ بَلْ أَنْتُمْ قَوْمٌ تَجْهَلُونَ ﴿٥٥﴾
56. Then not [was] his people's answer except that said they^z let-exit you^z *Lootten's* (Lott's) *aala* (family, house, clan) from yourⁿ village;^w verily they (are) people *yatattahara* (they^z ever purge from sins). ﴿٥٦﴾ فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا أَخْرِجُوْنَا أَلْ لُّوطِ مِن قَرْيَتِكُمْ إِنَّهُمْ أَنَاسٌ يَّنطَهَرُونَ ﴿٥٦﴾

⁴⁶ The word "rabtten" = "رَهْط" means the person's clan made up of three to nine people.

⁴⁷ The "ل" in "لَنُبَيِّتَنَّهُ" and "لَنَقُولَنَّ" are juratory "ل" = "ال القسم" amounting to = "التأكيد", i.e. affirmation, expressed in both cases by "assuredly"

⁴⁸ See the Lexicon attached to this Translation for the definition of good and bad "مكر", contriving versus planning.

⁴⁹ The word "خاوية" by definition means empty and in ruin. See الهادي and اللسان.

⁵⁰ See the Lexicon attached to this Translation for "ظالم" = "فاعل الظلم" = "injustice-doer" and "ظلم" = "wronged."

⁵¹ The word "فاحشة" = "profanity" means vulgar or irreverent say or action, i.e. excess of ugliness in statement or action by an entity, a person or a group, or any of Allah's proscriptions. Sometimes the word "فاحشة" or "الفاحشة" is euphemistically used to mean adultery or fornication or homosexuality, as in this context.

⁵² The word "جاهلون" = "tajhaloon" is rooted in "جهل" meaning: (1) was ignorant of, (2) believed in some thing contrary to reality, (3) did a thing not correct.

57. So We delivered him and his family^w except his [woman] (i.e. *wife*) We fated⁵³ her of the *gha'bereena* (*residuum/remnants*).
 فَابْتِغَيْنَاهُ وَأَهْلَهُ إِلَّا أُمَّرَأَتَهُ قَدَرْنَاهَا مِنَ الْغَابِرِينَ ﴿٥٧﴾
58. And We ill-rained⁵⁴ on them a rain; so fouled, the *munthareena's* (*they that were warned*) rain.
 وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَسَاءَ مَطَرُ الْمُنْذَرِينَ ﴿٥٨﴾
59. Let-say [you^s]: the praise (*is*) for Allah and peace (*be*) on His *eba'de* (*worshippers/submitters/slaves*) whom^r *istafa*⁵⁵ ([He] *superlatively and exclusively selected*); is Allah *khayron* (*choicer/superior/worthier*) or what they^z partner (*deities with Him*).
 قُلِ الْحَمْدُ لِلَّهِ وَسَلَامٌ عَلَى عِبَادِهِ الَّذِينَ اصْطَفَى ۚ اللَّهُ خَيْرٌ أَمَّا يُشْرِكُونَ ﴿٥٩﴾
60. Or Who^a created the Heavens^w and the Earth^w and descended for you^b from the sky^w water^x then We sprouted by it^x *bada'ega*⁵⁶ (*walled-gardens*)^w delight^w possessors; not [was] for you^b to sprout its^w trees;^w is an *elabon* (*a deity*) with Allah; rather they (*are*) people equating⁵⁷ (*partners with Allah*).
 أَمَّنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَأَنْزَلَ لَكُمْ مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا بِهِ حَدَائِقَ ذَاتَ بَهْجَةٍ مَّا كَانَ لَكُمْ أَنْ تُنْبِتُوا شَجَرَهَا ۗ أَلَيْسَ اللَّهُ بِهُمْ قَوْمٌ يَعْدِلُونَ ﴿٦٠﴾
61. Or Who^a made the Earth^w an abode and made through⁵⁸ it^w rivers and made for it^w anchors⁵⁹ (*catches, fasteners, stabilizers*) and made between the two seas a barrier; is an *elabon* (*a deity*) with Allah; rather most (*of*) them know not.
 أَمَّنْ جَعَلَ الْأَرْضَ قَرَارًا وَجَعَلَ خِلَالَهَا أَنْهَارًا وَجَعَلَ لَهَا رَوَاسِيَ وَجَعَلَ بَيْنَ الْبَحْرَيْنِ حَاجِزًا ۗ أَلَيْسَ اللَّهُ بِأَعْلَمَ بِمَا لَا يَعْلَمُونَ ﴿٦١﴾
62. Or Who^a answers the desperate if [*he*] invoked Him; and [*He*] doffs the ill and [*He*] makes you^b the Earth's^w successors, is an *elabon* (*a deity*) with Allah; little surely⁶⁰ you^z reminisce.
 أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ ۗ أَلَيْسَ اللَّهُ بِأَعْلَمَ بِمَا تَذَكَّرُونَ ﴿٦٢﴾
63. Or Who^a *yahdey* (*divinely-guides*) you^b in the desert⁶¹ (*land*) and the sea's darknesses^w and Who^a sends
 أَمَّنْ يَهْدِيكُمْ فِي ظُلُمَاتِ اللَّيْلِ

⁵³ The word “قَدَرٌ” has several meaning, among them “measured” or correlated one thing with another as *having the corresponding characteristics*. However, “التقدير” by Allah seems to me a “fate.”

⁵⁴ In Arabic there is a distinction between “مطر” = rained, and “أمطر”=ill-rained, as “مطر” = في الخير and “أمطر” = في الشر. In this case “أمطر” is used. So for lack of “أمطر” in English, I chose ill-rained.

⁵⁵ See the *Lexicon* to this Translation for elaboration and some specific examples. The word “اصطفى” means: *selected the best* from among other similars. The word is a transitive verb by (a) *itself* or (b) with the prepositional letter “على.” In the case of (a) it could include more than a single element. In the case of (a) “الاصطفاء” is for superlative selection (i.e. taken the best of the bests) for: a mission, preference, or bestowment of a privilege over the entity subject of “الاصطفاء.” In the case of (b) the subject of “اصطفاء” is exclusive, either because of the make-up or one or more characteristics for such exclusivity.

⁵⁶ The word “حديقة” means a *walled-garden*, if not walled than it is not a “حديقة,” see التاج and القرطبي.

⁵⁷ Or the word “يعدلون” means they *swerve off the right way*, i.e. *unbelieve in Allah's unity* and *equate Him with other deities*.

⁵⁸ The word “خلال” could also mean “between” or “among.” See اللسان.

⁵⁹ That is the mountains.

⁶⁰ The particle “ما” is, and Allah knows best, for *intensity of paucity* in this case. See إعراب القرآن، لمحمود صافي. Some say it is extra= “زائدة”= the meaning is full without it. I do not believe there is anything extra or less in The Qur'an, every-thing in it is essential.

⁶¹ The word “البر” = “القفار، أي الخلاء من الأرض”، literally means “desert,” i.e. furthest from any body of water. Also, “البر” figuratively speaking could stand for “land.” See اللسان.

the winds^w *bushran*^w (pleasing-tiding)^w between His mercy's^w (*ghaytha* = delightful satiating-and-reviving rain) Twain Hands;^{w62} is (there) an *elabon* (a deity) with Allah; *ta'aala* (ever elevated [He]) Allah of what they^z partner (deities with Him).

وَالْبَحْرِ وَمَنْ يُرْسِلُ الرِّيحَ بُشْرًا
بَيْنَ يَدَيْ رَحْمَتِهِ ؕ أَوَلَمْ مَعَ اللَّهِ
تَعْلَى اللَّهُ عَمَّا يُشْرِكُونَ ﴿١٢﴾

64. Or Who^a commences the creation; afterwards [He] repeats it;^x and Who^a provides you^b from the Heaven^w and the Earth;^w is an *elabon* (a deity) with Allah; let-say [you^s]: *bato* (clamorously expressing let-bring) yourⁿ proof *en* (if) you^c were *ssa'degeena* (always-truth-enforcers).

أَمْ يَدُّوا الْخَلْقَ ثُمَّ يُعِيدُهُ. وَمَنْ
يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ ؕ أَلَمْ مَعَ
اللَّهُ قُلْ هَكَأُو بُرْهَنَكُمْ إِنْ كُنْتُمْ
صَادِقِينَ ﴿١٤﴾

65. Let-say [you^s]: not know who^p (are) in the Heavens^w and the Earth^w the invisible except Allah; and not perceive *ayyana*⁶³ (when/which momentous period) (are to be) resurrected they.^z

قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ
الْغَيْبَ إِلَّا اللَّهُ ؕ وَمَا يَشْعُرُونَ أَتَانُ
يُعْتَدُونَ ﴿١٥﴾

66. Rather *iddaraka*⁶⁴ (equaled/ adjusted the last and first in it) their knowledge in the Hereafter^w rather they (are) in a doubt of it^w rather they (are) *amoon*⁶⁵ (having heart/ mind blindness).

بَلِ أَذْرَكَ عِلْمُهُمْ فِي الْآخِرَةِ بَلْ هُمْ
فِي شَكٍّ مِنْهَا بَلْ هُمْ مِنْهَا عَمُونَ ﴿١٦﴾

67. And said who^r they^z unbelieved: if we were *tora'ban* (crushed sand) and our fathers [too], are verily we *mukbrajoona*⁶⁶ (we be: emerged/ resurrected).

وَقَالَ الَّذِينَ كَفَرُوا أَءِذَا كُنَّا تُرَابًا
وَأَبَاؤُنَا إِنَّمَا لَمُخْرَجُونَ ﴿١٧﴾

68. *Laqad* (verily, already and affirmatively) we (had been) promised this, we and our fathers of before; *en* (not) this except the [firsts'] (ancients') fables.

لَقَدْ وَعَدْنَا هَذَا نَحْنُ وَآبَاؤُنَا مِنْ
قَبْلُ إِنَّ هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ ﴿١٨﴾

69. let-say [you^s]: let-tread you^z in the land;^w then let-look you^z how [was]⁶⁷ the criminals' consequence.^w

قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ
كَانَ عَاقِبَةُ الْمُجْرِمِينَ ﴿١٩﴾

70. And let-not sadden [you^s] on them and let-not be [you^s] in constriction of what they^z machinate.

وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُنْ فِي ضَيْقٍ
مِمَّا يَمْكُرُونَ ﴿٢٠﴾

71. And they^z say: when (is) this, the promise, *en* (if) you^c were *ssa'degeena* (always-truth-enforcers).

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ
صَادِقِينَ ﴿٢١﴾

72. Let-say [you^s]: *asa* (craving a deed beyond one's

قُلْ عَسَى أَنْ يَكُونَ رَدِفَ لَكُمْ بَعْضُ

⁶² This is a figure of speech combined with the Arabic tongue expression "between his or her both hands" means in front of. Additionally, some maintain that the "hands" are symbols of divine Might or Power.

⁶³ The word "*ayyana*" = "أَيَّانَ" really is "أي أوان أو أي حين" but with reverence and magnanimity for whatever "أَيَّانَ" was used for. See معجم النحو is which period, a specific and important (momentous) occurrence happen.

⁶⁴ The word "*iddaraka*" = "إِدَارَكَ" depicts an exact picture, meaning: the last to know follow and overtake the first one to know until they all are equally knowing in the hereafter.

⁶⁵ The word "عمون" is the plural of "عم" versus "عمي" = blind=he who lost his eye-sight. So "عمون" are those who are having blindness of heart or mind, so they cannot find the right or the right way. See الهادي.

⁶⁶ The word "*mukbrajoon*" is subjective, masculine, plural noun.

⁶⁷ The word "كان" perhaps refers to "واقع، أو حال، أو مال" the corrupters. So it is in masculine.

means/may) that, *ra'defa* (posteriorly-ensued) for you^b some (of) which^x *tasta'ajelo* (seek hastening) you.^z

الَّذِي تَسْتَعْجِلُونَ ﴿٧٣﴾

73. And verily your^t Lord (is) surely a munificence possessor over the people; [and,] but most (of) them not thank they.^z

وَإِنَّ رَبَّكَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ ﴿٧٤﴾

74. And verily your^t Lord surely knows what conceals their chests and what they^z disclose.

وَإِنَّ رَبَّكَ لَيَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ ﴿٧٥﴾

75. And not of a *gha'eba'ten* (an utterly-unseen/invisible-she)^{y68} in the Heaven^w and the Earth^w except in a book manifest.

وَمَا مِنْ غَائِبَةٍ فِي السَّمَاءِ وَالْأَرْضِ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٧٦﴾

76. Verily, this The Qur'an narrates on Israel's sons most (of) which^x they (are) in it^x differing they.^z

إِنَّ هَذَا الْقُرْآنَ يَقُصُّ عَلَىٰ نَبِيِّ إِسْرَءِيلَ أَكْثَرَ الَّذِي هُمْ فِيهِ يَخْتَلِفُونَ ﴿٧٧﴾

77. And verily it^x surely (is) a *budan* (divine-guidance)^x and a mercy^w for the believers.

وَأِنَّهُ هُدًى وَرَحْمَةٌ لِلْمُؤْمِنِينَ ﴿٧٨﴾

78. Verily your^t Lord judges among them by His rule and He (is) The Mighty, The Omniscient.

إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ بِحُكْمِهِ وَهُوَ الْعَزِيزُ الْعَلِيمُ ﴿٧٩﴾

79. So let-trust [you^s] on Allah, verily you^g (are) on the right the manifest.

فَتَوَكَّلْ عَلَى اللَّهِ إِنَّكَ عَلَى الْحَقِّ الْمُبِينِ ﴿٨٠﴾

80. Verily you,^g not (make) hear [you^s] the deceased and not (make) hear [you^s] the *ssomma* (deaf people) the *do'ad*⁶⁹ (invocation) if they^z fled/diverged retreaters.

إِنَّكَ لَا تَسْمَعُ الْمَوْتَى وَلَا تَسْمَعُ الْأُدْعَاءَ إِذَا وَلَوْ مَدْبِرِينَ ﴿٨١﴾

81. And not you^s surely *hadey* (divinely-guider) the *omya* (blind people) a'n (off) their misguidance-she;^y en (not) [you^s] (make/let) hear except whom^p [he] believes by Our Aya'te^w (Qur'anic statements); so they (are) *Muslemoona* (submitters to Islam).

وَمَا أَنْتَ بِهَادِي الْعُمَىٰ عَنْ ضَلَالَتِهِمْ إِنَّ تَسْمَعُ إِلَّا مَنْ يُؤْمِنُ بِآيَاتِنَا فَهُمْ مُسْلِمُونَ ﴿٨٢﴾

82. And if befell the say over them,⁷⁰ *akbraja* (emerged-/produced) We for them a *dabba'ten*⁷¹ (she-moving-creature), from the Earth^w talking (to) them: that the mankind were by Our Aya'te^w (Qur'anic statements) not *yogenoona* (believe with certitude they^z).

وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً مِّنَ الْأَرْضِ تُكَلِّمُهُمْ أَنَّ النَّاسَ كَانُوا بِآيَاتِنَا لَا يُوقِنُونَ ﴿٨٣﴾

⁶⁸ The “هـ” = “غائبة” in the word “غائبة” is intended for intensity. See القرطبي إعراب القرآن لمحمود صافي.

⁶⁹ The word “دعاء” has several meanings: (1) prayer to Allah, in the sense of supplication (2) the simple calling for the near-by, (3) naming of, or calling by personal name, (4) vocal urging to attain a thing, (5) the simple say of a statement, (6) call for information, (7) torture or torment when suffixed with “on” or upon, (8) invitation, (9) call of angel Israfeel to blow in the trumpet for Day of The Judgment, (10) Call of Allah for the folks of Paradise.

⁷⁰ The expression “fell the say over them,” is a lofty Arabic tongue expression meaning: righted, merited, or became necessary or obligatory to impose or effect whatever the specific say happens to be.

⁷¹ For lack of a better term I chose a “she-motile-creature” for “دابة,” as a simple “she-creature” (alone) will not do, because a “rock” is a “she-creature” but it does not have apparent motility.

83. And day We throng of every *Ummaten*^w (*community-/people*)^w a drove of whom^p denies [he] by Our *Aya'te*^w (*miracles/signs/proofs*) then they *youza'ona* (*are being arrayed they*)^z.
وَيَوْمَ نَحْشُرُ مِنْ كُلِّ أُمَّةٍ فَوْجًا مِمَّنْ يُكَذِّبُ بِآيَاتِنَا فَهُمْ يُوزَعُونَ ﴿٨٣﴾
84. Until if they^z came, said [He]: have you^c denied by My *Aya'te*^w (*Qur'anic statements*) and not encompassed you^z by it^w a knowledge, or what were you^c working.
حَقَّ إِذَا جَاءُوا قَالَ أَكَذَّبْتُمْ بِآيَاتِي وَلَمْ تُحِيطُوا بِهَا عِلْمًا أَمَازَا كُنْتُمْ تَعْمَلُونَ ﴿٨٤﴾
85. And befell the say on them⁷² by what *dhalamo*⁷³ (*they^z wronged*); then they pronounce not.
وَوَقَعَ الْقَوْلُ عَلَيْهِمْ بِمَا ظَلَمُوا فَهُمْ لَا يَنْطِقُونَ ﴿٨٥﴾
86. Have not seen they^z verily We made the night^x to settle they^z in it^x and the *naba'ra* (*between sunrise and sunset*) *mubsseran*^x (*discernment-enabler*);^x verily in *tha'leka* (*afar-that-it/that*)^x surely (*are*) *Aya'ten*^w (*miracles/signs-/proofs*) for a believing people.
أَلَمْ يَرَوْا أَنَّا جَعَلْنَا اللَّيْلَ لِسَكْنُوكُمْ فِيهِ وَالنَّهَارَ مَبِصْرًا إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٨٦﴾
87. And day (*to be*) blown in the horn then startled whoever (*are*) in the Heavens^w and whoever (*are*) in the Earth^w except whomever willed Allah; and each *a'ataw*^x (*obediently come to*)^x Him *dakhe'reena* (*they who became contemptible/of no significance*).
وَيَوْمَ يُنْفَخُ فِي الصُّورِ فَتَضَعُ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ وَكُلٌّ أَتَوْهُ دَاخِرِينَ ﴿٨٧﴾
88. And [*you*^s] see the mountains reckon it^x [*you*^s] *ja'medatan* (*solid/firmly-fixed*) while it^w passes, the passing (*of*) the *saba'be*⁷⁴ (*gliding-clouds*); Allah's *ssun'a* (*careful-crafting*), Who [He] perfected everything; verily He (*is*) Proficient by what you^z do.
وَرَأَى الْجِبَالُ تَحْسَبُهَا جَامِدَةً وَهِيَ تَمُرُّ مَرَّ السَّحَابِ صُنِعَ اللَّهُ الَّذِي أَنْفَقَ كُلَّ شَيْءٍ إِنَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿٨٨﴾
89. Whoever came [he] by the *hasanatey*^w (*meritorious-deed*)^w so for him *kbayron* (*choicer/superior/worthier*) than it;^w and they (*are*) from the startle then-day (*are*) *aa'menoona* (*self-safety-securers*).
مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا وَهُمْ مِنْ فَجَعِ يَوْمٍ ذَا مَمْنُونٍ ﴿٨٩﴾
90. And whoever came [he] by the *sayye'aa'te* (*demeritorious-deed*)^w so *kubbat* (*had been upside-down-dropped*)^w their faces in The Fire;^w are (*to be*) requited you^z except what you^c were working.
وَمَنْ جَاءَ بِالسَّيِّئَةِ فَكُبَّتْ وَجُوهُهُمْ فِي النَّارِ هَلْ يُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ ﴿٩٠﴾
91. Verily only I (*had been*) commanded to worship Lord (*of*) this-she^y the *baldata's*^w (*township, Makkah*);^w Who sanctified it^w [He] and for Him (*is*) everything; and I (*had been*) commanded to be of the Muslims.
إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ رَبِّي هَذِهِ الْبَلَدَةِ الَّتِي حَرَّمَهَا وَلَهُ كُلُّ شَيْءٍ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ ﴿٩١﴾

⁷² See footnote 70 above regarding "befell the say over them."

⁷³ See the *Lexicon* attached to this *Translation* for "ظالم" = "فاعل الظلم" = "injustice-doer" and "ظلم" = "wronged."

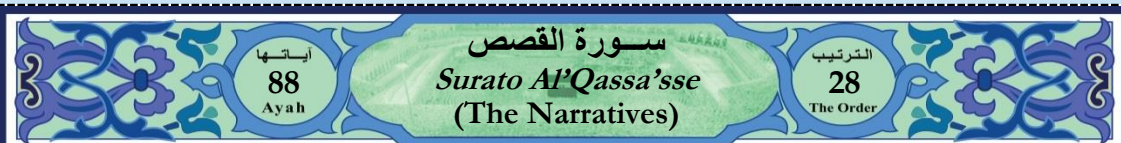
⁷⁴ The word "سحاب" versus "غيم" is that the "سحاب هو ينسحب" i.e. glides itself or the wind pulls or pushes it and make it move. And it's plural of a "سحابة" Whereas the "غيم" appears stationary. انظر اللسان. +

92. And that I recite The Qur'an; so whoever *ibtada* ([he] became divinely-guided), verily only *yahtadey* ([he] be divinely-guided) for himself;^w and whoever [he] strayed then let-say [you^r]: verily only I am of the warners.

وَأَنْ أَتْلُوا الْقُرْآنَ فَمَنْ أَهْتَدَىٰ
فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَنْ ضَلَّ فَقُلْ
إِنَّمَا أَنَا مِنَ الْمُنذِرِينَ ﴿٩٢﴾

93. And let-say [you^r]: the praise (is) for Allah, [He] shall show you^b His *Aya'te*^w (miracles/signs/proofs) so you^z know it;^w and not your^t Lord surely a neglector *amma* (regarding) what you^z work.

وَقُلِ الْحَمْدُ لِلَّهِ سَيُرِيكُمْ آيَاتِهِ
فَعَرَفُونَهَا وَمَا رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿٩٣﴾



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (The iterative Mercy Giver)

1. Tta-seen-meem.¹

طسّم ﴿١﴾

2. *Telka*^w (she-that-afar-it^w/those^w) (are) *Aya'te*^w (Qur'anic statements) (of) The Book the manifester.

تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ ﴿٢﴾

3. We recite on you^g of Mosa's (Moses') *naba'e*² (piece-of-significant-and-availing-news) and Pharaoh's, by the right, for a believing people.

نَتْلُو عَلَيْكَ مِنْ نَبَأِ مُوسَىٰ وَفِرْعَوْنَ
بِالْحَقِّ لِقَوْمٍ يُؤْمِنُونَ ﴿٣﴾

4. Verily Pharaoh heightened in the land^w and [he] made its^w people sects/factions,³ *yasta'dh'efo*⁴ ([he] deems weakling) *ta'efa'tan*^w (group/faction/party)^w of them; *youdhabbeho* (recurrently slaughters [he]) their sons and *yasta'hyey* ([he] affirmably lets live) their women; verily he [was] of the corrupters.

إِنَّ فِرْعَوْنَ عَلَا فِي الْأَرْضِ وَجَعَلَ
أَهْلَهَا شِيَعًا يَسْتَضِعُّ طَائِفَةً مِنْهُمْ
يُذَبِّحُ أَبْنَاءَهُمْ وَيَسْتَحْيِي نِسَاءَهُمْ إِنَّهُ
كَانَ مِنَ الْمَقْسِدِينَ ﴿٤﴾

5. And [We] want to *namunna*⁵ ([We] grace Our boon^w) on whom^r *istodh'efo*⁶ (they^z had been affirmably deemed weaklings) in the land^w and [We] make them *a'emmatan* (principals) and [We] make them the inheritors.

وَرُبِّدْ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتَضَعُّوا
فِي الْأَرْضِ وَنَجْعَلَهُمْ أَيْمَةً وَنَجْعَلَهُمُ
الْوَارِثِينَ ﴿٥﴾

6. And [We] enable/empower⁷ for them in the land^w and [We] show, Pharaoh and *Hamana* and soldiers (of) them both, from them what they^z were cautioning.

وَنُمَكِّنْ لَهُمْ فِي الْأَرْضِ وَنُرِي فِرْعَوْنَ
وَهَامَانَ وَجُنُودَهُمَا مِنْهُمْ مَا كَانُوا
يَحْذَرُونَ ﴿٦﴾

¹ See the *Lexicon* attached to this Translation for a commentary on this.

² See the *Lexicon* attached to this Translation for "naba'a."

³ The word "شيع" = "sects/factions" in the sense of a smaller cohesive groups contentious with respect to a larger group following and succoring each other.

⁴ See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word.

⁵ The word "نمّن" in "نمّن" means "نعمّة ننعّمها" That a "boon We grace it."

⁶ See footnote 4096 above regarding the letter س when added to a word, in this case: "يستضعفون." So, in this case, "استضعفوا" means "عدوا ضعفاء" i.e. affirmably deemed weaklings they.

⁷ The word "مكن" in "نمّن" means "found" or "established." It also means "enabled" or "empowered." Clearly, the English word "established" does not imply or connote the same as "مكن" per se.

7. And We [revealed]⁸ to Mosa's (Moses') mother: to/that let-suckle/nurse⁹ him [you^y]; then if feared¹⁰ [you^y] on him, then let-throw him [you^y] in the *yamme* (deep and extended body of salty or sweet water) and let-not [you^y] fear and let-not [you^y] sadden; verily We (are) *raddoho*¹¹ (forthwith returners of/returning him) to you^y and making him ([We] are) of the *mursaleena* (sent-messengers).

وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ أَنْ أَرْضِعِيهِ
فَإِذَا خِفتِ عَلَيْهِ فَكَلِّفِيهِ فِي الْيَمِّ
وَلَا تَخَافِي وَلَا تَحْزَنِي إِنَّا رَادُّوهُ إِلَيْكِ
وَجَاعِلُوهُ مِنَ الْمُرْسَلِينَ ﴿٧﴾

8. Then *ultaghataho*¹² (fortuitously found and picked him up) Pharaoh's folk, to be for them a foe¹³ and a *hazanan*¹⁴ (permanent sadness); verily Pharaoh and Hamana and soldiers (of) them both were wrongdoers.¹⁵

فَالْقَطْعُ أَلْ فِرْعَوْنَ لِيَكُونَ لَهُمْ
عَدُوًّا وَحَزَنًا إِنَّ فِرْعَوْنَ وَهَمَانَ
وَجُنُودَهُمَا كَانُوا خَاطِبِينَ ﴿٨﴾

9. And said-she^y Pharaoh's [woman] (i.e. wife): *qurratoaynen*¹⁶ (eye's-cooling for bounteous satisfaction)^w for me and you;^g let-not kill him you;^z *asa* (craving a deed beyond one's means that, may) that [he] benefits us or *nattakhetha*¹⁷ ([we] take and make) him a child,¹⁸ while they not perceive.

وَقَالَتْ أُمُّرَاتُ فِرْعَوْنَ قُرْتُ عَيْنٍ
لِي وَلَكَ لَا تَقْتُلُوهُ عَسَىٰ أَنْ يَنْفَعَنَا
أَوْ نَتَّخِذَهُ وَلَدًا وَهُمْ لَا يَشْعُرُونَ ﴿٩﴾

10. And become *foaa'do* (heart/mind) (of) Mosa's (Moses') mother vacuous, *en* (surely) *ka'dat* (nighed/verged /almost)-she^y surely discloses/flashs-she^{y19} by him *lawla* (had it not been for) that We bound on her heart²⁰ to be [she] of the believers.

وَأَصْبَحَ فُؤَادُ أُمِّ مُوسَىٰ فَرَجًا إِنْ
كَادَتْ لِلْبَيْدِ بِهِ لَوْلَا أَنْ
رَبَطْنَا عَلَىٰ قَلْبِهَا لِتَكُونَ مِنَ
الْمُؤْمِنِينَ ﴿١٠﴾

11. And said-she^y to his sister: let-track^w him [you^y]; so sighted-she^y [by] him from²¹ aside/afar while they not perceive.

وَقَالَتْ لِأُخْتِهِ قُصِّيهِ فَبَصُرَتْ بِهِ
عَنْ جُنُبٍ وَهُمْ لَا يَشْعُرُونَ ﴿١١﴾

⁸ The word "أوحى" denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded). And "الوحي" is fire or king. See اللسان.

⁹ Here "nurse" in its sense of breast-feed, as the text says: "أرضعیه" and not "غذیه بالثدي" = "breast-feed him."

¹⁰ Linguistically the word "خاف" carries dual meanings: (1) feared and (2) knew.

¹¹ The word "رادوه" is rooted in "رد" meaning forthwith returned; example the greeting must be "forthwith returned," as in: "And when (had) been greeted you^c by a greeting^w then let-you^z greet by better than it^w or let-you^z forthwith-return it.^w" (S4: 86).

¹² The word "النقط" is not merely picked up but fortuitously found and picked up. See اللسان.

¹³ The word "عدو," in Arabic is used for: (1) singular and (2) plural as well as (3) "multitudinous foe," see اللسان والهادي.

¹⁴ There is *hazan*=حزن with fa'tha on the ح and ج=permanent-sadness; and *huzun*=حزن with dhammah on the ح =sadness of limited duration. See the Lexicon attached to this Translation for more elaborations.

¹⁵ The word "خاطيء" = "من تعد الخطأ" = he who intended to wrong, unlike the "المخطيء" = he who errs unintentionally. So, "خاطيء" is a "wronger." Hence, "خاطين" = wrongdoers.

¹⁶ The statement "قُرّة عين" is a rather lofty and elegant Arabic tongue expression, meaning the eye's tears have "cooled" and ceased to flow and became quiet and still, bounteously rejoicing for what it saw. In other word: the one having such eye became rather happy.

¹⁷ The word "اتخذ" from "الاتخاذ" which is "إفْتَعَال" for "الاتخاذ," as stated in لسان العرب; therefore "اتخذ" is always taking and presuming some-thing about what was taken. Thus, it is not just the mere taking.

¹⁸ That is we take and make out of him our own child.

¹⁹ To "disclose" means to reveal the truth about Moses, that he is her son.

²⁰ The expression "We bound on her heart" is figurative Arabic tongue expression = gave her patience and strengthened her resolve.

²¹ See the Lexicon attached to this Translation regarding the various meanings of the preposition عن.

12. And We forbad on him the she-sucklers of before; then said-she^y: shall/do [I] lead/guide you^b on a house-folk^w (to) sponsor him for you^b while they (are) for him *na'sseboona*²² (sincere care-renderers, well-wisher). ﴿وَحَرَمْنَا عَلَيْهِ الْمَرَاضِعَ مِنْ قَبْلُ فَقَالَتْ هَلْ أَدُلُّكُمْ عَلَىٰ أَهْلِ بَيْتٍ يَكْفُلُونَهُ لَكُمْ وَهُمْ لَهُ نَاصِحُونَ﴾ (12)
13. So We *radadnabo* (forthwith-returned him) to his mother *kay* (to/so that) *taqorra*²³ (cool^w her eye)^w and [to] not sadden^w [she]; and to know^w [she] that Allah's promise (is) right; [and,] but most (of) them not know. ﴿فَرَدَدْنَاهُ إِلَىٰ أُمِّهِ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ وَلَنَعْلَمَ أَنْتَ وَعَدَ اللَّهِ حَقًّا وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ﴾ (13)
14. And *lamma* (when/whence) [he] reached his *ashodda*²⁴ (prime, full mental and physical strengths) and *istawa*²⁵ ([he] became a: resolver/decider/executer) We accorded him a rule and knowledge; and like *tha'leka* (afar-that-it/that)^x [We] requite the benefactors. ﴿وَلَمَّا بَلَغَ أَشُدَّهُ وَاسْتَوَىٰ ءَانَيْنَهُ حُكْمًا وَعِلْمًا وَكَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ﴾ (14)
15. And [he] entered the city^w on a period (of) inattention^w of its^w folks;^w then [he] found two men mutually fighting; this (is) of his sect^w/faction^{w26} and this (is) of his foe; so *istagbatha* (sought help of) him who^x (is) of his sect^w/faction^w over that who^x (is) of his foe;²⁷ so²⁸ punched²⁹ him *Mosa* (Moses) then killed³⁰ him; said [he]: this (is) a work of the Satan; verily he (is) a foe, misleader, manifester. ﴿وَدَخَلَ الْمَدِينَةَ عَلَىٰ حِينٍ غَفْلَةٍ مِّنْ أَهْلِهَا فَوَجَدَ فِيهَا رَجُلَيْنِ يَقْتَتِلَانِ هَٰذَا مِنْ شِيعَةِ هَٰذَا وَهَٰذَا مِنْ عَدُوِّهِ فَاسْتَغَاثَهُ الَّذِي مِنْ شِيعَتِهِ عَلَى الَّذِي مِنْ عَدُوِّهِ فَوَكَرَهُ مُوسَىٰ فَقَضَىٰ عَلَيْهِ قَالَ هَٰذَا مِنْ عَمَلِ الشَّيْطَانِ إِنَّهُ عَدُوٌّ مُّضِلٌّ مُّبِينٌ﴾ (15)
16. Said [he]: my Lord, verily I wronged³¹ (to) myself^w so let-forgive for me [You^s]; so [He] forgave for ﴿قَالَ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي﴾

²² The word “ناصحون” = “naseboon” is plural, masculine, subjective noun. But first the word “ناصح” in “ناصحون” in Arabic defines and implies more than its English supposed equivalent “advised.” The Arabic “ناصح” = “أخلص” i.e. he sincerely-advised or sincerely-opined the advisee as to what is best for him. However, in English the word “advised” mean given opinion (presumably, not necessarily) as to the best course of action the advisee should take or do. Hence, the qualifying word “sincerely” is necessary to manifest the distinction. May be here “ناصحون” = sincere care-renderers, well-wishers.

²³ See footnote 15 above, regarding the expression “cool-eye.”

²⁴ The Arabic word “ashudda” = “أشده” translated as [his “prime, full strength”] meaning reached the ideal age of physical and mental strengths.

²⁵ See the *Lexicon* attached to this Translation for the meaning of this great and multifaceted word, *istawa*.

²⁶ The word “شعبة” = “sect/faction” in the sense of a party whose members mutual follow and succor each other.

²⁷ The word “عدو” in Arabic is used for: (1) singular and (2) plural as well as (3) “multitudinous foe.” see الهادي واللسان.

²⁸ Both “ف” in this sentence are “للعطف” = “conjunctives,” see إعراب القرآن لمحمود صافي.

²⁹ The word “وكر” = “ضربه بجمع كفه” that is “punched” = “hit with the fist.” See اللسان and Merriam Webster's Dictionary respectively.

³⁰ The word “قضى” has more than a dozen meanings, if the subject participle connected to it is Allah, then it means either “decrees/decreed/decreeing,” or “reveals/revealed/revealing.” If the subject participle is a human, then it means: “judges/ends/concludes/completes/finishes/attains” (or the verbal inflections of these verbs). However, followed by a prepositional particle then its meaning derives from that. For example: (a) “قضى عليه” = killed him; (b) “قضى فيه” = rendered a judgment concerning it; (c) “قضى اليه” = revealed to him; (d) “قضى منه” = attained his purpose out of him; (e) “قضى عنه” rendered a service on his behalf. In this great *Ayah*, the meaning is: killed him.

³¹ See the *Lexicon* attached to this Translation for “ظالم” = “فاعل الظلم” = “injustice-doer” and “اظلم” = “wronger.”

him; verily He, He (is) The *Ghafooro* (iterative Forgiver), فَغَفَرَ لَهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ
The *Raheemo* (iterative mercy Giver). ﴿١٦﴾

17. Said [he]: my Lord, for what *an'ama*³² (had graced bounteously and ennoblingly the most desirable and delighting boons) You^g on me, so never [I] be a backer/supporter for the criminals. قَالَ رَبِّ بِمَا أَنْعَمْتَ عَلَيَّ فَلَنْ أَكُونَ ظَهِيرًا لِلْمُجْرِمِينَ ﴿١٧﴾

18. So [he] became in the city^w a fearer/fearfully observing-/waiting; then *edha* (suddenly/surprisingly) who^x *istanssara* ([he] sought succor) (of) him by yesterday *yestessrek hobo* (loudly-seeking his help); said to him *Mosa* (Moses): verily you^g surely (are) a *ghaveyyon* (strayer because of fallacious belief which results in disappointment) manifest. فَأَصْبَحَ فِي الْمَدِينَةِ خَائِفًا يَتَرَقَّبُ فَإِذَا الَّذِي اَسْتَنْصَرَهُ بِالْأَمْسِ يَسْتَصْرِحُهُ ۖ قَالَ لَهُ مُوسَى إِنَّكَ لَغَوِيٌّ مُبِينٌ ﴿١٨﴾

19. So *lamma* (when/whence) [he] wanted to seize by whom^x he (is) a foe³³ for them both, said [he]: O, *Mosa* (Moses), do [you^s] want to kill me just-as you^h killed a self^w by yesterday; not want [you^s] except to be [you^s] a *jabbaran* (vigorous compeller) in the land and *en* (not) [you^s] want to be [you^s] of the reconcilers/reformers. فَلَمَّا أَنْ أَرَادَ أَنْ يَبْطِشَ بِالَّذِي هُوَ عَدُوٌّ لَهُمَا قَالَ يَمْوَسَّى اأَتْرِيدُ أَنْ تَقْتُلَنِي كَمَا قَتَلْتَ نَفْسًا بِالْأَمْسِ ۖ إِنَّ تُرِيدُ إِلَّا أَنْ تَكُونَ جَبَّارًا فِي الْأَرْضِ وَمَا تُرِيدُ أَنْ تَكُونَ مِنَ الْمُصْلِحِينَ ﴿١٩﴾

20. And came a man from the city's^w *aqssa* (uttermo- end) striding,³⁴ said [he]: O, *Mosa* (Moses) verily the chiefs (are) conferring by you^g to kill you;^g so let-exit [you^s]; verily I am for you^g of the (sincere)-advisors.³⁵ وَجَاءَ رَجُلٌ مِّنْ أَقْصَا الْمَدِينَةِ يَسْعَىٰ قَالَ يَمْوَسَّىٰ إِنَّكَ أَمَلَاءُ يَأْتِمُرُونَ بِكَ لِيَقْتُلُوكَ فَاخْرُجْ إِنِّي لَكَ مِنَ النَّاصِحِينَ ﴿٢٠﴾

21. So exited [he] fearer/fearfully watching/observing; said [he]: my Lord *najjeney* (let-iteratively deliver) me [You^s] from the people the *dha'lemeena*³⁶ (injustice-doers). فَخَرَجَ مِنْهَا خَائِفًا يَتَرَقَّبُ ۖ قَالَ رَبِّ نَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ ﴿٢١﴾

22. And *lamma* (when/whence) [he] turned-towards *Madyana*^w said [he]: *asa* (craving a deed beyond one's means that, may) my Lord to *yabdey* ([He] divinely-guides) me the path's center/intent. وَلَمَّا تَوَجَّهَ تَلَقَّاهُ مَدْيَنَ قَالَ عَسَىٰ رَبِّي أَنْ يَهْدِيَنِي سَوَاءَ السَّبِيلِ ﴿٢٢﴾

23. And *lamma* (when/whence) *warada* ([he] in-came/arrived) وَلَمَّا وَرَدَ مَاءَ مَدْيَنَ وَجَدَ عَلَيْهِ

³² The word “أنعم” in “أنعمت” denotes five distinct ideas: (1) said: yes, (2) perfected the deed (being done), (3) did the most desirable and delighting deed, (4) was bounteous in giving, and (5) granted. There is no English word to express all the various ideas denoted by “أنعم.” So, I think the best approximation is to say: granted perfectly and bounteously what is most desirable and delighting.

³³ The word “عدو” in Arabic is used for: (1) singular and (2) plural as well as (3) “multitudinous foe.”. see الهادي and اللسان.

³⁴ The word “سعى” has several meanings, depending on the context: (1) “بمعنى عدا دون الشد” i.e. strode = walking with long steps, especially in a hasty or vigorous way, as in this context; (2) “بمعنى مشى أو مضى” i.e. treaded = walk on, over, or along; (3) “عمل باجتهاد” = endeavored, i.e. he made conscientious or concerted effort toward an end; (4) “بمعنى قصد” intentionally treaded. When “سعى” in the sense of “striding” it is made transitive by “إلى” and when it is in the sense of “work” then it is made transitive by “الام.” See اللسان, and الصائر.

³⁵ The word “ناصحين” is the plural for “ناصح” = advisor of a sincere/genuine/true advice for the recipient's benefit.

³⁶ The “ظالمين” = “the injustice-doers,” as “الظلم” = “injustice.” See the *Lexicon* attached to this Translation.

Madyana's^w water^x [be] found on it^x an Ummatan^w (gathered public)^w of the mankind watering;³⁷ and [be] found of beside/near them³⁸ two women tadboda'ne³⁹ (both warding-off); said [be]: what khattbo⁴⁰ (serious matter (of) you both; said both: not we water until issue the shepherds; and our father (is) a shakhon (aged) kabeeron (an elder).

أُمَّةٌ مِنَ النَّاسِ يَسْقُونَ وَوَجَدَ مِنْ دُونِهِمُ امْرَأَتَيْنِ تَذُودَانِ قَالَ مَا خَطْبُكُمَا قَالَتَا لَا سَقَى حَتَّى يُصْدِرَ الرِّعَاءُ وَأَبُونَا شَيْخٌ كَبِيرٌ ﴿٢٣﴾

24. So [be] watered for them both; afterwards [be] turned/diverted to the shade; then said [be]: my Lord, verily I am for what descended You^g to me of khayren (provision/desirable) (is) a poor.⁴¹

فَسَقَى لَهُمَا ثُمَّ تَوَلَّى إِلَى الظِّلِّ فَقَالَ رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ ﴿٢٤﴾

25. Then came-she^y (to) him an ehda⁴² (lone of/any-one) (of) both walking^y [she^y] on shyness, said she:^y verily my father invites you^g to requite you^g [be] remuneration (for) what you^h watered for us; then lamma (when /whence) [be] came (to) him and [be] narrated on him the narratives, [be] said: let-not fear [you^s], you^h escaped from the people the dha'lemeena⁴³ (injustice-doers).

فَجَاءَتْهُ إِحْدَاهُمَا تَمْشِي عَلَى اسْتِحْيَاءٍ قَالَتْ إِنَّ أَبِي يَدْعُوكَ لِيَجْزِيَكَ أَجْرَ مَا سَقَيْتَ لَنَا فَلَمَّا جَاءَهُ وَقَصَّ عَلَيْهِ الْقَصَصَ قَالَ لَا تَخَفْ نَجَوْتَ مِنَ الْقَوْمِ الظَّالِمِينَ ﴿٢٥﴾

26. Said-she^y an ehda⁴⁴ (lone/any-one) (of) both: O, my father, ista'ajer (let-[you^s] seek-recompensing/hiring) him; verily khaayra (choicer/superior/worthier) (of) whom^p ista'jara (affirmably recompensed/hired out) you^h the strong the trustworthy.

قَالَتْ إِحْدَاهُمَا يَأْتِيَنَّكَ اسْتِجْرَةٌ مِنْ أَتَمِّينَ خَيْرٌ مِنْ اسْتِجْرَةِ الْقَوِيِّ الْآمِينِ ﴿٢٦﴾

27. Said [be]: verily I want to wed you^g ehda⁴⁵ (lone/any-one) (of) my, these^w two^w daughters; on that [you^s] recompense (hire out to) me (for) eight hejajen^w (lunar-years)^w and en (if) you^h concluded ten then (that would be) from endeka (your: own/munificence); and not want [I] to indurate on you;^g [you^s] shall find me, if Allah willed, of the ssa'lebeena (righteous-people).

قَالَ إِنِّي أُرِيدُ أَنْ نِكَحَلَكَ إِحْدَى ابْنَتَيَّ هَاتَيْنِ عَلَى أَنْ تَأْجُرَنِي ثَمْنِي حِمَجٍ فَإِنْ أَتَمَمْتَ عَشْرًا فَمِنْ عِنْدِكَ وَمَا أُرِيدُ أَنْ أَشُقَّ عَلَيْكَ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ مِنَ الصَّالِحِينَ ﴿٢٧﴾

28. Said [be]: tha'leka (afar-that-it/thai)^x (is) between me and [between] you^g whichever the twain ajala⁴⁶ (term-limits) I finished, then no aggression (is) on me; and Allah on what we say (is) a Custodian.

قَالَ ذَلِكَ بَيْنِي وَبَيْنَكَ أَيَّمَا الْأَجَلَيْنِ قَضَيْتُ فَلَا عُدْوَةَ عَلَيَّ وَاللَّهُ عَلَى مَا نَقُولُ وَكِيلٌ ﴿٢٨﴾

³⁷ The word “يسقون” = watering, whereas “يشربون” = drinking.

³⁸ The expression “lesser than them” means not on equal footing of competing, as they are “girls” and the others are men of strength and capacity. So, they stand a shorter distance from the source of water.

³⁹ That is warding off their flocks.

⁴⁰ The word “الخطب” refers to “serious matter which involves much discussion.”

⁴¹ See the Lexicon attached to this Translation for “فقير” versus “مسكين” = “indigent” versus “poor.”

⁴² See the Lexicon attached to this Translation regarding “أحدى.”

⁴³ The word “ظالمين” = “the injustice-doers,” see the Lexicon attached to this Translation.

⁴⁴ See footnote 41 above regarding “أحدى.”

⁴⁵ Ibid.

⁴⁶ The word “الأجل” means term-limit, see اللسان.

29. So *lamma* (*when/whence*) finished *Mosa* (Moses) the *ajala*⁴⁷ (*term-limit*) and *sara* (*nocturnally treaded [he]*) by his family, ^w[*he*] sensed/perceived from the side of the *Ttoo're* (*mount*) a fire; ^wsaid [*he*] to his family: ^w*emkotho* (*let-you^z stay/tarry*), verily I sensed/perceived a fire; ^w*la'alley* (*craving currently unavailable deed that /perhaps*): *aa'teekum*^x ([I] bring/come to you^b)^x from it^w by a tiding or a brand of the fire^w *la'allakum* (*perhaps you^b*) *tasstaloona* (*you^z seek its warmth*).

فَلَمَّا قَضَىٰ مُوسَى الْأَجَلَ وَسَارَ بِأَهْلِهِ آنَسَ مِنْ جَانِبِ الطُّورِ نَارًا قَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا لَّعَلِّي آتِيكُمْ مِنْهَا بِخَبَرٍ أَوْ جَذْوَةٍ مِنَ النَّارِ لَعَلَّكُمْ تَصْطَلُونَ ﴿٢٩﴾

30. Then *lamma* (*when/whence*) *aa'taha*^x ([*he*] approached-/came to it^w)^x [*he*] (*had been*) called from the valley's bank, the *ayma'ne* (*right-side*), in the spot-she^y the blessed-she^y from the tree, ^wthat O, *Mosa* (Moses): verily I am Allah, the worlds' Lord.

فَلَمَّا أَتَاهَا نُودِيَ مِنْ شَاطِئِ الْوَادِ الْأَيْمَنِ فِي الْبُقْعَةِ الْمُبْرَكَةِ مِنَ الشَّجَرَةِ أَنْ يَمْوِسَّ إِنِّي أَنَا اللَّهُ رَبُّ الْعَالَمِينَ ﴿٣٠﴾

31. And that let-throw [*you^s*] your^t staff; ^wso *lamma* (*when/whence*) [*he*] saw it^w shaking^w as it^w were a *jannon*⁴⁸ (*a young snake*), [*he*] diverged reversely and not retraced [*he*] his steps; O, *Mosa* (Moses) *aqbel* (*let-[you^s] forwardly-advance*) and let-not fear [*you^s*]; verily you^s (*are*) of the *aa'me'neena* (*self-safety-securers*).

وَأَنْ أَلْقِ عَصَاكَ فَلَمَّا رَآهَا تُهَلِّلُ كَأَنَّهَا جَانٌّ وَلَّى مُدْبِرًا وَلَمْ يُعَقِّبْ يَمْوِسَّ أَقْبَلَ وَلَا تَخَفْ إِنَّكَ مِنَ الْأَمِينِ ﴿٣١﴾

32. Let-thread/insert [*you^s*] your^t hand^w into your^t (*garment's*) bosom; [*it^w*] egresses white, ^wof other than an ill,⁴⁹ and let-embrace [*you^s*] to you^g your^t wing⁵⁰ of dread;⁵¹ so *tha'neka*⁵² (*here-are-two*) [twain] proofs from your^t Lord to Pharaoh and his chiefs; verily they, were a people *fa'seeqeena*⁵³ (*rebels/vis-à-vis Allah's command*).

أَسْلَكَ يَدَكَ فِي جَيْبِكَ تَخْرُجُ بَيْضَاءَ مِنْ غَيْرِ سُوءٍ وَأَضْمَمَ إِلَيْكَ جَنَاحَكَ مِنَ الرَّهْبِ فَذَانِكَ بُرْهَانَانِ مِنْ رَبِّكَ إِلَىٰ فِرْعَوْنَ وَمَلَئِهِۦ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ ﴿٣٢﴾

33. Said [*he*]: my Lord, verily I killed of them a self^w so [I] fear/know⁵⁴ (*that*) they^z kill [*me*].⁵⁵

قَالَ رَبِّ إِنِّي قَتَلْتُ مِنْهُمْ نَفْسًا فَأَخَافُ أَنْ يَقْتُلُونِ ﴿٣٣﴾

⁴⁷ Ibid, regarding "term-limit."

⁴⁸ The word "*jann*" = "جان" means: (1) a young snake of the type that is harmless and found in the houses, (2) the father of the Jinn, as Adam is the father of the human, (3) a demon.

⁴⁹ That is *not because of leprosy*, see الطبري.

⁵⁰ The "*wing*" is the arm, the forearm and the hand, i.e. *from the shoulder to the finger tips*.

⁵¹ That is when embrace your *own* wing (*by putting your hand on your chest*) the dread will cease. Also *الرهب = الكرم*

⁵² The word "*thaneka*" = "ذَانِكَ" is made up of three distinct components: the particle "ذَا" which has many meanings, of relevance here is *demonstrative* pronoun for the *near*, *animate* and the *inanimate*, and the *second* component is the "ن" *بكرة* and "ذَان" *not* to be used for the *afar*, except when the "ن" is "ن *مشددة*" and the *third* component is the "كَ *كاف المخطب*" the addressee's pronoun. Thus, "*thaneka*" = "ذَانِكَ" meaning: "*here-are-twain*."

⁵³ See the *Lexicon* attached to this *Translation* for this important word *faseqoon* and its *grammatical* inflections.

⁵⁴ Linguistically the word "خَفْتُ" carries *dual* meanings: (1) *fear* and (2) *know*. Both meanings could apply.

⁵⁵ The letter "ن" in "يَقْتُلُونَ" by Arabic (*linguistic*) Rule, is called "ي" the speaker's pronoun "ي" in "يَقْتُلُونَ" is omitted, for "التخفيف" = "alleviation, lightening" or *Ayat's* end harmony (*rhyme*). See إعراب القرآن، لمحمود صافي.

34. And my brother Haroono (Aaron) he (is) *afssabo*⁵⁶ (more eloquent) than me a tongue; so let-send him [You^s] with me a *red'an*⁵⁷ (supporter), *yousaddeqoney* (he affirms what I say as credible); verily I, [I] fear-/know⁵⁸ that they^z deny [me].⁵⁹

وَأَخِي هَارُونُ هُوَ أَفْصَحُ مِنِّي لِسَانًا فَأَرْسَلْهُ مَعِيَ رِدْءًا يُصَدِّقُنِي ۚ إِنِّي أَخَافُ أَنْ يُكَذِّبُونِ ﴿٢٤﴾

35. Said [He]: [We] shall harden your^t arm⁶⁰ by your^t brother and [We] make for both an authority; so not they^z reach to you both by Our *Aya'te*^w (miracles-/signs/proofs) you both and whoever *ettaba'a* ([he] closely-followed) you both (are) the overcomeers.

قَالَ سَنَشُدُّ عَضُدَكَ بِأَخِيكَ وَنَجْعَلُ لَكُمَا سُلْطَانًا فَلَا يَصِلُونَ إِلَيْكُمَا بِآيَاتِنَا أَنْتُمْ وَمَنِ اتَّبَعَكُمَا الْغَالِبُونَ ﴿٢٥﴾

36. Then *lamma* (when/whence) came (to) them *Mosa* (Moses) by Our *Aya'te*^w (miracles/signs/proofs) evidents-they;^y said they:^z not this except a magic *muftaran* (craftily fabricated lie for fraudulent end), and not we heard by this in our fathers the [firsts].

فَلَمَّا جَاءَهُمْ مُوسَى بِآيَاتِنَا بَيِّنَاتٍ قَالُوا مَا هَذَا إِلَّا سِحْرٌ مُقَرَّرٌ وَمَا سَكَمْنَا بِهِذَا فِي آبَائِنَا الْأُولَى ۖ

37. And said *Mosa* (Moses): my Lord (is) knowinger by whom^p [he] came by the *buda* (divine-guidance) from *endehe* (by His: munificence/Rule); and who^p (is to) be for him the home's^w (Hereafter's/world's) consequence;^w verily not prosper the *dha'lemonoona*⁶¹ (injustice-doers).

وَقَالَ مُوسَى رَبِّي أَعْلَمُ بِمَنْ جَاءَ بِالْهُدَىٰ مِنْ عِنْدِيهِ ۖ وَمَنْ تَكُونُ لَهُ عَاقِبَةُ الدَّارِ ۖ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ﴿٢٦﴾

38. And said Pharaoh: O, you the chiefs not I knew for you^b of an *elaben* (a deity) other than me; so let-kindle for me, O, *Hamano* over the mud, so let-[you^s] make for me an edifice; *la'alley* (perhaps I) *atta'leo*⁶² ([I] ascend to observe) [to] *Mosa's* (Moses') *ela'he* (deity); and verily [I] presume him of the liars.

وَقَالَ فِرْعَوْنُ بِآيَاتِهَا أَلَمْلَأْ مَا عَلِمْتُ لَكُمْ مِنْ إِلَهِ غَيْرِي فَأَوْقِدْ لِي يَهْمَنُ عَلَى الطِّينِ فَاجْعَلْ لِي صَرْحًا لَعَلِّي أَطَّلِعُ إِلَى إِلَهِ مُوسَى وَإِنِّي لَأَظُنُّهُ مِنَ الْكَاذِبِينَ ﴿٢٧﴾

39. And *istakbara*⁶³ ([he] affirmed his prideful haughtiness) he and his soldiers in the land^w by other than the right; and presumed they^z that they (are) to Us not (to be) returned.

وَأَسْتَكْبَرُوا هُوَ وَحُودُهُ فِي الْأَرْضِ يَكْبُرُ الْإِنْسَانُ لِحُكْمِهِ فَذُنُّهُمْ وَإِنَّا لَیَرْجِعُونَ ﴿٢٨﴾

40. So We took him and his soldiers; then *nabathna* (We slightly-cast) them in the *yamme*^{*} (deep and extended body of sweet water or salty); so let-look [you^s]

فَأَخَذْنَاهُ وَحُودُهُ فَنَذْنَاهُمْ فِي الْيَمِّ ۖ فَانظُرْ كَيْفَ كَانَ

⁵⁶ The word "افصح" is a comparative superlative for which there is no English equivalent *per se*. So, to express the idea of "افصح," one must add the word "more" parenthetically, as "more" is not explicitly stated in the text.

⁵⁷ The word "الردء" = "المعين" that is "supporter." See اللسان.

⁵⁸ See footnote 54 above regarding fear/know.

⁵⁹ See footnote 55 above only here regarding يكذبون.

⁶⁰ The expression "شد عضده" = "barded his arm" is an Arabic tongue expression meaning strengthened him.

⁶¹ The "ظالمون" = "the injustice-doers," as "الظلم" = "injustice."

⁶² The word "إطلع" has many meanings, relevant among for this context is "علا" = ascend. Clearly this is for the purpose of observing.

⁶³ See the Lexicon attached to this Translation for the effect of the letter س when added to a word.

* The word يام = yamm means a body of extended sweet or salty water. In this case, the Nile, is a sweet body of water.

how [was] the *dba'lemeena's*⁶⁴ (injustice-doers') consequence.^w

عَقِبَةُ الظَّالِمِينَ ﴿٤١﴾

41. And We made them *a'emmata* (principals/leaders), they^z invite to The Fire^w and The *Qeyamatey's*^w (Judgment's) Day not (to be) succored they.^z

وَجَعَلْنَاهُمْ أَيْمَةً يَدْعُونَ إِلَى النَّارِ وَيَوْمَ الْقِيَامَةِ لَا يُنصَرُونَ ﴿٤١﴾

42. And We ensued them in this world^w a curse^w and The *Qeyamatey's*^w (Judgment's) Day they (are) of the *magboheena* (ones that are most vile).

وَاتَّبَعْنَاهُمْ فِي هَذِهِ الدُّنْيَا لَعْنَةً وَيَوْمَ الْقِيَامَةِ هُمْ مِنَ الْمَقْبُوحِينَ ﴿٤٢﴾

43. And *laqad* (verily, already and affirmatively) *aa'tayna* (We accorded/gave) *Mosa* (Moses) the book from after what We (had) perished the generations the first,^w evidences-persuaders^w for the mankind and a *hudan* (divine-guidance)^x and a mercy,^w *la'allā* (craving currently unavailable deed that, perhaps) they bethink they.^z

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ مِنْ بَعْدِ مَا أَهْلَكْنَا الْقُرُونَ الْأُولَى بَصَائِرَ لِلنَّاسِ وَهُدًى وَرَحْمَةً لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٤٣﴾

44. And not you^c were by the west side *edh* (when-/while) We judged/charged/revealed to *Mosa* (Moses) the matter and not you^c were of the witnesses.

وَمَا كُنْتَ بِجَانِبِ الْغَرْبِيِّ إِذْ قَضَيْنَا إِلَى مُوسَى الْأَمْرَ وَمَا كُنْتَ مِنَ الشَّاهِدِينَ ﴿٤٤﴾

45. [And,] but We established generations; then prolonged on them the age; and not you^h were *tha'weyan* (lengthily abiding) in *Madyana's* folks^w reciting on them Our *Aya'te*^w (messages); [and,] but We were senders.

وَلَكِنَّا أَنشَأْنَا قُرُونًا فَتَطَاوَلَ عَلَيْهِمُ الْعُمُرُ وَمَا كُنْتَ ثَاوِيًا فِي أَهْلِ مَدْيَنَ تَتْلُو عَلَيْهِمْ آيَاتِنَا وَلَكِنَّا كُنَّا مُرْسِلِينَ ﴿٤٥﴾

46. And not you^h were by the *Ttoo're's* (Mount's) side *edh* (when/since) We called; [and,] but a mercy^w from your^t Lord, to [you^s] warn a people not *ata*^x (approached/came to)^x them of a warner of before you;^g *la'allā* (craving currently unavailable deed that, perhaps) they bethink they.^z

وَمَا كُنْتَ بِجَانِبِ الطُّورِ إِذْ نَادَيْنَا وَلَكِن رَحْمَةً مِن رَّبِّكَ لِتُنذِرَ قَوْمًا مَّا أَتَتْهُمْ مِنْ نَذِيرٍ مِنْ قَبْلِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٤٦﴾

47. And *lawla* (why have not) that betides them a disaster^w for what advanced^w their hands,^w then they^z say: our Lord *lawla* (why did not) You^c sent (to) us a messenger; so *natta'be'o* ([we] closely-follow) Your^t *Aya'te*^w (messages) and [we] be of the believers.

وَلَوْلَا أَن تُصِيبَهُمْ مُصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ فَيَقُولُوا رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنَتَّبِعَ آيَاتِكَ وَنَكُونُ مِنَ الْمُؤْمِنِينَ ﴿٤٧﴾

48. Then *lamma* (when/whence) came (to) them the right from *enda* (by munificence from/by Rule from) Us, they^z said: *lawla* (why have not) *oteya* ([he] had been accorded) like what *oteya Mosa* (Moses); have [and]⁶⁵

فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِنْدِنَا قَالُوا لَوْلَا أُوتِيَ مِثْلَ مَا أُوتِيَ مُوسَى أَوَلَمْ يَكْفُرُوا بِمَا أُوتِيَ مُوسَى مِنْ

⁶⁴ The word “ظالمين” = “the injustice-doers,” as “الظلم” = “injustice.” See the *Lexicon* attached to this Translation.

⁶⁵ The Arabic interrogative-castigatory particle “أولم” (implying negation) is made up of three parts (أ), (و), (لم) “أولم,” meaning: does it, referring to the fact, or sound logic of the evidence or clear situation. The (و) =

not unbelieved they^z by what *Mosa* (*Moses*) *oteya* of before; said they:^z twain magics⁶⁶ mutually backed; and said they:^z verily we by each (*are*) unbelievers.

قَبَّلُوا قَالُوا سِحْرَانِ تَظَاهَرَا وَقَالُوا
إِنَّا بِكُلِّ كَافِرٍ

49. Let-say [*you*^s]: then *eeto* (*let-bring/come you*^z) by a book from *ende* (*by munificence of/by Rule of*) Allah *abda* (*more divinely-guided*) than them both, *attabe'ao* ([*I*] *closely-follow*) it^x *en* (*if*) you^c were *ssadeqeena* (*always-truth-enforcers*).

قُلْ فَأْتُوا بِكِتَابٍ مِّنْ عِندِ اللَّهِ هُوَ
أَهْدَىٰ مِنْهُمَا أَتَّبَعُهُ إِنْ كُنْتُمْ
صَادِقِينَ

50. Then *en* (*if*) not *yestajebo*⁶⁷ (*they*^x *compliantly-answer*) for you^g then let-know [*you*^s] verily only *yattabe'aona* (*closely-followed they*^z) their *ahwa* (*tendentious likings*); and who^a (*is*) *adhallo*⁶⁸ (*more astray*) than whom^p *ettaba'a* ([*he*] *closely-followed*) his *hawa*⁶⁹ (*tendentious liking*) by other than a *hudan* (*divine-guidance*) from Allah; verily Allah *yahdey* (*divinely-guides*) not the people the *dha'lemeena*⁷⁰ (*injustice-doers*).

فَإِنْ لَّمْ يَسْتَجِيبُوا لَكَ فَاعْلَمْ أَنَّمَا
يَتَّبِعُونَ أَهْوَاءَهُمْ وَمَنْ أَضَلُّ مِمَّنْ
اتَّبَعَ هَوَاهُ يَغْيِرْ هُدَىٰ مِّنَ اللَّهِ
إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

51. And *laqad* (*verily, already and affirmatively*) We conveyed for them the say; *la'alla* (*craving currently unavailable deed that, perhaps*) they bethink they.^z

وَلَقَدْ وَصَّلْنَا لَهُمُ الْقَوْلَ لَعَلَّهُمْ
يَتَذَكَّرُونَ

52. Whom^f *aa'taynahum* (*We accorded/gave them*) the book of before it^x they (*are*) by it^x believe they.^z

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ مِنْ قَبْلِهِ هُمْ
بِهِ يُؤْمِنُونَ

53. And if (*to be*) recited on them, they^z said: *aa'manna* (*we believed*) by it,^x verily it^x (*is*) the right from our Lord; verily we, we were of before it^x Muslims.

وَإِذَا يَتْلَىٰ عَلَيْهِمْ قَالُوا ءَامَنَّا بِهِ إِنَّهُ الْحَقُّ
مِنَ رَبِّنَا إِنَّا كُنَّا مِنْ قَبْلِهِ مُسْلِمِينَ

54. Those *youna'tona* (*are to be accorded*) their recompense twice by what *ssabaro* (*they held on patiently*); and they^z forestall by the *hasana'te*^w (*meritorious-deed*)^w the *sayyeata*^w (*demeritorious-deed*)^w and of what We provided them they^z expend.

أُولَٰئِكَ يُؤْتَوْنَ أَجْرُهُمْ مَّرَّتَيْنِ بِمَا
صَبَرُوا وَيَدْرَءُونَ بِالْحَسَنَةِ الْسَّيِّئَةَ
وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ

55. And if heard they^z the frivolity^x they^z shunned a'n (*off*) it^x and said they:^z for us our works and for you^b yourⁿ works; peace (*be*) on you^b not *nabtaghey*

وَإِذَا سَمِعُوا اللَّغْوَ أَعْرَضُوا عَنْهُ
وَقَالُوا لَنَا أَعْمَلْنَا وَلَكُمْ أَعْمَلْكُمْ

= (and) component is (و) of coupling which normally commences the sentence. However, because there is an *interrogative* particle which takes *precedence* for beginning a sentence. It implies why they have *not* done proper examination of all the facts and considered the proper decision accordingly. See the *Lexicon* attached to this Translation for elaboration.

⁶⁶ The word "سِحْرَانِ" = "magics," could refer to *The Torah* and *The Euangelion*, or *The Torah* and *The Qur'an*, or *Moses* and *Aaron* or *Moses* and *Mohammad*, peace be on both, or *Jesus* and *Mohammad*, peace be on both, see *الطبري*.

⁶⁷ The word "يَسْتَجِيبُوا" is rooted in "استجاب," meaning: *favorably/compliantly answered, not just answered*. See *الهادي*.

⁶⁸ The word "أَضَلُّ" = "adhallo" is a *superlative* adjective for "strayer" for which there is no English equivalent.

⁶⁹ The word "هَوًى" is plural of "أهواء" translated as "(tendentious) liking," which *in and of itself* could be good or bad noble or vile. The Messenger (SAWS) says that *believe not anyone of you until his "هوى" agrees with what I came with*, i.e. the *Qur'an* and *Hadeeth*.

⁷⁰ The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice." See the *Lexicon* attached to this Translation.

([we] earnestly quest) the *jabileena*⁷¹ (they who act ignorantly or incorrectly). ﴿٥٥﴾ سَلَّمَ عَلَيْكُمْ لَا تَبْنِي الْجَاهِلِينَ

56. Verily you^g not *tabdey* (divinely-guide) whom^p you^h liked; [and,] but Allah *yahdey* (divinely-guides) whom^p [He] wills; and He (is) knowinger by the *muhtadeena*⁷² (they who are being divinely-guided). ﴿٥٦﴾ إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

57. And they^z said: *en (if) natta'be'ao* ([we] closely-follow) the *buda* (divine-guidance) with you^g we (would be) abducted/snatched from our land;^w have [and] not [We] enabled /established⁷³ for them a sacred sanctuary, (to be/being) brought to it^x every thing's *thamara'te*^w (trees/plant-crops /fruits)^w a *rez'qan*^x (victuals for sustenance)^x from *ladona*⁷⁴ (directly and possessively from Us); [and,] but most (of) them know not. ﴿٥٧﴾ وَقَالُوا إِنْ تَتَّبِعِ الْهْدَى مَعَكَ نُنْخِطِفُ مِنْ أََرْضِنَا أَوْ لَمْ تُمَكِّنْ لَهُمْ حَرَمًا آمِنًا يُجِئَ إِلَيْهِ ثَمَرَاتُ كُلِّ شَيْءٍ رِزْقًا مِنْ لَدُنَّا وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ

58. And how-many⁷⁵ We devastated of a village^w [it^w] extravagated its^w living;^w so *telka*^w (she-that-afar-it / those)^w (are) their dwellings, not dwelt from after them except a few; and We were the Heirs. ﴿٥٨﴾ وَكَمْ أَهْلَكْنَا مِنْ قَرْيَةٍ بَطَرَتْ مَعِيشَتَهَا فَإِنَّكَ مَسْكُونُهُمْ أَمْ تَسْكُنُ مِنْ بَعْدِهِمْ إِلَّا قَلِيلًا وَكُنَّا نَحْنُ الْوَارِثِينَ

59. And not [was] your^t Lord *Mubleka* (devastator of) the villages^w until [He] missioned⁷⁶ in its^w mother (mother of villages= Mekka) a messenger^x (to) recite [be] on them Our *Aya'te*^w (messages); and We were not perishing the villages,^w except that their folks^w (were) *dha'lemoona* (injustice-doers). ﴿٥٩﴾ وَمَا كَانَ رَبُّكَ مُهْلِكَ الْقُرَى حَتَّى يَبْعَثَ فِي أُمِّهَا رَسُولًا يَتْلُوا عَلَيْهِمْ ءَايَاتِنَا وَمَا كُنَّا مُهْلِكِي الْقُرَى إِلَّا وَأَهْلُهَا ظَالِمُونَ

60. And not *oteytom* (you^z had been accorded) of a thing, so a *mata'ao*⁷⁷ (resource for a transitory worldly delight) (of) the life^w (of) the world^w and its^w adornment;^w and what (is) *enda* (by munificence of/ by Rule of) Allah (is) *khayron* (choicer/superior/worthier) and *abqa*⁷⁸ (more abiding); do then not reason you.^z ﴿٦٠﴾ وَمَا أُوتِيتُمْ مِنْ شَيْءٍ فَمَتَّعِ الْحَيَوةَ الدُّنْيَا وَزِينَتَهَا وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَى أَفَلَا تَعْقِلُونَ

⁷¹ The word “جاهلين”=“jabeleena” is rooted in “جهل” meaning: (1) was ignorant of, (2) believed in something contrary to reality, (3) did a thing not correct. So the “jabiloona” are they who act ignorantly or incorrectly.

⁷² See the Lexicon attached to this Translation for “muhtadee” and its plural “muhtadoon” /“muhtadeen.”

⁷³ The word “مَكَّنَ” in “نَمَكَّنَ,” means “found” or “established.” It also means “enabled” or “empowered.” Clearly, the English word “established” does not imply or connote the same as “مَكَّنَ” per se.

⁷⁴ The word “لَدُنْ” is closer than “عِنْدَ” as you can say: “عِنْدِي مَالٌ وَ الْمَالُ لَيْسَ بِقَبْضَتِكَ الْآنَ,” thus, “لَدُنْ” which closer spatially and more specific. So, “directly and possessively from” (Us) seems to indicate such closeness. See *اللسان*.

⁷⁵ The word “كَمْ” is an interrogative exclamatory particle, meaning: “how-many,” “how-much,” “how-long.”

⁷⁶ The word “بَعَثَ” carries several meanings, among them: sent, missioned, arouse, resurrected, awaken, and prompted.

⁷⁷ The word “مَتَاعَ”=“mata'aon” is rooted in the word “مَتَعَ”=“matta'a” with many meanings, among them: resources of transitory worldly delight. See Lexicon attached to this Translation for more elaboration.

⁷⁸ The word “أَبْقَى” is a superlative adjective meaning: more abiding. It has no English equivalent per se.

61. Is then whom^P We promised him a promise *hasanan* (ultimate meritorious deed), so he (is) meeting it,^x as whom^P *matta'anabo* (We let him relish the transitory worldly delight) a *mata'a*⁷⁹ (resource for a transitory worldly delight) (of) the life^w (of) the world;^w afterwards he (is) The *Qeyamatey's*^w (Judgment's) Day^x of the *mubdha'reena*⁸⁰ (those that are made present predeterminedly vis-à-vis time and place).
 أَمَّنْ وَعَدْنَاهُ وَعَدًا حَسَنًا فَهُوَ لَنَقِيهِ كَمَنْ مَنَعْنَاهُ مَنَعَ الْحَيَاةِ الدُّنْيَا ثُمَّ هُوَ يَوْمَ الْقِيَامَةِ مِنَ الْمُحْضَرِينَ ﴿١١﴾
62. And Day [He] calls them; then says [He]: where (are) My partners, whom^r you^c were claiming.
 وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَائِيَ الَّذِينَ كُنْتُمْ تَزْعُمُونَ ﴿١٢﴾
63. Said who^r righted on them the say: (O,) our Lord; these, whom^r *aghawayna*⁸¹ (we indulgently strayed and were disappointed as being culpable), *aghawryna* them we just-as *ghawayna* (we indulgently strayed and were disappointed as being culpable); we absolved (our-selves) to You;^g not they^z were *eyyana*⁸² (indeed particularizing us) worshipping they.^z
 الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ رَبَّنَا هَؤُلَاءِ الَّذِينَ أَغْوَيْنَا أَغْوَيْنَاهُمْ كَمَا غَوَيْنَا تَبَرَّأْنَا إِلَيْكَ مَا كَانُوا إِلَّا نَاعِبِدُوكَ ﴿١٣﴾
64. And (had been) said: let-invoke you^z yourⁿ partners; then they^z invoked them; then not *yestajeebo*⁸³ (they^z compliantly-answer) for them; and they^z saw the torment, had that they were *yahtadoona* (who are being divinely-guided they^z).
 قَالَ وَقِيلَ ادْعُوا شُرَكَاءَكُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا لَهُمْ وَرَأَوُا الْعَذَابَ لَوْ أَنَّهُمْ كَانُوا يَهْتَدُونَ ﴿١٤﴾
65. And day [He] calls/summons them, then says [He]: what *tha* (on earth/have) answered you^c the *mursaleena* (sent-messengers).
 وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ مَاذَا أَجَبْتُمُ الْمُرْسَلِينَ ﴿١٥﴾
66. Then blinded⁸⁴ on them the *anba'o*⁸⁵ (significant-and-availing-news) then-day so they (are) not mutually querying they.^z
 فَعَمِيَتْ عَلَيْهِمُ الْأَنْبَاءُ يَوْمَئِذٍ فَهُمْ لَا يَتَسَاءَلُونَ ﴿١٦﴾
67. Then as-to whom^P [he] repented and [he] believed and [he] worked righteously, so *asa* (craving a deed beyond one's means that/may) that [he] be of the thrivers.
 فَأَمَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَعَسَىٰ أَن يَكُونَ مِنَ الْمُفْلِحِينَ ﴿١٧﴾
68. And your^r Lord creates whatever⁸⁶ [He] wills and [He] chooses; not [was] for them the choice;^w *Subhana*⁸⁷ (hallowedly and marvelously Allah is deemed
 وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ مَا كَانَ لَهُمُ الْخِيَرَةُ سُبْحَانَ اللَّهِ

⁷⁹ See footnote 77 above regarding “متاع”=“mata'aon.”

⁸⁰ The word “mubdharoon” is plural of “mubdhar,” masculine, singular objective noun meaning: made present. However, such plural sense almost always despite their wish to be present.

⁸¹ The word “غوى” = “انهمك في الضلال و خسر” = “غوى”. So he indulgently strayed and was disappointed for being so culpable.

⁸² The word “إيانا” = “إداة تأكيد لضمير منصوب” = “إيانا” = an article of intensity for an objective pronoun.

⁸³ The word “يستجيبوا” is rooted in “استجاب,” meaning: favorably/ compliantly answered, not just answered. See الهادي.

⁸⁴ That is the “anba'a” had hidden or were not available to them, i.e. they were confused.

⁸⁵ See the Lexicon attached to this Translation for “naba'a.”

⁸⁶ The particle “ما” is “إسم أو أداة شرط” = conditional noun/particle; or “ما” = “إسم موصول” = connective noun meaning that which. See احمد الحلب and إعراب القرآن، لمحمود صافي.

⁸⁷ The word “subhana”= “سبحان” has no English equivalent. Wherever this word, or its grammatical inflections=

transcending all defects and that everything solemnly stands in awe and utmost consecration of Allah and ta'aala (ever elevated [He]) amma (regarding) what they^z partner (other deities).

وَعَلَىٰ عَمَائِكُمْ كُونَ ﴿١٨﴾

69. And your^t Lord knows what conceal their chests and what they^z disclose.

وَرَبُّكَ يَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ
وَمَا يُعْلِنُونَ ﴿١٩﴾

70. And He (*is*) Allah, no an *elaha* (a deity) except Him; for Him (*is*) the praise in the First-she^{y88} and the Last-she;^y and for Him (*is*) The Rule and to Him (*to be*) returned you.^z

وَهُوَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْحَمْدُ فِي
الْأُولَىٰ وَالْآخِرَةِ وَلَهُ الْحُكْمُ وَإِلَيْهِ
تَرْجَعُونَ ﴿٢٠﴾

71. Let-say [*you*^s]: have seen you^c en (*if*) made Allah on you^b the night everlastingly to The *Qeyamatey*'s^w (*Judgment's*) Day, which^x an *elabon* (a deity) other than Allah *yaátey* (*comes/brings to*) you^b by a light; do then not hear you.^z

قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ
الْأَيَّلَ سَرَمَدًا إِلَىٰ يَوْمِ الْقِيَمَةِ مِنْ إِلَهٍ غَيْرِ
اللَّهِ بِأَنبِيَّكُمْ بَضِيَاءَ أَفَلَا تَسْمَعُونَ ﴿٢١﴾

72. Let-say [*you*^s]: have seen you^c en (*if*) made Allah on you^b the *naha'ra* (*between sunrise and sunset*) everlastingly to The *Qeyamatey*'s^w (*Judgment's*) Day, which^x an *elabon* (a deity) other than Allah *yaátey* (*comes/brings to*) you^b by a night to repose/quiet you^z in it;^x do then not discern you.^z

قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ
النَّهَارَ سَرَمَدًا إِلَىٰ يَوْمِ الْقِيَمَةِ
مِنْ إِلَهٍ غَيْرِ اللَّهِ بِأَنبِيَّكُمْ بَلِيلٍ
تَسْكُنُونَ فِيهِ أَفَلَا تُبْصِرُونَ ﴿٢٢﴾

73. And of His mercy^w [*He*] made for you^b the night and the *naha'ra* (*between sunrise and sunset*) to quiet/repose in it^x and to *tabtagho*⁸⁹ (*earnestly-quest you^z*) His munificence; and *la'alla* (*craving currently unavailable deed that, perhaps*) you^b thank you.^z

وَمِنْ رَحْمَتِهِ جَعَلَ لَكُمُ الْآيَلَ
وَالنَّهَارَ لِتَسْكُنُوا فِيهِ وَلِتَبْتَغُوا مِنْ
فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿٢٣﴾

74. And day [*He*] calls/summons them then says [*He*]: where (*are*) my partners, whom^r you^c were claiming.

وَيَوْمَ يَنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَائِيَ
الَّذِينَ كُنتُمْ تَزْعُمُونَ ﴿٢٤﴾

75. And we wrested of every *Ummaten*^w (*people/community*)^w a witnesser/testifier then We said: *bato* (*clamorously expressing let-bring*) yourⁿ proof; then they^z knew that the right (*is*) for Allah and strayed a'n (*off*) them what they^z were *yaftarona* (*they^z craft a lie for fraudulent end*).

وَنَزَعْنَا مِنْ كُلِّ أُمَّةٍ شَهِيدًا
فَقُلْنَا هَاتُوا بُرْهَانَكُمْ فَعَلِمُوا أَنَّ
الْحَقَّ لِلَّهِ وَضَلَّ عَنْهُمْ مَا كَانُوا
يَفْتَرُونَ ﴿٢٥﴾

= (such as “سُبْحَانَهُ” or “سُبْحَانَهُ”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus Allah is hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness. So, we can render “subhand”= “سُبْحَانَهُ” concept by saying: hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him.

⁸⁸ That is “the First-she ^y=the world and “the Last-she ^y= the Hereafter.”

⁸⁹ The word “ابْتَغَى”= “طَلَبَ حَثِيًا” meaning: earnestly quested.

76. Surely *Qaroona* [was] of *Mosa's* (*Moses's*) people then [he] transgressed on them; and *aa'taynaho* (*We accorded him*) of the treasures [which^a] its^x keys surely⁹⁰ (*would*) burden by the league^w possessing the strength;^w *edh* (*when/since*) said for him his people, let-not jubilate [you^s]; verily Allah loves not the *fa'reheena* (*they who exult*).

﴿إِنَّ قَرُونًا كَانَ مِنْ قَوْمِ مُوسَى فَبَغَى عَلَيْهِمْ ۖ وَأَوَيْنَهُ مِنَ الْكُفْرِ مَا إِنْ مَفَاتِحَهُ لِنُفُوزٍ بِالْعَصَبَةِ أُولَى الْقُوَّةِ إِذْ قَالَ لَهُ قَوْمُهُ لَا تَفْرَحْ ۖ إِنَّ اللَّهَ لَا يُحِبُّ الْفَرِحِينَ ۖ﴾

77. And *ebtagh* (*let-earnestly-quest* [you^s]) in what *aa'taka* (*gave/accorded you^s*) Allah the home^w (*of*) the Hereafter;^w and let-not forget [you^s] your^t lot of the world;^w and *ahsen* (*let-[you^s] render: meritorious-deed/say*) just-as *absana* ([He] rendered meritorious-deed) Allah to you;^g and let-not desire [you^s] the corruption in the Earth;^w verily Allah loves not the corrupters.

﴿وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ ۖ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا ۚ وَأَحْسِنَ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ ۖ وَلَا تَبْغِ الْفُسَادَ فِي الْأَرْضِ ۚ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ ۖ﴾

78. Said [he]: verily only *oteytaho* ([I] had been accorded it^x) over a knowledge I have; has [and] not known [he] that Allah *qad* (*already and affirmatively*) [He] perished of before him of the generations who^p (*were*) harder (*in*) strength^w than him and more gathering; and not (*to be*) questioned *a'n* (*regarding*) their offenses the criminals.

﴿قَالَ إِنَّمَا أُوتِيتُهُ عَلَىٰ عِلْمٍ عِنْدِي ۖ أَوَلَمْ يَعْلَم أَنَّ اللَّهَ قَدْ أَهْلَكَ مِنْ قَبْلِهِ مِنَ الْقُرُونِ مَنْ هُوَ أَشَدُّ مِنْهُ قُوَّةً وَكَثَرُ جَعًا ۚ وَلَا يُسْأَلُ عَنْ ذُنُوبِهِمُ الْمُجْرِمُونَ ۖ﴾

79. Then emerged [he] on his people in his adornment^w /trim;^w said who^r they^z want the life^w (*of*) the world.^w O, *yalayta* (*O, our longing is*) for us like what *oteya* (*had been accorded*) *Qaroona*; verily he (*is*) surely possessor (*of*) a great fortune.

﴿فَخَرَجَ عَلَىٰ قَوْمِهِ فِي زِينَتِهِ ۚ قَالَ الَّذِينَ يُرِيدُونَ الْحَيَاةَ الدُّنْيَا يَبِيتُ لَنَا مِثْلَ مَا أُوتِيَ قَرُونُ ۚ إِنَّهُ لَذُو حَظٍّ عَظِيمٍ ۖ﴾

80. And said they^z who^r *oto* (*had been accorded*) the knowledge: *waylakum* (*woebegone for you^b*); Allah's reward (*is*) *khayron* (*choicer/superior/worthier*) for whom^p [he] believed and [he] worked righteously; and not *youlqqaha* (*instructed it^w/receive it^w*) except the *ssa'beroona* (*people of patience*).

﴿وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَيَلَكُمْ ثَوَابُ اللَّهِ خَيْرٌ لِمَنْ ءَامَنَ وَعَمِلَ صَالِحًا وَلَا يُلْقَاهَا إِلَّا الصَّابِرُونَ ۖ﴾

81. Then We imploded by him and by his home^w the land^w/ground;^w so not [was] for him of a *fe'a'ten*^w (*band/party/group*)^w to succor him of lesser than-/without Allah and not [was] [he] of the victors.

﴿فَخَسَفْنَا بِهِ وَبِدَارِهِ الْأَرْضَ ۖ فَمَا كَانَ لَهُ مِنْ فِئَةٍ يَنْصُرُونَهُ مِنْ دُونِ اللَّهِ ۚ وَمَا كَانَتْ مِنْ أَلْمَنَتَصِيرِينَ ۖ﴾

82. And became who^r they^z longed (*for*) his place by yesterday saying: *wayka'anna* (*and as woebegone*), Allah *yabsotto* ([He] swells/expands) the *rez'qa*^x (*provision-/victuals for sustenance*)^x for whom^p [He] wills of His

﴿وَأَصْبَحَ الَّذِينَ تَمَنَّوْا مَكَانَهُ بِالْأَمْسِ يَقُولُونَ وَيُكَاتِبُ اللَّهُ يَسْطُرُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ ۚ﴾

⁹⁰ The particle "مَا" is, and Allah knows best, for intensity.

eba'de (worshippers/submitters/slaves) and [He] straitens; *lawla* (had it not been for) that *manna*⁹¹ ([He] graced His boon^w) Allah on us, surely [He] (would have) imploded by us; *wayka'anna* it^{x92} not thrive the unbelievers.

وَيَقْدِرُ لَوْ أَنَّ مَنَّ اللَّهَ عَلَيْنَا لَخَسَفَ بِنَا وَيَكَانَهُ لَا يُفْلِحُ الْكَافِرُونَ ﴿٨٢﴾

83. *Telka*^w (*she-that-afar-it^w/it^w*) (*is*) the home^w (*of*) the Hereafter;^w We make it^w for whom^r neither want they^z a loftiness in the Earth^w and nor a corruption; and the *aa'gebato*^w (*consequence^w*) (*is*) for the *muttaqeena* (*they who reverentially guard against Allah's displeasure*).

تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا فَسَادًا وَالْعَاقِبَةُ لِلْمُتَّقِينَ ﴿٨٣﴾

84. Whoever [*he*] came by the *hasanatey*^w (*meritorious-deed^w*) so for him *khayron* (*superior/worthier*) than it,^w and whoever [*he*] came by the *sayye'a'te*^w (*demeritorious-deed*) then not (*to be*) requited whom^r worked they^z the misdeeds except by what they^z were working.

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِمَّا وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى الَّذِينَ عَمِلُوا السَّيِّئَاتِ إِلَّا مَا كَانُوا يَعْمَلُونَ ﴿٨٤﴾

85. Verily Who ordained/decreed on you^g The Qur'an^x surely [He] (*is*) *raddoka* (*forthwith-returning/returner (of) you^g*) to an appointment; let-say [*you^s*]: my Lord (*is*) knowinger, whoever [*he*] came by the *huda* (*divine-guidance*) and whoever he (*is*) in a misguidance manifest.

إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَادُّكَ إِلَىٰ مَعَادٍ قُلْ رَبِّي أَعْلَمُ مَنْ جَاءَ بِالْهُدَىٰ وَمَنْ هُوَ فِي ضَلَالٍ مُّبِينٍ ﴿٨٥﴾

86. And not you^h were hoping that (*to be*) cast to you^g The Book except a mercy^w from your^t Lord; so let-not assuredly be [*you^s*] a backer/supporter for the unbelievers.

وَمَا كُنْتَ تَرْجُو أَنْ يُلْقَىٰ إِلَيْكَ الْكِتَابُ إِلَّا رَحْمَةً مِنْ رَبِّكَ فَلَا تَكُونَنَّ ظَهيرًا لِلْكَافِرِينَ ﴿٨٦﴾

87. And let not assuredly repel you^{g93} a'n (*off*) Allah's *Aya'te*^w (*Qur'anic statements*) after *edh* (*since*) [*it^w*] *unze'lat* (*had been descended-they^{vm}*) to you;^g and let-invite [*you^s*] to your^t Lord and let not assuredly be [*you^s*] of the *mushbrekeena* (*be-they who partner deities with Allah/he-polytheists*).

وَلَا يَصُدُّكَ عَنْ آيَاتِ اللَّهِ بَعْدَ إِذْ أَنْزَلْنَا إِلَيْكَ الْكِتَابَ وَأَدْعُ إِلَىٰ رَبِّكَ وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ ﴿٨٧﴾

88. And let-not invoke [*you^s*] with Allah, another *elahan* (*a deity*); no other an *elaha* (*a deity*) except Him; everything (*is*) *ha'lekon*⁹⁴ (*expires/perishing*) except His Face;⁹⁵ for Him (*is*) the Rule and to Him you^z (*are to be*) returned.

وَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا إِلَهَ إِلَّا هُوَ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ ﴿٨٨﴾

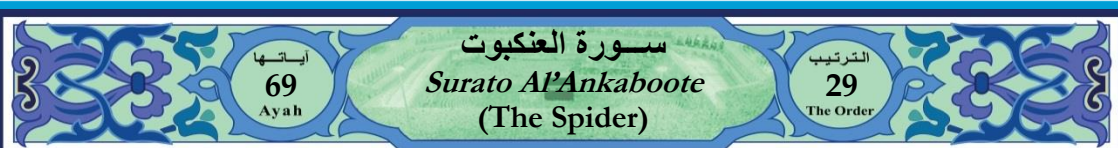
⁹¹ The word "مَنْ" in "يَمُنْ" means "نِعْمَةً يُعْطِيهَا" That a "boon He graces it."

⁹² The particle "هـ" in "وَيَكَانَهُ" refers to the truth, i.e. the indisputable fact that thrive not the unbelievers.

⁹³ That is the unbelievers, or the polytheists.

⁹⁴ The word "ha'lekon" is subjective, masculine, singular noun meaning: he who perishes/expires.

⁹⁵ That is His Entity, His Self. +



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me (The iterative Mercy Giver)*

1. *Alif. Lam. Meem.*¹ الْم ١
2. Have reckoned the mankind that they^z (be) left to say they^z we believed while they (are) not (to be) essayed they.^z أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا ءَامَنَّا وَهُمْ لَا يُفْتَنُونَ ٢
3. And *laqad* (verily, already and affirmatively) We essayed whom^r of before them; so surely assuredly² knows Allah who^r *ssadago* (always enforced the truth they^z) and surely assuredly (to) know [He] the liars. وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكَاذِبِينَ ٣
4. Or reckoned who^r work they^z the *sayye'aa'te*^w (demeritorious-deeds)^w to surpass Us; fouled what they^z rule. أَمْ حَسِبَ الَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ أَنْ يَسْبِقُونَا سَاءَ مَا يَحْكُمُونَ ٤
5. Whoever [was] *yarjo*³ (fears/hopes-for [he]) Allah's *leqa'a* (meeting) then verily Allah's *ajala*⁴ (term-limit) (is) surely *aa'ten*^x (approaching/coming),^x and He (is) The *Sameeo*⁵ (The Acute-Hearer/The Enabler of others to hear/favorable Answerer to prayer), The Omniscient. مَنْ كَانَ يَرْجُوا لِقَاءَ اللَّهِ فَإِنْ أَجَلَ اللَّهُ لَاتٍ وَهُوَ السَّمِيعُ الْعَلِيمُ ٥
6. And whoever *jahada* (he had exerted his utmost mental, physical and possessional efforts fighting/striving in Allah's cause), so verily only *yujahedo* (he makes jahada) for himself;^w verily, Allah (is) surely Rich, a'n (regarding) the worlds. وَمَنْ جَاهَدَ فَإِنَّمَا يُجَاهِدُ لِنَفْسِهِ إِنَّ اللَّهَ لَغَنِيٌّ عَنِ الْعَالَمِينَ ٦
7. And who^r believed they^z and worked the righteous-work^w they^z surely assuredly⁶ [We] expiate a'n (off) them their *sayye'aa'te*^w (demeritorious-deeds)^w and [We] surely assuredly requite them *absa'na*⁷ (perfecter and beautifuler) (than what) they^z were working. وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَنَجْزِيَنَّهُمْ أَحْسَنَ الَّذِي كَانُوا يَعْمَلُونَ ٧

¹ See the *Lexicon* attached to this *Translation* for a commentary on this.

² The "ل" in "لَيَعْلَمَنَّ" in both cases are *juratory* "ل" = "ال القسم" amounting to = "التاكيد", i.e. *affirmation*, expressed in both cases by "assuredly"

³ The word "يرجو" from "رجا", which stands for *several meanings*: (1) *fear*; (2) *hope*; (3) *want*. See *الهادي، اللسان*, and *القرطبي*. Almost *all* Qur'an commentators are *unanimous* that in this *Ayah* it means: *feared*.

⁴ The word "الأجل" means *term-limit*, see *اللسان*.

⁵ See the *Lexicon* attached to this *Translation* for this multi-meaning word "Same'o" = "المُسمع".

⁶ The "ل" in "لَنُكَفِّرَنَّ" and "لَنَجْزِيَنَّهُمْ" in both cases are *juratory* "ل" = "ال القسم" amounting to = "التاكيد", i.e. *affirmation*, expressed in both cases by "assuredly"

⁷ There is no English word for أحسن = *absane*. Both words *perfecter* and *beautifuler* are in their *adjective* sense.

8. And We enjoined the mankind by his both begetters (parents) (to treat them) *husnan*⁸ (ultimate meritorious deed); and *en (if)* both *jahadaka* (both exerted their utmost mental, physical and possessional efforts fighting you⁸) to [you⁸] partner (other deities) by Me what not for you⁸ by it^x a knowledge, then let-not [you⁸] obey them both; to Me, (is) yourⁿ return; then *ona'bbe'o* ([I] inform by piece-of-significant-and-availing-news) you^b by what you^c were working.

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حُسْنًا وَإِنْ جَاهَدَاكَ لِتُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا إِلَىٰ مَرْجِعِكُمْ فَأُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿٨﴾

9. And who^r they believed^z and worked the righteous-works^w they^z [We] surely assuredly⁹ admit them [in] the *ssa'lebeena* (righteous-people).

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُدْخِلَنَّهُمْ فِي الصَّالِحِينَ ﴿٩﴾

10. And of the mankind who^p says [he]: *aa'manna* (we believed) by Allah; then if (had been) annoyed [he] in Allah, [he] made the mankind's essay^w like Allah's torment; and *la'en* (indeed if) came a victory from your^t Lord, surely assuredly say they:^z verily we were [we] with you,^b is not Allah surely knowinger by what (is) in the worlds' chests.

وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ فَإِذَا أُوذِيَ فِي اللَّهِ جَعَلَ فِتْنَةَ النَّاسِ كَعَذَابِ اللَّهِ وَلَئِن جَاءَ نَصْرٌ مِّن رَّبِّكَ لَيَقُولُنَّ إِنَّا كُنَّا مَعَكُمْ أَوْلَىٰ آلِلَّهِ بِالْعِلْمِ بِمَا فِي صُدُورِ الْعَالَمِينَ ﴿١٠﴾

11. And to surely assuredly know Allah who^r they^z believed and to surely assuredly know [He] the hypocrites.

وَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ الَّذِينَ آمَنُوا وَلَيَعْلَمَنَّ الْمُنَافِقِينَ ﴿١١﴾

12. And said who^r unbelieved they^z to whom^r believed they:^z *ettabe'ao* (let-closely-follow you^z) our path; and let-bear [we] yourⁿ errors;^w and not they (are) bearing of their errors^w of a thing; verily they (are) sure liars.

وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا اتَّبِعُوا سَبِيلَنَا وَلْنَحْمِلْ خَطَايَكُمْ وَمَا هُمْ بِحَامِلِينَ مِن خَطَايَهُمْ مِن شَيْءٍ إِنَّهُمْ لَكَذِبُونَ ﴿١٢﴾

13. And let-assuredly¹⁰ bear they^z their heavies and heavies with their heavies; and let-assuredly¹¹ (be) asked they^z The *Qeyamatey's*^w (Judgment's) Day *a'nma* (regarding) what they^z were *yafstarona* (they^z craft lie/ lies for fraudulent end).

وَلَيَحْمِلُنَّ أَثْقَالَهُمْ وَأَثْقَالًا مَّعَ أَثْقَالِهِمْ وَلَيَسْئَلُنَّ يَوْمَ الْقِيَامَةِ عَمَّا كَانُوا يَفْتَرُونَ ﴿١٣﴾

14. And *laqad* (verily, already and affirmatively) We sent Noohan (Noah) to his people and waited [he] in them a thousand-year^w except fifty *aa'man*^{w12} (years

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَلَبِثَ فِيهِمْ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ

⁸ Some linguists suggest that *الحسن* is for the face while *الجمال* is for the parts of the body and other things. See الهادي I cannot find a suitable word in English for "حسناً" = "ultimate beauty and adornment". That is the begotten should try genuinely to have an attitude of treating the begetter-parents with ultimate beauty and adornment.

⁹ The "ل" in "لَنُدْخِلَنَّهُمْ" in Ayah 9 and "لَنَقُولُنَّ" in Ayah 10, and "لَيَعْلَمَنَّ" in Ayah 11, in all cases are juratory "ل" = "القسم" amounting to = "التأكيد" i.e. affirmation, expressed in all cases by "assuredly"

¹⁰ The "ل" in "لَيَحْمِلُنَّ" is a "ل قسم" = "jurative or juratory particle," according to محمود صافي لمرحوم القرآن.

¹¹ Ibid.

¹² The word *aa'am* = عام = year but in reference to an anniversary.

but referring to specific anniversaries) then took them the flood while they (were) *dha'lemoona* (injustice-doers).

عَامًا فَأَخَذَهُمُ الطُّوفَانُ وَهُمْ ظَالِمُونَ ﴿١٤﴾

15. Then We delivered him and the Ark's^w companions while We made it^w an *Aya'tan*^w (sign/proof) for the worlds.

فَأَنْجَيْنَاهُ وَأَصْحَابَ السَّفِينَةِ وَجَعَلْنَاهَا آيَةً لِلْعَالَمِينَ ﴿١٥﴾

16. And Ebraheema (Abraham) *edb* (when/since) [he] said to his people: let-worship you^z Allah and *ettaqoho* (let- reverentially guard you^z against His displeasure); *tha'lekum* (collective-afar-that)^x (is) *kbayron* (choicer/ superior- /worthier) for you,^b *en* (if) you^c were [knowing].

وَأَبْرَاهِيمَ إِذْ قَالَ لِقَوْمِهِ اعْبُدُوا اللَّهَ وَأَتَّقُوهُ ذَلِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ ﴿١٦﴾

17. Verily only you^z worship of lesser than/without Allah idols and you^z create *efkan*^x (slandorous-fabrication- /specious concoction);^x verily whom^f you^z worship of lesser than/without Allah not possess they^z for you^b a *rez'qan*^x (victuals for sustenance);^x so *ebtagho* (let-earnestly quest you^z) *enda* (by munificence of/by Rule of) Allah the *rez'qa*^x (= *rez'qan*)^x and let-worship Him you^z and let-thank you^z for Him; to Him you^z (shall be) returned.

إِنَّمَا تَعْبُدُونَ مِن دُونِ اللَّهِ أَوْثِنًا وَتَخْلُقُونَ إِفْكًا إِنَّ الَّذِينَ تَعْبُدُونَ مِن دُونِ اللَّهِ لَا يَمْلِكُونَ لَكُمْ رِزْقًا فَاتَّقُوا اللَّهَ عِنْدَ اللَّهِ الرِّزْقَ وَاعْبُدُوهُ وَاشْكُرُوا لَهُ ۚ إِلَيْهِ تُرْجَعُونَ ﴿١٧﴾

18. And *en* (if) you^z deny, so *qad* (already and affirmatively) denied *Umamum*^w (peoples/ communities)^w of before you,^b and not on the messenger except the announcement the manifester.

وَلَن تَكْذِبُوا فَعَدَّ كَذَبًا مِّمَّن قَبْلَكُمْ وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلْغُ الْمُبِينُ ﴿١٨﴾

19. Have [and]¹³ not seen they^z how Allah begins the creation;^x afterwards [He] repeats it;^x verily *tha'leka* (afar-that-it/that)^x on Allah (is) easy.

أَوَلَمْ يَرَوْا كَيْفَ يُبْدِئُ اللَّهُ الْخَلْقَ ثُمَّ يُعِيدُهُ إِنَّ ذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿١٩﴾

20. Let-say [you^s]: let-tread you^z in the Earth^w then let-look you^z how [He] began the creation; afterwards Allah institutes the genesis-she^{y14} the last-she;^y verily Allah (is) on everything Omnipotent.

قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ بَدَأَ الْخَلْقَ ثُمَّ اللَّهُ يُنشِئُ النَّشْأَةَ الْآخِرَةَ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٠﴾

21. Torments [He] whom^p [He] wills and *yarhamo* (mercy-gives) [He] whom^p [He] wills and to Him (are to be) transposed you.^z

يُعَذِّبُ مَن يَشَاءُ وَيَرْحَمُ مَن يَشَاءُ وَإِلَيْهِ تُقْلَبُونَ ﴿٢١﴾

¹³ The Arabic interrogative-castigatory particle “أَوَلَمْ” (implying negation) is made up of three parts (أ), (و), (لَمْ) “أَوَلَمْ,” meaning: does it, referring to the fact, or sound logic of the evidence or clear situation. The (و) = (and) component is (و) of coupling which normally commences the sentence. However, because there is an interrogative particle which takes precedence for beginning a sentence. It implies why they have not done proper examination of all the facts and considered the proper decision accordingly. See the Lexicon attached to this Translation for elaboration.

¹⁴ The word “النَّشْأَةُ”= “genesis^w” in Arabic is feminine, so its qualifier must be likewise. Hence both.

22. And neither you^f (are) surely enfeeblers in the Earth^w and nor in the Heaven;^w and neither for you^b of lesser than/without Allah of a *wa'leyen* (guardian/ally) and nor *na'sseren* (iterative succorer). وَمَا أَنْتُمْ بِمُعْجِزِينَ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿٢٢﴾
23. And who^r unbelieved they^z by Allah's *Aya'te*^w (miracles/signs/proofs) and *leqa'ebe* (meeting with Him), those despaired they^z from My mercy;^w those for them (is) the painful torment. وَالَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ وَلِقَائِهِ أُولَٰئِكَ يَاسُوءُ مِنْ رَحْمَتِي وَأُولَٰئِكَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٢٣﴾
24. So not [was] his people's answer except that they^z said: let-kill him you^z or *harreqobo* (let-iteratively burn him you^z); then delivered him Allah from the fire;^w verily in *tha'leka* (afar-that-it/that)^x surely (are) *Aya'ten*^w (miracles/signs/proofs) for a believing people. فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا اقْتُلُوهُ أَوْ حَرِّقُوهُ فَأَنجَاهُ اللَّهُ مِنَ النَّارِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ ﴿٢٤﴾
25. And said [he]: verily only *ittakbathtom*¹⁵ (took and presumed you^z) of lesser than/without Allah idols, affection^w among you^b in the life^w (of) the world;^w afterwards The *Qeyamatey's*^w (Judgment's) Day unbelieves some (of) you^b by some; and curses some (of) you^b some; and yourⁿ abode/lodging (is) The Fire;^w and not for you^b of *na'ssereena* (iterative succorers). وَقَالَ إِنَّمَا اتَّخَذْتُمْ مِنْ دُونِ اللَّهِ أَوْثَانًا مَوَدَّةَ بَيْنِكُمْ فِي الْحَيَاةِ الدُّنْيَا ثُمَّ يَوْمَ الْقِيَامَةِ يَكْفُرُ بَعْضُكُم بِبَعْضٍ وَلَيَعَنَّ بَعْضُكُمْ بِبَعْضٍ وَمَأْوَسُكُمْ النَّارُ وَمَا لَكُمْ مِنْ نَاصِرِينَ ﴿٢٥﴾
26. Then believed for him *Lootton* (Lott) and said [he]: verily I am an emigrant to my Lord; verily He (is) The Mighty The *Hakeemo*¹⁶ (infinite *bekmah*¹⁷ Possessor). ﴿٢٦﴾ فَآمَنَ لَهُ لُوطٌ وَقَالَ إِنِّي مُهَاجِرٌ إِلَىٰ رَبِّي إِنَّهُ هُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢٦﴾
27. And We granted for him *Is'haqa* (Isaac) and *Ya'aqooba* (Jacob); and We made in his progeny^w the prophethood^w and the book; and *aa'taynabo* (We accorded him) his remuneration in the world;^w and verily he (is) in the Hereafter^w surely of the *ssa'leheena* (righteous-people). ﴿٢٧﴾ وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ وَجَعَلْنَا فِي ذُرِّيَّتِهِ النُّبُوَّةَ وَالْكِتَابَ وَءَاتَيْنَاهُ أَجْرَهُ فِي الدُّنْيَا وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ ﴿٢٧﴾
28. And *Loottan* (Lott) *edh* (when/since) [he] said for his people: verily you^b surely *ta'atona*^x (you^z commit-/perpetrate)^x the profanity^{w18} not preceded you^b by it^w of an *ahaden*¹⁹ (a lone/any-one) of the worlds. ﴿٢٨﴾ وَلَوْطًا إِذْ قَالَ لِقَوْمِهِ إِنَّكُمْ لَنَآتُونَ الْفَدْحَشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ ﴿٢٨﴾

¹⁵ The word "اتَّخَذَ" from "الِاتِّخَاذَ" which is "اِفْتَعَالُ" for "الِاتَّخَاذَ", as stated in لسان العرب; therefore, "اتَّخَذَ" is always taking and presuming something about what was taken. Thus, it is not just the mere taking.

¹⁶ See the Lexicon attached to this Translation for an exposition on the words "الحكيم" and "حكيم."

¹⁷ See the Lexicon attached to this Translation for "bekma."

¹⁸ The word "فاحشة" = "profanity" means vulgar or irreverent say or action, i.e. excess of ugliness in statement or action by an entity, a person or a group, committing Allah's proscriptions. Some times the word "فاحشة" or "الفاحشة" is euphemistically used to mean adultery or fornication or homosexuality, as in this context.

¹⁹ See the Lexicon attached to this Translation regarding "أحد."

29. Verily you^b *ta'atona*^x (you^z come onto/have sexual intercourse with)^x the men and you^z [cut] the path and *ta'atona*^x (commit/perpetrate you^z) in *na'dee* (meeting place/association/guild/club) youⁿ the *munkara* (rationally objectionable or *Sharey'ah* prohibited deed); then not [was] his people's answer except that said they:^z let-come (to) us [you^s] by Allah's torment *en* (if) you^c were of the *ssa'dequeena* (always truth enforcers).
 ٱئْتَكُمْ لَتَأْتُواكَ ٱلرِّجَالُ وَتَقَطُّعُونَ ٱلسَّبِيلَ وَتَأْتُواكَ فِى كَادِكُمْ ٱلْمُنْكَرَ فَمَا كَانَ جَوَابَ قَوْمِهِۦٓ إِلَّا أَن قَالُوا۟ أَئِنَّا لَبَعْدَ ٱللَّهِ إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ ﴿٢٩﴾
30. Said [he]: my Lord, let-succor me [You^s] over the people the corrupters.
 قَالَ رَبِّ أَنْصُرْنِى عَلَى ٱلْقَوْمِ ٱلْمُفْسِدِينَ ﴿٣٠﴾
31. And *lamma* (when/whence) came^w Our messengers *Ebrabeema* (Abraham) by the *bushra*^w (pleasant-tiding)^{w20} they^z said: verily we (are) *muhleko* (perishing/causers to perish) this^w the village's^{w21} folks;^w verily its^w folks^w were *dha'lemeena*²² (injustice-doers).
 وَلَمَّا جَاءَتْ رُسُلُنَا إِبْرٰهِيْمَ ٱلْبَشْرٰى قَالُوا۟ إِنَّا مُهْلِكُوْٓا۟ أَهْلَ هَذِهِ ٱلْقَرْيَةِ إِنَّ أَهْلَهَا كَانُوْا ظٰلِمِيْنَ ﴿٣١﴾
32. Said [he]: verily in it^w *Loottan* (Lott); they^z said: we (are) knowinger by whom^p (are) in it;^w surely we assuredly²³ deliver him and his family^w except his [woman] (i.e. wife), was-she^y of the *gha'bereena* (residuum-/remnants).
 قَالَ إِنَّكَ فِىْهَا لُوْطًا قَالُوا۟ نَحْنُ أَعْلَمُ بِمَن فِىْهَا لَنُنَجِّيَنَّهُۥ وَأَهْلَهُۥٓ إِلَّا أَمْرًا۟نَّهٗ كَانَ مِنَ ٱلْغٰثِرِيْنَ ﴿٣٢﴾
33. And *lamma* (when/whence) that came-she^y Our messengers^x *Loottan* (Lott), displeased²⁴ [he] by them and straitened [he] by them *thar'an*²⁵ (measure-/capacity) and they^z said: let-not fear [you^s] and let-not sadden [you^s]; verily we (are) *Monajjo* (iterative deliverers) you^g and your^t family^w except your^t [woman] (i.e. wife), was-she^y of the *gha'bereena* (residuum-/remnants).
 وَلَمَّا أَن جَاءَتْ رُسُلُنَا لُوْطًا سَعٰى بِهِمْ وَضَافَ بِهِمْ ذُرِّيًّا وَقَالُوا۟ لَا نَخَفُ وَلَا نَحْزَنُ إِنَّا مُنْجُوْكَ وَأَهْلَكَ إِلَّا أَمْرًا۟نَكَ كَانَ مِنَ ٱلْغٰثِرِيْنَ ﴿٣٣﴾
34. Verily We (are) *munzeloona*²⁶ (we are causers of the descending) on this [the] village's^w folk^w *rejzan*²⁷ (successive: convulsive and perturbing torment) from the sky^w by what they^z were *yafsoqoona* (rebelling they^x vis-à-vis Allah's command).
 إِنَّا مُنْزِلُوْكَ عَلَىٰٓ أَهْلِ هَذِهِ ٱلْقَرْيَةِ رَجْزًا۟ مِّنَ ٱلسَّمَآءِ بِمَا كَانُوْا يَفْسُقُوْنَ ﴿٣٤﴾

²⁰ See the *Lexicon* attached to this Translation for *bashashara/youbashsharo/mubasher* = بُشِّرَ \ مَبَشَّرَ \ بُشِّرَ.

²¹ The word "village" is feminine in Arabic so its *qualifier* "this" must be likewise. So both have the [w] indicator.

²² The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice." See the *Lexicon* attached to this Translation.

²³ The "ل" in "لَنُنَجِّيَنَّهُ" is a juratory "ل" = "القسم" amounting to = "التاكيد" i.e. affirmation, expressed by "assuredly".

²⁴ He wished he did not have them, as he was afraid from his people who would abuse them while he is not in a position to ward off his people from these guests.

²⁵ The expression "straitened by them *thar'an* (measure/capacity)" is an Arabic tongue expression meaning he could not stand the situation and did not know what to do in this case he was thinking what measures for him to take to protect them, i.e. his capacity to act was limited, by way of protecting "his guest."

²⁶ The word "munzeloona" is plural, masculine subjective noun, meaning the causers of the descending. Hence "munzeloona" has no English equivalent. Descenders = ones that descends, give a different meaning.

²⁷ The word "رجز" has several meaning, successive: convulsive and perturbing torment. Also it includes Satan's whisper, sin, offense, and idol or worship of idols. See اللسان.

35. And *laqad* (verily, already and affirmatively) We left of it^w an *Aya'tan*^w (miracles/signs/proofs) evident^w for a reasoning people. وَلَقَدْ تَرَكْنَا مِنْهَا آيَةً بَيِّنَةً لِّقَوْمٍ يَعْقِلُونَ ﴿٣٥﴾
36. And to *Madyana*^w their brother *Shu'ayban*; so [he] said: O, my people let-worship you^z Allah and *arjo*²⁸ (let-you:^z hope/believe/fear) 'The Day The Last; and not *ta'athan*²⁹ (you^z mischief-hardest) in the land^w corruptingly/(as) corrupters. وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا فَقَالَ يَتَقَوِّمُ عِبَادُوا اللَّهَ وَارْجُوا أَيَّومَ الْآخِرِ وَلَا تَعْتَوْا فِي الْأَرْضِ مُفْسِدِينَ ﴿٣٦﴾
37. Then denied him they;^z so took-she^y them the *rajfato* (Shudder-she^y/tremor-she^y); so they^z became in their home^w *jathemeena* (lifeless-kneelers). فَكَذَّبُوهُ فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جِثِيمِينَ ﴿٣٧﴾
38. And *Aadan* and *Thamooda* and *qad* (already and affirmatively) evidenced for you^b of their dwellings; and adorned for them the Satan their works, so [he] repelled them *a'n* (off) the path; and they^z were *mustabsseereena* (ponderers/overall evaluator of the facts and their possible consequences). وَعَادًا وَثَمُودًا وَقَدْ تَبَيَّنَ لَكُم مِّن مَّسْكِنِهِمْ وَزَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ وَكَانُوا مُسْتَبْصِرِينَ ﴿٣٨﴾
39. And *Qaroona* and Pharaoh and *Hamana*; and *laqad* (verily, already and affirmatively) came (to) them *Mosa* (Moses) by the evidences-she;^y then *istakbaro*³⁰ (they^z had affirmed theirⁿ standing haughtily above submission) in the land^w and not they^z were foregoers. وَقَرُونًا وَفِرْعَوْنَ وَهَامَانَ وَلَقَدْ جَاءَهُمْ مُّوسَىٰ بِالْبَيِّنَاتِ فَاسْتَكْبَرُوا فِي الْأَرْضِ وَمَا كَانُوا سَاقِقِينَ ﴿٣٩﴾
40. So each, We took by his offense;³¹ so of them whom^p We sent on him a *hasseban* (stone-storm); and of them whom^p took-she^y him the shriek-she;^y and of them whom^p We imploded by him the land,^w and of them whom^p We drowned; and not [was] Allah to wrong³² them, [and] but they^z were (to) their selves^w wronging. فَكُلًّا أَخَذْنَا بِذَنْبِهِ فَمِنْهُمْ مَّن أَرْسَلْنَا عَلَيْهِ حَاصِبًا وَمِنْهُمْ مَّن أَخَذَتْهُ الصَّيْحَةُ وَمِنْهُمْ مَّن خَسَفْنَا بِهِ الْأَرْضَ وَمِنْهُمْ مَّن أَغْرَقْنَا وَمَا كَانَ اللَّهُ لِيُظْلِمَهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿٤٠﴾
41. Example/parable (of) whom^r *ittakbatho*³³ (took and presumed they^z) of lesser than/without Allah *an'leyaa*³⁴ (guardians/allies) as parable/example (of) the spider's^w house, *ittakbathat*³⁵ (it^w took-she^y and made) a house; مَثَلُ الَّذِينَ اتَّخَذُوا مِن دُونِ اللَّهِ أَوْلِيَاءَ كَمَثَلِ الْعَنْكَبُوتِ اتَّخَذَتْ بَيْتًا وَإِنَّ أَوْهَرَهَا الْبُيُوتِ

²⁸ The word "ارجوا" from "رجا" which stands for several meanings: (1) fear; (2) hope; (3) want. See الهادي، اللسان، and القرطبي. In this *Ayah* it means: fear or believe, according to القرطبي, as they did not believe.

²⁹ The word "تعتوا" from العثو = اشد الفساد, means to mischief causing hardest of corruption. See اللسان.

³⁰ See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word.

³¹ The expression "أخذه بذنبيه" = "took him by his offense" means punished him. In this case He punished them all.

³² The word "wrongs" has myriads of meanings, among them: curtails or diminishes, as in this *Ayah*.

³³ The word "اتخذ" from الإتياد which is "إفتيال" for "الاتخاذ", as stated in لسان العرب; therefore, "اتخذ" is always taking and presuming something about what was taken. Thus, it is not just the mere taking.

³⁴ The word "أولياء" could also mean, among them: protector, friend.

³⁵ Ibid.

and verily frailest (*of*) the houses (*is*) surely the spider's^w house; had they^z were knowing. ﴿٥١﴾

42. Verily Allah knows what they^z invoke of lesser than/without Him of a thing; and He (*is*) The Mighty, The Hakeemo³⁶ (*infinite bekma*³⁷ Possessor). ﴿٥٢﴾

43. And *telka*^w (*she-that-afar-it*^w / *those*^w) (*are*) the parables-/examples We strike it^w for the mankind and not understand it^w except the knowers. ﴿٥٣﴾

44. Created Allah the Heavens^w and the Earth^w by the right; verily in *tha'leka* (*afar-that-it/that*)^x (*are*) surely *Aya'tan*^w (*miracles/signs/proofs*) for the believers. ﴿٥٤﴾

45. Let-recite [*you*^s] what (*had been*) revealed³⁸ to you^g of The Book; and *a'qem*³⁹ (*let-[you*^s] *up-to-fulfill* the prescribed obligations of) the Prayer;^w verily the Prayer^w restrains⁴⁰ *a'n* (*regarding*) the profanity^{w41} and the *munkara* (*rationaly objectionable or Sharey'ah prohibited deed/say*); and surely *thekro* (*Qur'an/mention of*) Allah (*is*) bigger⁴² and Allah knows what *tassna'ona* (*you*^z *carefully-craft*). ﴿٥٥﴾

46. And let-not dispute you^z the book's folks^w except by which^u it^w (*is*) *absa'no*⁴³ (*perfecter and beautifuler*), except whom^r *dhalamo*⁴⁴ (*wronged they*^z) of them; a and let-say you:^z we believed by what (*had been*) descended to us and (*had been*) descended to you,^b and our *elabo* (*deity*) and yourⁿ *elabo* (*deity*) (*is*) One, and we (*are*) for Him Muslims. ﴿٥٦﴾

47. And like *tha'leka* (*afar-that-it/that*)^x We descended to you^g The Book;^x so whom^r *aa'tayna* (*We accorded*) them The Book^x they^z believe by it,^x and of these ﴿٥٧﴾

³⁶ See the *Lexicon* attached to this Translation for an exposition on the words "الحكيم" and "حكيم."

³⁷ See the *Lexicon* attached to this Translation for "bekma."

³⁸ The word "أوحى" denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded). And "الوحي" is fire or king. See *اللسان*.

³⁹ That is you^s must uphold/sustain/maintain all the prescribe obligations of the Prayer.

⁴⁰ The reader must differentiate between "restrains" and "prevents," i.e. do not mistakenly confuse the two.

⁴¹ The Arabic word used is "الفحشاء," = the noun of "فاحشة," see *التاج*. And "الفحشاء" = "profanity" or "profaneness" means: vulgar or irreverent say or action, i.e. the excess of ugliness in statement or action by an entity, a person or a group, (2) or any of Allah's proscriptions, (3) or fornication (sexual intercourse between partners who are not married to each other) or adultery (voluntary sexual intercourse between a married person and a partner other than the lawful spouse), (3) The ugly excesses of say or action, (4) homosexuality.

⁴² The word "أكبر" has dual meanings: bigger (1) in term of size, degree, or intensity; or (2) precedence in terms of Time.

⁴³ There is no English word for أحسن = *absane*. Both words perfecter and beautifuler are in their adjective sense.

⁴⁴ See the *Lexicon* attached to this Translation for "ظالم" = "فاعل الظلم" = "injustice-doer" and "ظلم" = "wronged."

who^p [he] believes by it;^x and not reject by Our *Aya'te*^w (messages/signs/proofs) except the unbelievers.

وَمَنْ هَؤُلَاءِ مَنْ يُؤْمِنُ بِهِ ۚ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا الْكَافِرُونَ ﴿٤٧﴾

48. And not you^h were reciting of before it^x of a book and not scribe it^x [you^s] by your^t *yamene* (right-hand)^w then surely (would have) suspected the falsifiers.

وَمَا كُنْتَ تَتْلُو مِنْ قَبْلِهِ ۚ مِنْ كِتَابٍ وَلَا تَخُطُّهُ بِيَمِينِكَ إِذَا لَا تَرْتَابَ الْمُبْطِلُونَ ﴿٤٨﴾

49. Rather it^x (is) *Aya'ton*^w (Qur'anic statements) evident-she^{ym} in chests (of) whom^r *oto* (they^z had been accorded) the knowledge; and not reject by Our *Aya'te*^w (= *Aya'ton*^w) except the *dha'lemona*⁴⁵ (injustice-doers).

بَلْ هُوَ آيَاتٌ يَنْتَظِرُ فِي صُورِ الْذِّبْرِ أَتَوْتُوا أَلْعَلَّ ۚ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا الظَّالِمُونَ ﴿٤٩﴾

50. And they^z said: *lawla* (why have not been) descended on him *Aya'ton*^w (miracles/signs/proofs) from his Lord; let-say [you^s]: verily only the *Aya'to*^w (= *Aya'ton*^w) (are) *enda* (by munificence of/by Rule of) Allah and verily only I am *natheeron* (iterative warner) manifest.

وَقَالُوا لَوْلَا أُنْزِلَ عَلَيْهِ آيَاتٌ مِّن رَّبِّهِ ۚ قُلْ إِنَّمَا الْآيَاتُ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُّبِينٌ ﴿٥٠﴾

51. Has [and] not sufficed them (that) verily We descended on you^g The Book (to be) recited on them; verily in *tha'leka* (afar-that-it/that)^x surely (are) mercy^w and reminiscence^w/remembrance^{w46} for a believing people.

أَوَلَمْ يَكْفِهِمْ أَنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ يُتْلَىٰ عَلَيْهِمْ آيَاتُ فِي ذَٰلِكَ لَرَحْمَةً وَذِكْرَىٰ لِقَوْمٍ يُؤْمِنُونَ ﴿٥١﴾

52. Let-say [you^s]: sufficed by Allah between me and [between] you^b a witnesser/testifier; [He] knows what (are) in the Heavens^w and the Earth;^w and who^r they^z believed by the falsehood and unbelieved they^z by Allah; those, they (are) the losers.

قُلْ كَفَىٰ بِاللَّهِ بَيْنِي وَبَيْنَكُمْ شَهِيدًا ۖ يَعْلَمُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ ۚ وَالَّذِينَ آمَنُوا بِالْبَاطِلِ وَكَفَرُوا بِاللَّهِ أُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿٥٢﴾

53. And *yasta'ajelo*⁴⁷ (they^z affirmably hasten) you^g by the torment; and *lawla* (had it not been for) *ajalon*⁴⁸ (term-limit) *musamma*⁴⁹ (that which is designated and/or named) surely (would have) come (to) them the torment and surely assuredly⁵⁰ *ya'ateya*^x (descends/comes to)^x them suddenly while they perceive not.

وَسَتَعْلَمُونَكَ بِالْعَذَابِ وَلَوْلَا أَجَلٌ مُّسَمًّى لَّجَاءَهُمُ الْعَذَابُ ۚ وَلِيُذِيقَنَّهُمْ بَعَثَهُ وَهُمْ لَا يُشْعُرُونَ ﴿٥٣﴾

54. And *yasta'ajelo*⁵¹ (they^z affirmably hasten) you^g by the torment; and verily Hell^w (is) surely a besieger-she^y by the unbelievers.

يَسْتَعْلَمُونَكَ بِالْعَذَابِ وَلِإِنَّ جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ ﴿٥٤﴾

⁴⁵ The "ظالمون" = "the injustice-doer," as "الظلم" = "injustice.

⁴⁶ The word "ذكري" is "reminiscence/remembrance" based on this great *Ayah*, "And if the Satan (causes) you^g to assuredly forget then sit not, after [the] reminiscence/remembrance" (S 6: 68).

⁴⁷ See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word.

⁴⁸ The word "الأجل" means term-limit, see اللسان.

⁴⁹ The word "musamma" is masculine, singular, subjective noun, meaning: that which is designated and/or named.

⁵⁰ The "ل" in "ليأتين" is a juratory "ل" = "القسام" amounting to = "التأكيد" i.e. affirmation, expressed by "assuredly"

⁵¹ See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word.

55. Day overlies them the torment from above them and from beneath their feet;^w and [He/*he*]⁵² says: let-taste you^z what you^c were working. يَوْمَ يَغْشَاهُمْ الْعَذَابُ مِنْ فَوْقِهِمْ وَمِنْ تَحْتِ أَرْجُلِهِمْ وَيَقُولُ ذُوقُوا مَا كُنْتُمْ تَعْمَلُونَ ﴿٥٥﴾
56. O, My *eba'de* (worshippers/submitters/slaves), who^r believed they^z verily My Earth^w (is) vast;^w so *eyyaya*⁵³ (indeed particularize Me), so let-worship [Me]⁵⁴ you.^z بِعِبَادِيَ الَّذِينَ ءَامَنُوا إِنَّ أَرْضِي وَاسِعَةٌ فَإِنِّي فَاعْبُدُونِ ﴿٥٦﴾
57. Each self^w (is) the death taster-she;^y afterwards to Us you^z (are to be) returned. كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ثُمَّ إِلَيْنَا تُرْجَعُونَ ﴿٥٧﴾
58. And who^r believed they^z and worked the righteous-works^w they^z surely⁵⁵ *nobanwe'a* ([We] deservedly ensconce) them of the Paradise^w chambers^w running from beneath it^w the rivers; immortals they^z (are) in it;^w *ne'ama* (most excellent) (is) the workers' remuneration. وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُبَوِّتَنَّهُمْ مِنَ الْجَنَّةِ غُرَفًا تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا نِعَمَ أَجْرُ الْعَامِلِينَ ﴿٥٨﴾
59. Who^r *ssabaro* (they^z held on patiently) and on their Lord they^z trust. الَّذِينَ صَبَرُوا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ ﴿٥٩﴾
60. And how many of a *dabba'ten*⁵⁶ (she-moving-creature), not carries its^w provision; Allah provides it^w and *eyyakum*⁵⁷ (indeed including you^b); and He (is) The Sameo⁵⁸ (The Acute-Hearer/The Enabler of others to hear/favorable Answerer to prayer) The Omniscient. وَكَايْنٍ مِّنْ دَابَّةٍ لَا تَحْمِلُ رِزْقَهَا اللَّهُ يَرْزُقُهَا وَإِيَّاكُمْ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿٦٠﴾
61. And *la'en* (indeed if) asked them you:^h Who^a created the Heavens^w and the Earth^w and subjugated the sun^w and the moon;^x surely they^z assuredly⁵⁹ say Allah; so wherefrom⁶⁰ *yo'afakona*⁶¹ (are: off-right dissuaded/ dissuaded speciously they^z). وَلَكِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ لَيَقُولُنَّ اللَّهُ فَأَنَّى يُؤْفَكُونَ ﴿٦١﴾
62. Allah *yabsotto* (swells/expands) [He] the *rez'qa*^x (provision/victuals for sustenance)^x for whom^p [He] wills of His *eba'de* (worshippers/submitters/slaves) and [He] constricts for him; verily Allah by everything (is) Omniscient. اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٦٢﴾

⁵² The hidden pronoun in "[He/*he*]" = "says" could be for Allah or the angel in charge to do the job.

⁵³ The word "إِيَّاي" = "أداة تأكيد لضمير منصوب" = an article of intensity for an objective pronoun.

⁵⁴ The letter "ن" in "فَاعْبُدُون" by Arabic (linguistic) Rule, is called "نون الوقاية أو العماد، حيث لا يستغنى عنها" which precedes the speaker's pronoun "ي". The speaker's pronoun "ي" in "فَاعْبُدُون" is omitted, for "التخفيف" = "alleviation, lightening" or *Ayat's* end harmony (rhyme). See محمود صافي إعراب القرآن، لمحمود صافي

⁵⁵ The "ل" in "لَنُبَوِّتَنَّهُمْ" or in "لَيَقُولُنَّ" in the next *Ayah* 61, *Ayah* 63 or *Ayah* 69 below are juratory "ل" = "ال القسم" amounting to = "التأكيد", i.e. affirmation, expressed by "assuredly"

⁵⁶ For lack of a better term I chose a "she-moving-creature" for "دابة" as a simple "she-creature" (alone) will not do, because a "rock" is a "she-creature" but it does not have apparent motility.

⁵⁷ The word "إِيَّاي" = "أداة تأكيد لضمير منصوب" = an article of intensity for an objective pronoun.

⁵⁸ See the Lexicon attached to this Translation for this multi-meaning word "Same'o" = "المسمع".

⁵⁹ See footnote 55 above regarding لَيَقُولُنَّ.

⁶⁰ The word "أَنَّى" is a multi-meaning adverbial particle: wherefrom, when, how-so, where.

⁶¹ The word "يُؤْفَكُونَ" means they are dissuaded to divert to an improper path away from the right, they get persuaded by specious concoction.

63. And *la'en* (indeed if) asked them you:^h Who^a *naẓala* ([He] iteratively descended) from the sky^w water^x then [He] quickened by it^x the land^w from after its^w death; surely assuredly⁶² they^z say: Allah; let-say [you^s]: the praise (*is*) for Allah; rather most (*of*) them reason not.

وَلَيْن سَأَلْتَهُمْ مَنْ نَزَّلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ مِنْ بَعْدِ مَوْتِهَا لَيَقُولُنَّ اللَّهُ قُلِ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْقِلُونَ ﴿١٣﴾

64. And not this^w the world's^w life^w except an amusement and a play; and verily the Hereafter's^w home^w surely it^w (*is*) the *hayawan*^x (deathless life^w-/living^w) had they^z were knowing.

وَمَا هَذِهِ الْحَيَاةُ الدُّنْيَا إِلَّا لَهْوٌ وَلَعِبٌ وَإِنَّ الدَّارَ الْآخِرَةَ لَهِىَ الْحَيَوَانِ لَوْ كَانُوا يَعْلَمُونَ ﴿١٤﴾

65. Then if they^z embarked in the *folke*^x (*ship*)^x they^z invoked Allah faithfully/sincerely for Him the religion;⁶³ then *lamma* (*when/whence*) *najjahom* ([He] iteratively delivered them) to the desert⁶⁴ (*land*), *edha* (*suddenly/surprisingly*) they^z partner (*deities with Him*).

فَإِذَا رَكِبُوا فِي الْفُلِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا بَجَحْتُهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ ﴿١٥﴾

66. To unbelieve/(be)-ungrateful they^z by what *aa'tayna* (*We accorded*) them and to/let⁶⁵ *yatamatta'aona* (*relish the temporary worldly delights they^r*); then they^z will know.

لَيَكْفُرُوا بِمَا ءَاتَيْنَاهُمْ وَلَيَسْتَمْنَعُوا فَسَوْفَ يَعْلَمُونَ ﴿١٦﴾

67. Have [and] not they^z seen (*that*) surely We made a sanctuary *aa'me'nan* (*that which is secured*) while (*to be/being*) abducted/snatched the mankind from around them; do then by the falsehood they^z believe and by Allah's boon^{w66} unbelieve they^z-(be)-ungrateful.

أَوَلَمْ يَرَوْا أَنَّا جَعَلْنَا حَرَمًا ءَامِنًا وَبَنَحْطَفُ النَّاسِ مِنْ حَوْلِهِمْ أَفَبِالْبَاطِلِ يُؤْمِنُونَ وَبِنِعْمَةِ اللَّهِ يَكْفُرُونَ ﴿١٧﴾

68. And who^a (*is*) wronger than who^p *iftra* ([he] crafted a lie for fraudulent end) on Allah a lie or denied [he] by the right *lamma* (*when/whence*) it^x came (*to*) him; is not in Hell^w a *mathwa*⁶⁷ (*forced: long-term/semi-permanent-abode*) for the unbelievers.

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِالْحَقِّ لَمَّا جَاءَهُ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْكَافِرِينَ ﴿١٨﴾

69. And who^r *jahado* (*they^z exerted their utmost mental-/physical and possessional efforts fighting/striving in Allah's cause*) in Us; surely *nubdey*⁶⁸ ([We] assuredly divinely-guide) them Our paths; and verily Allah (*is*) surely with the benefactors.

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ ﴿١٩﴾

⁶² See footnote 55 above regarding لَيَقُولُنَّ.

⁶³ Absolutely submitting to Him with respect to all the prescription and proscription of the religion.

⁶⁴ The word "الْبَرِّ" = "القفار، أي الخلاء من الأرض"، literally means "desert," i.e. furthest from any body of water. Also, "الْبَرِّ" figuratively speaking could stand for "land." See اللسان.

⁶⁵ The word "لَيَسْتَمْنَعُوا" could carry double meanings: (1) simply to enjoy-the-transitory-worldly-delights; or (2) it is an actual command to let them, enjoy-the-transitory-worldly-delights but later they will pay for that.

⁶⁶ See the Lexicon attached to this Translation for "ne'amah" ("boon").

⁶⁷ In "اللسان": "مَثْوًى" = هَلَك; and "مَثْوًى" in The Qur'an overwhelmingly is joined with Hell. So, whoever is in the "مَثْوًى" is there by force of his/her circumstances and not by his/her choice per se. So, mathwa-abode is an obligatory one and so "forced: long-term/semi-permanent-abode" seems to me rather appropriate.

⁶⁸ See footnote 55 except here for لَنَهْدِيَنَّهُمْ +



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me (The iterative Mercy Giver)*

1. *Alif. Lamm. Meem.*¹ الْم
2. (Had been) defeated-she^y the Romans. عَلَيْتِ الرُّومُ
3. In *adna*² (near by of/lower most land spot of) the land^w/Earth;^{w3} and they, from after their defeat *sayagblebona* (affirmably prevail they^z). فِي أَدْنَى الْأَرْضِ وَهُمْ مِنْ بَعْدِ غَلِبِهِمْ سَيَغْلِبُونَ
4. In a few years;^{w4} for Allah (is) the command of before and of after; and then-day revel/rejoice the believers. فِي بَضْعِ سِنِينَ لِلَّهِ الْأَمْرُ مِنْ قَبْلُ وَمِنْ بَعْدٍ وَيَوْمَئِذٍ يَقَرُّ الْمُؤْمِنُونَ
5. By Allah's succor; [He] succors whom^p [He] wills and He (is) The Mighty *Ar-Raheemo (The iterative mercy Giver)*. يَنْصُرُ اللَّهُ يَنْصُرُ مَنْ يَشَاءُ وَهُوَ الْعَزِيزُ الرَّحِيمُ
6. Allah's promise; not unfulfills Allah His promise; [and,] but most [the] mankind not know. وَعَدَ اللَّهُ لَا يَخْلِفُ اللَّهُ وَعْدَهُ، وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ
7. They^z know an apparent of the life^w (of) the world,^w while they (are) *a'n* (regarding) the Hereafter^w they (are) neglectors. يَعْلَمُونَ ظَاهِرًا مِّنَ الْحَيَاةِ الدُّنْيَا وَهُمْ عَنِ الْآخِرَةِ هُمْ غَافِلُونَ
8. Have [and] not rethought they^z in themselves^w not created Allah the Heavens^w and the Earth^w and what (are) between them both except by the right and *ajalen*⁵ (term-limit) *musamma*⁶ (that which is designated and/or named); and verily many of the mankind by their Lord's *leqa'a* (meeting with) (are) surely unbelievers. أَوَلَمْ يَتَفَكَّرُوا فِي أَنفُسِهِمْ مَا خَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَأَجَلٍ مُّسَمًّى وَإِنَّ كَثِيرًا مِّنَ النَّاسِ بِلِقَائِ رَبِّهِمْ لَكَاذِبُونَ
9. Have [and] not treaded they^z in the land^w then look they^z how [was] consequence^w (of) whom^r of before them; they^z were harder than them strength^w and plowed they^z the land^w and developed it^w more أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلِهِمْ كَانُوا أَشَدَّ مِنْهُمْ قُوَّةً وَأَنَارُوا

¹ See the *Lexicon* attached to this *Translation* for commentary on this.

² The word "*adna*" means: (1) *near by* or (2) *lowest* land spot.

³ The word "*الأرض*" could mean: the land or the Earth.

⁴ In *Arabic*, unlike in *English*, the word "*بضع*" = "few" specifically means *more than three and less than ten*. Such designation by this *Ayah* in *due course of time* proved to be *absolutely miraculous*, as events happened as it says.

⁵ The word "*الأجل*" means term-limit, see *اللسان*.

⁶ The word "*musamma*" is *masculine, singular, subjective noun*, meaning: *that which is designated and/or named*.

than what developed it^w they,^z and came-she^y (to) them their messengers^x by the evidences-she;^y then not [was] Allah to wrong them, [and,] but they^z were (to) their selves^w wronging.

الْأَرْضَ وَعَمَرُوهَا أَكْثَرَ مِمَّا
عَمَرُوهَا وَجَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ
فَمَا كَانُوا اللَّهُ يُظْلِمَهُمْ وَلَكِنْ
كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿١٠﴾

10. Afterwards [was] consequence^w (of) whom^r offended they^z the *Saw'aa*^{w7} (enormous-offense/Hell) that denied they^z by Allah's *Aya'te*^w (messages and messengers) and they^z were by it^w *yastah'zeona* (affirmably *jesting* they^z).

ثُمَّ كَانَ عَاقِبَةَ الَّذِينَ أَسْأَأُوا السَّوْءَ
أَنْ كَذَّبُوا بِآيَاتِ اللَّهِ وَكَانُوا بِهَا
يَسْتَهْزِئُونَ ﴿١٠﴾

11. Allah commences the creation afterwards [He] repeats it,^w afterwards to Him you^z (are to be) returned.

اللَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ ثُمَّ
إِلَيْهِ تُرْجَعُونَ ﴿١١﴾

12. And day *tagomo* (*ups-to-fulfill*)^{w8} The Hour^w perplex the criminals.

وَيَوْمَ تَقُومُ السَّاعَةُ يُبْلِسُ الْمُجْرِمُونَ ﴿١٢﴾

13. And was not for them of their partners intercessors and they^z were by their partners unbelievers.

وَلَمْ يَكُنْ لَهُمْ مِنْ شُرَكَائِهِمْ شُفَعَاءُ
وَكَانُوا بِشُرَكَائِهِمْ كَافِرِينَ ﴿١٣﴾

14. And day *tagomo* (*ups-to-fulfill*)^{w9} The Hour^w then-day they^z separate.

وَيَوْمَ تَقُومُ السَّاعَةُ يُنْفَرُونَ ﴿١٤﴾

15. Then as-to whom^r believed they^z and worked the righteous-works^w they^z then they (are) in a *rawdhaten*^w (*garden of flowers-and-water*)^w *yuhbaroon*¹⁰ (they^z are to be extended hospitality and delight with bounteous provisions-/high honors/and the most pleasing sounds-all with apparent indications).

فَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا
الصَّالِحَاتِ فَهُمْ فِي رَوْضَةٍ
يُحْبَرُونَ ﴿١٥﴾

16. And as-to whom^r unbelieved they^z and denied they^z by Our *Aya'te*^w (messages/signs) and the Hereafter's^w *leqa'a* (*meeting with*) then those (are) in the torment *mubdha-roona*¹¹ (those that are made present predeterminedly vis-à-vis time and place).

وَأَمَّا الَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا
وَلِقَاءِ الْآخِرَةِ فَأُولَٰئِكَ فِي
الْعَذَابِ مُخَضَّرُونَ ﴿١٦﴾

⁷ The word "السَّوْءِ" is opposite of "الحسنى." Like "الكبرى." As "الحسنى تأنيث الأحسن" similarly "السَّوْءِ تأنيث" "السَّوْءِ" and also, "الحسنى" = "Paradise" so "السَّوْءِ" = "Hell." So the closest to that is a qualified "Hell, enormous offense" for "السَّوْءِ" so "enormous offense" is superlatively qualified = Hell. See القرطبي. So we say: "enormous-affront."

⁸ There is a distinction between "تقوم" = "up" = "get up or rise" (in the intransitive sense, and "stands" = "تقف." Also the expression "تقوم الساعة" is an Arabic tongue expression meaning: happens.

⁹ Ibid.

¹⁰ The word "يُحْبَرُونَ" has no English equivalent as it involves delight with bounteous provisions, high honor, and the most pleasing sounds. See تفسير الطبري والياج.

¹¹ The word "mubdharoon" is plural of "mubdhar," masculine, singular objective noun meaning: made present. However, such plural sense almost always despite their wish to be present.

17. So *subhana*¹² (hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of) Allah when *tomsoona* (you^z begin the evening) and when *toss'behoona*¹³ (you^z enter the morning).
18. And for Him (is) the praise in the Heavens^w and the Earth^w and *asheyyan* (at beginning of night) and when you^z noon.
19. Youkbrejo ([He] emerges/produces) the *hayya* (living-/alive) of the *mayye'te* (dying/dead) and *youkbrejo* the *mayye'ta* (=mayye'te) of the *hayya* and [He] quickens the land^w after its^w death; and like *tha'leka* (afar-that-it/that)^x *tokbrajona* (you^z be emerged/produced).
20. And of His *Aya'te*^w (miracles/signs/proofs) (is) that [He] created you^b of a *tora'ben* (crushed sand); afterwards *edha* (suddenly/surprisingly) you^f (are) humans spreading.
21. And of His *Aya'te*^w (miracles/signs/proofs) (is) that [He] created for you^b of yourⁿ selves^w spouses-/mates¹⁴ to *taskon* (repose/quiet/be-intimate) you^z to [her]; and [He] made between you^b affection^w and a mercy;^w verily in *tha'leka* (afar-that-it/that)^x surely (are) *Aya'te*^w (miracles/signs/proofs) for a people rethinking.
22. And of His *Aya'te*^w (miracles/signs/proofs) (are): the Heavens^w and the Earth's^w [creation] and difference (of) yourⁿ tongues and yourⁿ hues; verily in *tha'leka* (afar-that-it/that)^x surely (are) *Aya'ten*^w (=Aya'te^w) for the knowers.
23. And of His *Aya'te*^w (miracles/signs/proofs) yourⁿ *mana'mo* (sleep/repose/dream) by the night and the *naba're* (between sunrise and sunset) and yourⁿ *ebtegho* (earnest-quest) of His munificence; verily in *tha'leka*

فَسُبْحَانَ اللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ ﴿١٧﴾

وَلَهُ الْحَمْدُ فِي السَّمَوَاتِ وَالْأَرْضِ وَعَشِيًّا وَحِينَ تُظْهِرُونَ ﴿١٨﴾

يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَيُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا وَكَذَلِكَ تُخْرَجُونَ ﴿١٩﴾

وَمِنْ آيَاتِهِ أَنْ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ إِذَا أَنْتُمْ بَشَرٌ تَنْتَشِرُونَ ﴿٢٠﴾

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ ﴿٢١﴾

وَمِنْ آيَاتِهِ خَلْقَ السَّمَوَاتِ وَالْأَرْضِ وَأَخْلَفَ الْمَسْنِيَّكُمْ وَأَلْوَنَكُمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِلْعَالَمِينَ ﴿٢٢﴾

وَمِنْ آيَاتِهِ مَتَاعُكُمْ بِاللَّيْلِ وَالنَّهَارِ وَأَبْغَاؤُكُمْ مِنْ فَضْلِهِ إِنَّ فِي

¹² The word "*subhana*" = "سبحان" has no English equivalent. Wherever this word, or its grammatical inflections (such as "سبحانك" or "سبحانه") occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus Allah is hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness. So, we can render "*subhana*" = "سبحان" concept by saying: hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him.

¹³ The words "تمسون" and "تصبحون" literally means: "you enter (the) evening" and "you enter (the) morning" respectively." See اللسان. This, perhaps, indicates that the day begins by its night, as the Arabs call the evening by the name of the next day. For example: Thursday evening is referred to as "Friday's night." Clearly the time began in darkness and then light was created to illuminate such darkness. However, once Allah had created the day and the night and made both successors of one another, no one of either will overtake the other, as each is in an orbit isolated in its orbit it swims.

¹⁴ The word "ازواجاً" = "جمع زوج" and المرأة زوج وزوجة. See اللسان. So "ازواجاً" = "spouses/mates," that is a "he" and a "she," so that the "he" will to repose to "her."

(*afar-that-it/that*)^x surely (are) *Aya'ten*^w (= *Aya'te*^w) for a people listening.

ذَٰلِكَ لَا يَتْلُو لِقَوْمٍ يَسْمَعُونَ

(١٢)

24. And of His *Aya'te*^w (*miracles/signs/proofs*) (are): [He] shows you^b the lightning frighteningly and covetously and *younazẓelo* (*iteratively descends*) [He] from the sky^w water;^x then quickens [He] by it^x the land^w after its^w death; verily in *tha'leka* (*afar-that-it/that*)^x surely (are) *Aya'ten*^w (= *Aya'te*^w) for a people reasoning they^z.

وَمِنْ آيَاتِهِ يُرِيكُمْ الْبَرْقَ خَوْفًا وَطَمَعًا وَيُنْزِلُ مِنَ السَّمَاءِ مَاءً فَيُخْرِجُ بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ

(١٣)

25. And of His *Aya'te*^w (*miracles/signs/proofs*) (are): that *taquma* (*up-to-fulfill*)^{w15} The Heaven^w and the Earth^w by His command; After-wards if [He] summoned you^b a summoning^w from the Earth^w *edha* (*suddenly*) you^f (are) emerging (*resurrecting*).

وَمِنْ آيَاتِهِ أَنْ تَقُومَ السَّمَاءُ وَالْأَرْضُ بِأَمْرِهِ ثُمَّ إِذَا دَعَاكُمْ دَعْوَةً مِّنَ الْأَرْضِ إِذَا أَنْتُمْ تَخْرُجُونَ

(١٤)

26. And for Him whoever (are) in the Heavens^w and the Earth^w All for Him *gha'netoona* (*he-they are: devotedly-obeyers/submitters*).

وَلَهُ مَن فِي السَّمَوَاتِ وَالْأَرْضِ كُلُّ لَهُ قَانُونَ

(١٥)

27. And He Who begins the creation;^x afterwards [He] repeats it;^x and it^x (*is*) easier on Him; and for Him (*is*) the highest example/parable in the Heavens^w and the Earth;^w and He (*is*) The Mighty The *Hakeemo*¹⁶ (*infinite bekma*¹⁷ Possessor).

وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ وَلَهُ الْأَمَثَلُ الْأَعْلَىٰ فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ

(١٦)

28. [He] struck for you^b a parable/example of yourⁿ selves;^w is for you^b of what possessed-she^y yourⁿ *ayma'no* (*right-hands*)^w of partners in what We provided you;^b then (are) you^f in it^x equal; you^z fear them like yourⁿ *keyfa'tee*¹⁸ (*circumstantial-state-of-fear of*) yourⁿ selves;^w like *tha'leka* (*afar-that-it/that*)^x [We] expound the *Aya'te*^w (*miracles/signs/proofs*) for a reasoning people.

ضَرَبَ لَكُمْ مَثَلًا مِّنْ أَنْفُسِكُمْ هَلْ لَّكُمْ مِّنْ مَّا مَلَكَتْ أَيْمَانُكُمْ مِّنْ شُرَكَاءَ فِي مَّا رَزَقَكُمْ فَأَنْتُمْ فِيهِ سَوَاءٌ تَخَافُونَهُمْ كَخِيفَتِكُمْ أَنْفُسَكُمْ كَذَٰلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْقِلُونَ

(١٧)

29. Rather *ettaba'a* ([*they*]^r *close-followed*) who^r *dhalamo*¹⁹ (*they*^z *wronged*) their *ahwa*²⁰ (*tendentious likings*) by other than knowledge; so who^a *yahdey* (*divinely-guides*)

بَلِ اتَّبَعَ الَّذِينَ ظَلَمُوا أَهْوَاءَهُمْ بِغَيْرِ عِلْمٍ فَمَنْ يَهْدِي مَنْ أَضَلَّ

¹⁵ There is a distinction between “تقوم” = “up” = “get up or rise” (in the intransitive sense, and “stands” = “تقف”. Also the expression “تقوم الساعة” is an Arabic tongue expression meaning: enormous happening=Day of Judgment.

¹⁶ See the Lexicon attached to this Translation for an exposition on the words “الحكيم” and “حكيم”.

¹⁷ See the Lexicon attached to this Translation for “bekma”.

¹⁸ The word “keyfa” = “خيفة” is a noun etymologically it is “خوفه” as if it is a once. Hence, it is a circumstantial “state-of-fear” for a given situation. See تاج العروس. And (S20:67) provides strong support for “خيفة” as so stated, as the Ayab says: “So, [he] perceived in himself a keyfatan (a circumstantial state-of-fear) Mosa (Moses).” Moses’ keyfatan was during the initial stage of the show-down between Pharos magicians and Moses.

¹⁹ See the Lexicon attached to this Translation for “ظالم” = “فاعل الظلم” = “injustice-doer” and “ظلم” = “wronged”.

²⁰ The word “هوى” is plural of “اهواء” translated as “(tendentious) liking,” which in and of itself could be good or bad noble or vile. The Messenger (SAWS) says that believe not anyone of you until his “هوى” agrees with what I came with, i.e. the Qur’an and Hadeeth.

whom^p Allah misled; and not for them of *na'ssereena* (iterative succorers).

اللَّهُ وَمَا لَهُمْ مِّن نَّاصِرِينَ ﴿٢٩﴾

30. So *a'qem*²¹ (let-[you]^s uphold/sustain your^t face²² for the religion *haneefan*²³ (rightly-inclining), Allah's *fettrata*^w (innate-perfect-origination)^w which^u Allah *fatara* (innately perfectly-originated) the mankind on it;^w no substitution^x for Allah's creation; *tha'leka* (afar-that-it/thai) (is) the religion [the] forthright,²⁴ [and,] but most the mankind not know.

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا يَبْدِيلَ لِخَلْقِ اللَّهِ ذَٰلِكَ الدِّينُ الْقَيِّمُ وَلَٰكِن أَكْثَرُ النَّاسِ لَا يَعْلَمُونَ ﴿٣٠﴾

31. *Muneebeena*²⁵ (iterative returners-penitents) to Him; and *ettaqo* (let-reverentially guard you^z against the displeasure of) Him and *aqemo*²⁶ (let-you^z up-to-fulfill the prescribed duties of) the Prayer;^w and let-not be you^z of the *mushbrekeena* (be-they partnering deities with Allah/be-polytheists).

مُنِيبِينَ إِلَيْهِ وَاتَّقُوهُ وَأَقِيمُوا الصَّلَاةَ وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ ﴿٣١﴾

32. Of whom^r separated they^z their religion and they^z were sects/factions;²⁷ every party by what *laday*²⁸ (directly and possessively for) them (are) revelers-/rejoicers.²⁹

مِنَ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ ﴿٣٢﴾

33. And if touched/betided the mankind *dhurro* (persistent distress) invoked they^z their Lord *muneebena*³⁰ (iterative returnees-penitents they^z) to Him; afterwards if *athagahom* ([He] caused them to taste) from Him a mercy;^w *edha* (suddenly) a team of them by their Lord they^z partner (other deities).

وَإِذَا مَسَّ النَّاسَ ضُرٌّ دَعَوْا رَبَّهُمْ مُنِيبِينَ إِلَيْهِ ثُمَّ إِذَا آذَاهُمْ مِنْهُ رَحْمَةٌ إِذَا فَرِيقٌ مِنْهُمْ بِرَبِّهِمْ يُشْرِكُونَ ﴿٣٣﴾

34. To *yakforo* (be-ingrate they^z) by what *aa'tayna* (We accorded) them; so *tamatta'ao* (let-relish you^z the temporary worldly delight) then will know you.^z

يَكْفُرُوا بِمَا ءَاتَيْنَاهُمْ فَتَمَتَّعُوا فَسَوْفَ تَعْلَمُونَ ﴿٣٤﴾

35. Or We descended on them an authority,^x so it^x speaks by what they^z were by it^x they^z partner (deities with Allah).

أَمْ أَنزَلْنَا عَلَيْهِمْ سُلْطَانًا فَهُوَ يَتَكَلَّمُ بِمَا كَانُوا بِهِ يُشْرِكُونَ ﴿٣٥﴾

²¹ That is you^s up/sustain/maintain all the rituals necessary.

²² The expression "maintain your face" means: you firmly maintain your entity and intention, in this case for the religion as an incliner to it.

²³ The word "حنيفاً" = "ميلاً" is an adverbial construct, hence "rightly." See إعراب القرآن، لمحمود صافي. The "inclining" is to the sound religion or faith of Ibraheem's (Abraham's); as he inclined away from his people's faith which was based on multiple idols' worships.

²⁴ The word "قيم" = "مستقيم" i.e. means straight. See اللسان.

²⁵ The word "منيبين" from "أناب" means iteratively returned penitent. See الراغب.

²⁶ The word "أقيموا" is rooted in "أقام" = uphold/sustain/maintain.

²⁷ The word "شيع" = "sects/factions" in the sense of a smaller cohesive groups contentions with respect to a larger group following and succoring each other.

²⁸ The word "لدى" in "لديهم" from "لدن" is closer than "عند" as you can say: "عندي مال و المال ليس يقيضتك الآن" thus, "لدن" which closer spatially and more specific. So, "directly and possessively for" (them) seems to indicate such closeness. See اللسان.

²⁹ This word "فرح أو فرحون" is normally not "lawful" in terms of Sabrey'ah, except if such a rejoicing is coming from Allah to the people.

³⁰ See footnote 25 above regarding "أناب."

36. And if *adbaqnqna* (*We caused tasting*) the mankind a mercy,^w reveled/rejoiced they^z by it;^w and *en* (*if*) betides^w them a *sayye'aa'ton* (*demeritorious-deed*)^w [by] what advanced-she^y their hands,^w *edba* (*suddenly/whereas*) they (*are*) desponding. وَإِذَا أَذَقْنَا النَّاسَ رَحْمَةً فَرِحُوا بِهَا وَإِنْ تُصِبَّهُمْ سَيِّئَةٌ سَمِعُوا لَهَا قَدَمْتِ أَيَدِيَهُمْ إِذَا هُمْ يَفْنَوْنَ ﴿٣٦﴾
37. Have [and] not they^z seen that Allah *yabsotto* (*[He] swells/expands*) the *rez'qa*^x (*provision/victuals for sustenance*)^x for whom^p [He] wills, and [He] constricts; verily in *tha'leka* (*afar-that-it/tha*)^x surely (*are*) *Aya'ten*^w (*miracles/signs/proofs*) for a believing people. أَوَلَمْ يَرَوْا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٣٧﴾
38. So *e'etey* (*let-accord [you]*) the kin-possessor his right and [too]: the *meskeena* (*not having sufficient material possessions*) and son (*of*) the path (*the wayfarer*); *tha'leka* (*afar-that-it/tha*)^x (*is*) *kbayron* (*choicer/superior/worthier*) for whom^r they^z want Allah's Face;³¹ and those they (*are*) the thrivers. فَتَاتِذَا الْفَرَقَيْنِ حَقَّهُ، وَلِلْمَسْكِينِ وَابْنِ السَّبِيلِ ذَلِكَ خَيْرٌ لِلَّذِينَ يُرِيدُونَ وَجْهَ اللَّهِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٣٨﴾
39. And what *aa'taytom* (*you^c accorded*) of a *re'ban* (*giving and expecting accruement*) to *yarbo* (*grow/accrue*) in the mankind's possessions, so [*it*^x] not *yarbo enda* (*by Rule of*) Allah; and what *aa'taytom* of *Zakaten*^{w32} (*prescribed percentage of personal possessions*)^w you^z want Allah's Face,³³ then those they (*are*) the doublers.³⁴ وَمَا آتَيْتُم مِّن رَّبِّاَلَيْتُمُ فِي أَمْوَالِ النَّاسِ فَلَا يَرْبُوا عِنْدَ اللَّهِ وَمَا آتَيْتُم مِّن زَكَاةٍ تُرِيدُونَ وَجْهَ اللَّهِ فَأُولَئِكَ هُمُ الْمُضْعِفُونَ ﴿٣٩﴾
40. Allah, Who created you;^b afterwards [He] provided you;^b afterwards [He] deadens³⁵ you;^b afterwards [He] quickens you;^b is of yourⁿ partners who^a [*he*] does *tha'lekum* (*collective-afar-that*)^x of a thing; *Subhana*³⁶ (*Allah is hallowedly and marvelously deemed transcending all defects/and solemnly all stand in awe and utmost consecration of*) Him and *ta'aala* (*ever elevated [He]*) *amma* (*regarding*) what they^z partner (*deities with Him*). اللَّهُ الَّذِي خَلَقَكُمْ ثُمَّ رَزَقَكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ هَلْ مِن شُرَكَائِكُمْ مَّنْ يَفْعَلُ مِثْلَ ذَلِكَ مِّن شَيْءٍ سُبْحَنَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ ﴿٤٠﴾
41. Appeared/manifested the corruption in the desert³⁷ (*land*) and the sea by what earned-she^y the ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا

³¹ The phrase "Allah's Face" is a lofty and eloquent Arabic *tongue* expression meaning: *pleasure of Allah*.

³² See the *Lexicon* attached to this *Translation* for what exactly is the *Zakah* and its implications?

³³ See footnote 31 above regarding Face.

³⁴ Linguistically "المضاعفون" = *doublers*. But according to Islamic teaching any *righteous work* gets doubled, quadrupled and up to seven hundred times or more. So, *reban* here means *giving some-thing* to have it returned augmented by the recipient.

³⁵ The word "أمات" in "يُمِيتُكُمْ" is the transitive verb to deprive of life. See *Merriam Webster's Unabridged Dictionary*.

³⁶ The word "*subhanabo*" = "سُبْحَانَهُ" has no English equivalent. The word is made up of two parts: "*subhana*" and the pronoun "*bo*" = "*Him*." Wherever the word "*subhana*," or its associates/inflections (such as "سُبْحَانَ" or "سُبْحَانُكَ") occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus deserving the utmost solemn consecration for His divine uniqueness. So, we can render "*subhana*" = "سُبْحَانَ" concept by saying: *Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of Him*.

³⁷ The word "البر" = "الفقر، أي الخلاء من الأرض" literally means "desert," i.e. furthest from any body of water. =

man-kind's hands;^w to (cause) them [He] taste some (of) which^x worked they;^z la'alla (craving currently unavailable deed that, perhaps) they return they.^z

كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ
الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ ﴿٤١﴾

42. Let-say [you^s]: let-tread you^z in the land^w then let-look you^z how [was] consequence^w (of) whom^r of before, [was] most (of) them *mushbrekeena* (be-they who partner deities with Allah/ be-polytheists).

قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ
كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلُ كَانَ
أَكْثَرُهُمْ مُشْرِكِينَ ﴿٤٢﴾

43. So a'qem³⁸ (let-[you^s] uphold/sustain your^r face³⁹ for the religion⁴⁰ [the] forthright,⁴¹ from before that ya'ateya^x (approaches/comes)^x a day no *maradda* (fending-/repeller) for it^x of lesser than Allah; then-day *yassadda'aona* (iteratively sunder they^z).

فَأَقِمْ وَجْهَكَ لِلدِّينِ الْقَيِّمِ مِنْ قَبْلُ
أَنْ يَأْتِيَ يَوْمٌ لَا مَرَدَّ لَهُ مِنْ اللَّهِ
يَوْمَئِذٍ يَصَّدَّعُونَ ﴿٤٣﴾

44. Whoever [he] unbelieved then on him (is) his unbelief; and whoever [he] worked righteously, then for their selves^w they^z further/foster.

مَنْ كَفَرَ فَعَلَيْهِ كُفْرُهُ وَمَنْ عَمِلَ
صَالِحًا فَلَا نَفْسَ لَهُمْ يَمْهَدُونَ ﴿٤٤﴾

45. To [He] requite whom^r believed and worked they^z the righteous-works they^z from His munificence; verily He loves not the unbelievers.

لِيَجْزِيَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
مِنْ فَضْلِهِ إِنَّهُ لَا يُحِبُّ الْكَافِرِينَ ﴿٤٥﴾

46. And of His *Aya'te*^w (miracles/signs/proofs) (is) to send [He] the winds^w *mubashsheraten*^{w42} (iterative she-tellers of pleasant tidings)^w and *toudheqokum* ([He] causes you^b taste) of His mercy^w and to run^w the *folko*^w (ship-/ships)^w by His command; and to *tabtagho* (earnestly-quest you^r) of His munificence; and *la'alla* (craving currently unavailable deed that/perhaps) you^b thank you.^z

وَمِنْ آيَاتِهِ أَنْ يُرْسِلَ الرِّيَّاحَ مُبَشِّرَاتٍ
وَلِيُذِيقَكُمْ مِنْ رَحْمَتِهِ وَلِتَجْرِيَ الْفُلُكُ
بِأَمْرِهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ
تَشْكُرُونَ ﴿٤٦﴾

47. And *laqad* (verily, already and affirmatively) We sent of before, you^g messengers to their people; so they^z came (to) them by the evidences-she;^y then We revenged from whom^r *ajramno*⁴³ (crime-committed they^r); and [was] a right on Us succoring the believers.

وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ رُسُلًا إِلَى
قَوْمِهِمْ فَجَاءَهُمْ بِالْبَيِّنَاتِ فَأَنكَرْنَا مِنْ
الَّذِينَ أَجْرَمُوا وَكَانَ حَقًّا عَلَيْنَا
نَصْرُ الْمُؤْمِنِينَ ﴿٤٧﴾

48. Allah, Who sends the winds;^w so it^{ym} *bestir sababan*⁴⁴

اللَّهُ الَّذِي يُرْسِلُ الرِّيحَ فَتُثِيرُ سَحَابًا

= Also, "الْبَرَّ" figuratively speaking could stand for "land." See اللسان.

³⁸ That is you^s up/sustain/maintain all the rituals necessary.

³⁹ The expression "maintain your face" means: you firmly maintain your entity and intention, in this case for the religion as an incliner to it.

⁴⁰ That is *Islam*, as it is the "straight" religion, see next footnote 4247 below.

⁴¹ The word "قَيِّمٌ" = "مُسْتَقِيمٌ" i.e. means straight. See اللسان.

⁴² The word "mubashsheraten" is feminine, plural, subjective noun, meaning: she-tellers of pleasant tidings, with no English equivalent.

⁴³ The word "أَجْرَمُوا" is made up of two parts: (1) "أَجْرَمَ" and (2) the "مُوا" = the absentees masculine speakers' pronoun for a plural. However, part (1) "أَجْرَمُوا" is a past tense for which there is no English correspondent verb. So, the closest approximation to that is: "crime committed," which slightly different then the original text.

⁴⁴ The word "سحاب" versus "غيم" is that the "سحاب هو ينسحب" i.e. glides itself or the wind pulls or pushes it and make it move. And it's plural of a "سحابة." Whereas the "غيم" appears stationary. أنظر اللسان.

(gliding-clouds); then *yabsotto* ([He] spreads/extends) it^x in the sky^w how [He] wills and [He] makes it^x fragments; then [you^s] see the *wadqa* (haze/raindrops) emerging from its^x bores;⁴⁵ then if [He] betided by it^x whom^p [He] wills of His *eba'de* (worshippers-/submitters/slaves), *edha* (suddenly/whereas) they (are) *yestabsberona*⁴⁶ (seek pleasant tidings they⁷).

فَيَبْسُطُهُ فِي السَّمَاءِ كَيْفَ يَشَاءُ
وَيَجْعَلُهُ كِسْفًا فَتَرَى الْوَدَقَ يَخْرُجُ
مِنْ خِلَالِهِ ۖ فَإِذَا أَصَابَ بِهِ مَن يَشَاءُ
مِنْ عِبَادِهِ إِذَا هُمْ يَسْتَبْشِرُونَ ﴿٤٨﴾

49. And *en* (albeit) they^z were of before that *younaz̤zala* (it^x be descended) on them from before it^x surely *mublessena* (ones that are nonplused).

وَلَن كَانُوا مِن قَبْلُ أَن يَنْزَلَ عَلَيْهِم
مِّن قَبْلِهِ ۖ لَمُبْلِسِينَ ﴿٤٩﴾

50. So let-look [you^s] to effects/traces⁴⁷ (of) Allah's mercy^w (i.e. *ghaytha*^x = delightful satiating-and-reviving rain); how [He] quickens the land^w after its^w death; verily *tha'leka* (afar-that-it/that)^x surely (is) Enliverer (of) the deceased and He on every-thing (is) Omnipotent.

فَأَنْظُرْ إِلَىٰ ءَاثِرِ رَحْمَتِ اللَّهِ
كَيْفَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا ۚ إِنَّ
ذَٰلِكَ لَمَجِي الْمَوْتِ ۚ وَهُوَ عَلَىٰ كُلِّ
شَيْءٍ قَدِيرٌ ﴿٥٠﴾

51. And *la'en* (indeed if) We sent a wind^w then they^z saw it^x *mussfarran*⁴⁸ (turning-yellow), surely they^z (would have) remained from after it^x unbelieving.

وَلَن أَرْسَلْنَا رِيحًا فَرَأَوْهُ مُصْفَرًّا
لَّظَلُّوا مِنْ بَعْدِهِ يَكْفُرُونَ ﴿٥١﴾

52. So verily you:⁸ not *tos'meao* ([you^s] make hear) the deceased and not *tos'meao* the *ssomma*⁴⁹ (deaf people) the invocation/prayer⁵⁰ (Prophet's invocation) if they^z fled/diverged retreaters.

فَإِنَّكَ لَا تَسْمَعُ الْمَوْتَى وَلَا تَسْمَعُ
الْصُّمَّ الدُّعَاءَ إِذَا وَلَّوْا مُدْبِرِينَ ﴿٥٢﴾

53. And not you^s surely (are) a *hadey* (divine-guider) (of) the *omya*⁵¹ (blind people) *a'n* (off) their misguidance-she;^y *en* (not) *tos'meao* (make hear [you^s]) except whom^p [he] believes by Our *Aya'te*^w (Qur'anic statements); then they (are) Muslims.

وَمَا أَنْتَ بِهَادٍ الْعَمَىٰ عَنِ ضَلَالَتِهِمْ
إِن تَسْمَعُ إِلَّا مَن يُوْمِنُ بِآيَاتِنَا فَهُمْ
مُسْلِمُونَ ﴿٥٣﴾

54. Allah, Who created you^b [He] of a weakness;^x afterwards [He] made of after a weakness^x a strength;^w

اللَّهُ الَّذِي خَلَقَكُمْ مِّن ضَعْفٍ ثُمَّ
جَعَلَ مِن بَعْدِ ضَعْفٍ قُوَّةً ۚ ثُمَّ

⁴⁵ The word "خلاله أي تقيه التي يخرج منها" means its bores. See اللسان.

⁴⁶ The word "استبشر" means (a) he sought the pleasant tidings, or (b) Rejoice or show, by verbal, facial or bodily expressions gladness of pleasant tidings.

⁴⁷ The word "آثار" is the plural of "الأثر أو الأثر". The "الأثر" is the facial glamour and the "الأثر" is the trace of something after it goes away. Here perhaps, and Allah knows best, the trace of the glamour on the faces after say the rain (mercy) of Allah, so, this translation of "delightful traces." See الفرطبي والتاج.

⁴⁸ The "it" refers to the greenery and good looking pasture, turned yellow and perishing because of this wind.

⁴⁹ The word "صم" is a plural noun while its closest English corresponding equivalent is an adjectives and so no plural for it except to associate it with a plural noun people. Hence, the translation above.

⁵⁰ The word "دعاء" has several meanings: (1) prayer to Allah, in the sense of supplication (2) the simple calling for the near-by, (3) naming of, or calling by personal name, (4) vocal urging to attain something, (5) the simple say of a statement, (6) call for information, (7) torture or torment when suffixed with "on" or upon, (8) invitation, (9) call of angel Israfeel to blow in the trumpet for Day of The Judgment, (10) Call of Allah for the folks of Paradise.

⁵¹ See footnote 49 regarding "صم" and the same applies only to "عمى".

afterwards [He] made from after a strength^w a weakness^x and agedness/hoariness;^w [He] creates whatever⁵² [He] wills and He (is) The Omniscient, The Omnipotent.

جَعَلَ مِنْ بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً
يَخْلُقُ مَا يَشَاءُ وَهُوَ الْعَلِيمُ الْقَدِيرُ

٥١

55. And day *taqumo* (*ups-to-fulfill*)^{w53} The Hour^w *yoq'semo* (*oath they*^z) the criminals not waited they^z other than hour;^w like *tha'leka* (*afar-that-it/that*)^x they^z were *yo'afakona*⁵⁴ (*off-right dissuaded/dissuaded speciously they*^z).

وَيَوْمَ تَقُومُ السَّاعَةُ يُقْسِمُ
الْمُجْرِمُونَ مَا لِيَأْتِيَهُمْ غَيْرَ سَاعَةٍ
كَذَلِكَ كَانُوا يُؤْفَكُونَ

٥٥

56. And said who^r *oto* (*they^z who had been accorded*) the knowledge and the belief, *laqad* (*verily, already and affirmatively*) waited you^c in Allah's Book to the Resurrection Day; so this (is) the Resurrection Day; [and,] but you^b you^c were not knowing.

وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَالْإِيمَانَ لَقَدْ
لِئْتَمَتْ فِي كِتَابِ اللَّهِ إِلَى يَوْمِ الْبَعْثِ
فَهَذَا يَوْمُ الْبَعْثِ وَلَكِنَّكُمْ
كُنْتُمْ لَا تَعْلَمُونَ

٥٦

57. So then-day not benefits who^r *dhalamo*⁵⁵ (*they^z wronged*) their apology and neither they *justa'atabona* (*are to be sought to apologize they*^z).

فَيَوْمَئِذٍ لَا يَنْفَعُ الَّذِينَ ظَلَمُوا
مَعذِرَتُهُمْ وَلَا هُمْ يُسْتَعْتَبُونَ

٥٧

58. And *laqad* (*verily, already and affirmatively*) We struck for the mankind in this [The] Qur'an of every a parable/example; and *la'en* (*indeed if*) you^g came-/presented (to) them by an *Aya'ten*^w (*Qur'anic statement*) surely assuredly⁵⁶ say they^z who^r unbelieved they,^z not you^f (*are*) except falsifiers.

وَلَقَدْ صَرَبْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ
مِنْ كُلِّ مَثَلٍ وَلَئِنْ جِئْتَهُمْ بِآيَةٍ
يَقُولَنَّ الَّذِينَ كَفَرُوا إِنْ أَنْتُمْ إِلَّا
مُبْطِلُونَ

٥٨

59. Like *tha'leka* (*afar-that-it/that*)^x stamps⁵⁷ Allah on hearts (*of*) whom^r not know they.^z

كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى قُلُوبِ
الَّذِينَ لَا يَعْلَمُونَ

٥٩

60. So *issber* (*let-hold on patiently [you^s]*); verily Allah's promise (is) right; and let not *yastakheffannaka*⁵⁸ (*he prompts you^g into levity/bluffly to go along in astray*) who^r (*are*) not *yougenona* (*believe with certitude they*^z).

فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَلَا
يَسْتَخَفَّنَكَ الَّذِينَ لَا يُؤْفَكُونَ

٦٠

⁵² The particle "ما" is "إسم أو أداة شرط" = conditional noun/particle; or "ما" = "إسم موصول" = connective noun meaning *that which*. See النذر المصون، لـ احمد الحلب و إعراب القرآن، لمحمود صافي.

⁵³ There is a distinction between "تقوم" = "up" = "get up or rise" (in the intransitive sense, and "stands" = "تقف". Also the expression "تقوم الساعة" is an Arabic tongue expression meaning: happens.

⁵⁴ The word "يؤفكون" means they are dissuaded to divert to an improper path away from the right, they get persuaded by specious confection.

⁵⁵ See the Lexicon attached to this Translation for "ظالم" = "فاعل الظلم" = "injustice-doer" and "ظلم" = "wronged."

⁵⁶ The "ل" in "ليقولن" is a juratory "ل" = "القسم" amounting to = "التأكيد", i.e. affirmation, expressed by "assuredly".

⁵⁷ The expression: "stamps on the hearts..." is an Arabic tongue expression meaning that if the hearts were to be stamped then such hearts would be sealed so that they understand *not* and *nor* comes out of them any meritorious thing.

⁵⁸ The word "استخف" has several meanings, among them, applicable here, and Allah knows best, is "حمله استغفالا" "بألتباع الغي" i.e. prompted him bluffly to go along in astray. So "استخف" here means: "he prompted into levity/bluffly to go along in astray." See اللسان والهادي. +



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me (The iterative Mercy Giver)*

1. *Alif. Lamm. Meem.*¹ المر ١
2. *Telka^w (she-that-afar-it^w / those^w) (are) Aya'te^w (Qur'anic statement) (of) The Book The Hakeeme² (infinite bekmah³ Possessor).* تِلْكَ ءَايَاتُ الْكِتَابِ الْحَكِيمِ ٢
3. A *hudan* (divine-guidance)^x and a mercy^w for the benefactors. هُدًى وَرَحْمَةً لِّلْمُحْسِنِينَ ٣
4. Who^r *youqeymona⁴ (they^z up-to-fulfill the prescribed obligations of) the Prayer^w and youatona^x (they^z accord and fulfill the obligations of) the Zakata^{w5} (prescribed percentage of personal possessions)^w and they (are) by the Hereafter^w they (are) youqenoona (they^z believe with certitude).* الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ يُوقِنُونَ ٤
5. Those (are) on a *hudan* (divine-guidance)^x from their Lord and those they (are) the thrivers. أُولَٰئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ٥
6. And of the mankind who^p [he] purchases the amusement (of) discourse, to mislead [he] a'n (off) Allah's path by other than a knowledge; and *yattakhetha⁶ (takes and makes) it^w [he] jestingly; those, for them (is) a humiliative torment.* وَمِنَ النَّاسِ مَن يَشْتَرِي لَهْوَ الْحَدِيثِ لِيُضِلَّ عَن سَبِيلِ اللَّهِ بِعِيرٍ عَلِيمٍ وَيَتَّخِذَهَا هُزُوًا أُولَٰئِكَ لَهُمْ عَذَابٌ مُّهِينٌ ٦
7. And if (to-be/being) recited on him Our *Aya'te^w (Qur'anic statements) [he] diverged, mustakberan⁷ (affirmably standing haughtily above submission) as if [he] heard it^w not, as if in his [both] ears a *wagran* (hearing-heaviness); so *bashsherbo⁸ (let-tell him [you] pleasant tidings) by a painful torment.* وَإِذَا تُتْلَىٰ عَلَيْهِ ءَايَاتُنَا وَكُنَّ مُسْتَكْبِرًا كَأَن لَّمْ يَسْمَعْهَا كَأَن فِي أُذُنَيْهِ وَقْرًا فَبَشِّرْهُ بِعَذَابٍ أَلِيمٍ ٧*

¹ See the *Lexicon* attached to this *Translation* for a commentary on this.

² See the *Lexicon* attached to this *Translation* for an exposition on the words "الحكيم" and "حكيم."

³ Ibid.

⁴ The word "يُقِيمُونَ" is rooted in "أَقَامَ" = upheld. linguistically "أَقَامَ" means: "أدام، بمعنى أبقي أو استمر على دوام. والدوام هو الحضور في زمان و مكان معين، معروف لدى الحاضر مسبقاً."

So, "يُقِيمُونَ" means they: (1) Uphold the prescribed obligations the Prayer. (2) Called or upped to perform the Prayer itself. Note: Prayer and how (it^w) to be done was established and reveled by Allah. Hence people do not establish Prayer they only uphold and follow, i.e. perform, and maintain it^w.

⁵ See the *Lexicon* attached to this *Translation* for what exactly is the Zakah and its implications.

⁶ The word "يَتَّخِذُ" from "الِاتِّخَاذُ" which is "إِفْتَعَالُ" for "الِاتِّخَاذُ", as stated in اللسان; therefore, "يَتَّخِذُ" is always taking and presuming some-thing about what was taken. Thus, it is not just the mere taking.

⁷ The word "mustakberan" = "مُسْتَكْبِرًا" does not have an exact English equivalent per se. It is singular, masculine, subjective noun, meaning: affirmably self-exalter. So, we transliterate and parenthetically explain.

⁸ See the *Lexicon* attached to this *Translation* for bashshara/youbashsharo/mubasberon = بَشِّرْ / يُبَشِّرْ / مُبَشِّرٌ.

8. Verily who^r believed they^z and worked the righteous-works^w they, ^z for them (are) gardens^w (of) the naeeme (permanent mental and physical delights in the highest chambers of Paradise). إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتُ النَّعِيمِ ﴿٨﴾
9. Immortals they^z (are) in it;^w Allah's promise, (absolutely)-right;⁹ and He (is) The Mighty The Hakeemo¹⁰ (infinite bekma¹¹ Possessor). خَالِدِينَ فِيهَا وَعَدَ اللَّهُ حَقًّا وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٩﴾
10. Created [He] the Heavens^w by other than pillars you^z see it;^w and cast [He] in the Earth^w anchors¹² (catches/fasteners/stabilizers), that not [it^w] wobbles by you;^b and dispersed [He] in it^w of every a dabba'ten^{w13} (she-moving-creature); and anzalna (We descended) from the sky^w water; so anbatna (We sprouted) in it^w of every zanjen¹⁴ (category/hue) kareemen¹⁵ (bounteous, and of multiple uses/effects). خَلَقَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا وَأَلْقَى فِي الْأَرْضِ رَوْسًا أَنْ تَمِيدَ بِكُمْ وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ كَرِيمٍ ﴿١٠﴾
11. This (is) Allah's creation;^x so let-you^z show me what created who^r (are) of lesser than/without Him; rather the dba'lemona¹⁶ (injustice-doers) (are) in a misguidance manifester. هَذَا خَلْقُ اللَّهِ فَأَرُونِي مَاذَا خَلَقَ الَّذِينَ مِنْ دُونِهِۦٓ بَلِ الظَّالِمُونَ فِي ضَلَالٍ مُبِينٍ ﴿١١﴾
12. And laqad (verily, already and affirmatively) aa'tayna (We accorded) Luqmata the bekmeta¹⁷ (wisdom) that let-thank [you^s] for Allah; and whoever [he] thanks so verily only [he] thanks for himself;^w and whoever kafara ([he] unbelieved/was ingrate),¹⁸ so verily Allah (is) rich Hameedon (iteratively praised and multitudinous praiser He). وَلَقَدْ ءَاتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنْ اشْكُرْ لِلَّهِ ۚ وَمَنْ يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِۦٓ ۖ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ ﴿١٢﴾
13. And edh (when/while) said Luqmano for his son, while he exhorts¹⁹ him: O, my little-son,²⁰ let-not وَإِذْ قَالَ لُقْمَانُ لِابْنِهِۦٓ وَهُوَ يَعِظُهُ

⁹ The word "حقًا" is absolute objective noun, i.e. tantamount to the infinitive noun, intended for intensity, so "absolutely" is prefixed. As in English there is no infinitive noun for such a purpose of intensification of the verb. See إعراب القرآن، لمحمود صافي.

¹⁰ See the Lexicon attached to this Translation for an exposition on the words "الحكيم" and "حكيم."

¹¹ See the Lexicon attached to this Translation for "bekma."

¹² That is the mountains.

¹³ For lack of a better term I chose a "she-moving-creature" for "دابة" as a simple "she-creature" (alone) will not do, because a "rock" is a "she-creature" but it does not have apparent motility.

¹⁴ The word "زوج" strictly and linguistically speaking means (1) pair, (2) husband or wife, (3) the individual entity with a companion, (4) category (sort or kind or specimen), (5) hue (color). And quite relevant to the word "زوج" is its plural: (1) "أزواج" which could also mean: (2) similars, i.e. the look-likes. In this Ayah, according to Ibn Abbas, "ترجمان القرآن" = explainer of The Qur'an, meaning (5) hues, applies. See القرطبي والنسائي.

¹⁵ The word "kareem" = "كريم" is a subjective, singular, masculine noun. It has no exact English equivalent, as explained at length in footnote 28 of the Introduction. In summary: bounteous, and of multiple uses/effects.

¹⁶ The "ظالمون" = "the injustice-doers," as "الظلم" = "injustice."

¹⁷ The English word "wisdom," inextricably linked to human deficient knowledge and incomplete experience, is highly inadequate term to describe its supposed Arabic equivalent "bekmah." See the Lexicon attached to this Translation, for an exposition of the word "bekmah."

¹⁸ The word "unbelieves," in its intransitive sense hence "unbelieves (in)" means: rejects the belief in, in this case, the thanks for Allah. That is being an ingrate with respect to Allah's countless boons on him, of say: life, health, hearing seeing, etc.

¹⁹ The word "يعظه" rooted in "وعظ" = "exhorted" or "admonished," and "موعظة" could mean: exhortation or admonition.

²⁰ The phrase "my little-son" is by way of endearment.

partner (*other deities*) [*you*^s] by Allah; verily [the] *sherka* (*associating partners with Allah/polytheism*) (*is*) surely an injustice great.

يَبْنَىٰ لَا تَشْرِكْ بِاللَّهِ إِنَّكَ الشِّرْكَ
لَظُلْمٌ عَظِيمٌ ﴿١٣﴾

14. And We enjoined the mankind by his both begetters (*parents*); borne him his mother frailness over frailness; and his *fe'ssalo* (*weaning/disengagement from breast-feeding*) in *aa'mayne*^{w21} (*two-years by anniversary*), that let-thank [*you*^s] for Me and for your^t begetter-parents and to Me (*is*) the destiny.

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ
أُمُّهُ وَهْنًا عَلَىٰ وَهْنٍ وَفَصَّلَهُ فِي
عَامَيْنِ أَنْ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَىٰ
الْمَصِيرِ ﴿١٤﴾

15. And *en* (*if*) *jahadaka* (*both exerted their utmost mental-/physical and possessional efforts fighting you*^g) on that [*you*^s] partner (*deities*) by Me what not for you^g by it^x a knowledge then let-not [*you*^s] obey them both; and let-accompany [*you*^s] them both in the world a *ma'aroofo* (*popularly acceptable and not Sharey'ah disapproved maxim*); and *ettabe'a* (*let-closely-follow* [*you*^s]) path (*of*) whom^p [*he*] *anaba*²² (*[he] returned-penitent*) to Me; afterwards to Me (*is*) yourⁿ return; then *ona'bbe'o* (*[I] inform by piece-of-significant-and-availing-news*) you^b by what you^c were working.

وَأِنْ جَاهِدَاكَ عَلَىٰ أَنْ تُشْرِكَ بِي
مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا
وَصَاحِبُهُمَا فِي الدُّنْيَا مَعْرُوفًا
وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ثُمَّ إِلَيَّ
مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ
تَعْمَلُونَ ﴿١٥﴾

16. O, my little-son,²³ verily it^w *en* (*if/albeit*) *tako*²⁴ (*it*^w *be*) a *methgala* (*weigh/burden/equipoise*) seed^w of mustard so be [*it*^w] in a rock^w or in the Heavens^w or in the Earth^w *ya'atee*^x (*brings/causes to come*)^{x25} by it^w Allah; verily Allah (*is*) *Lateefon*²⁶ (*fine/subtle/gentle and protector*) Proficient.

يَبْنَىٰ إِنَّهَا إِنْ تَكُ شِقَالًا حَبَّةٍ
مِّنْ خَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي
السَّمَاءِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا
اللَّهُ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ ﴿١٦﴾

17. O, my little-son,²⁷ *a'qem*²⁸ (*let-[you*^s] *up-to-fulfill* the Prayer^w and let-command [*you*^s] by the *ma'aroo'fe* (*popularly acceptable and not Sharey'ah disapproved maxim*) and let restrain [*you*^s] *a'n* (*regarding*) the *munka're* (*rationally/Sharey'ah unacceptable deed/say*); and *issber*

يَبْنَىٰ أَقِمِ الصَّلَاةَ وَأْمُرْ
بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَأَصْبِرْ
عَلَىٰ مَا أَصَابَكَ إِنَّ ذَلِكَ مِنْ

²¹ The Arabic word “عام” has no English equivalent *per se*. There is only one word for سنة. In Arabic there is “عام”, “حول”, “حجة”, and “سنة” each with a difference. Here “عام” is in reference to a year with a specific significant event in it, beginning any day within the year; whereas “سنة” is a year with reference to a beginning of a specific month and an ending by a specific month every time all the time. As to “حول”= anniversary of any special event; and “حجة”= lunar-year. Although generally all are loosely used synonymously or interchangeably. See الفروق اللغوية، لـ أبي هلال العسكري.

²² The word “أناب” means iteratively returned penitent. See الراغب.

²³ The expression “my little son” is an Arabic tongue expression of endearment.

²⁴ Tako=ta'kon but shortened for resoluteness and assertiveness.

²⁵ That is to say: He brings it.

²⁶ The word “لطيف”= “رفيق” in concrete (material) terms it means: fine; and in abstract terms, it means: subtle or gentle or both. See البصائر. Additionally, when the word: “لطيف” is ascribed to Allah it becomes one of Allah's most beautiful attributive characteristics, which denotes protection in addition to fineness, subtlety, and gentleness. I know of no English word which simultaneously denotes: fineness, subtlety, gentleness and protection. Hence, the only available resort is transliteration and parenthetical explanation.

²⁷ See footnote 4398 above regarding endearment.

²⁸ That is you^s are commanded to uphold/sustain/maintain all the prescribed obligations of the Prayer.

(let-hold on patiently [you^s]) on what betided you;^g verily *tha'leka* (afar-that-it/tha)^x (is) of the matters' resolve.

عَزِمَ الْأُمُورِ ١٧

18. And let-not *tossa'eer* ([you^s] haughtily-cant) your^t cheek for the mankind; and let-not [you^s] walk in the land^w struttingly; verily Allah loves not every swaggerer/strutter-boaster.

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ١٨

19. And *eqssed* (let-moderate/abate) [you^s] in your^t walk and let-soften [you^s] of your^t voice; verily viler²⁹ (of) the voices surely (is) the donkeys' voice.

وَأَقْصِدْ فِي مَشْيِكَ وَاعْضَضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ ١٩

20. Have not seen you^z that Allah subjugated for you^b what (are) in the Heavens^w and what (are) in the Earth;^w and *asbagha* ([He] amply provided) on you^b His boons^{w30} apparently/openly^w and hiddenly;^{w31} and of the mankind who^p [be] disputes in Allah by other than a knowledge and nor a *hudan* (divine-guidance) nor a book illuminator.

أَلَمْ تَرَوْا أَنَّ اللَّهَ سَخَّرَ لَكُمْ مِمَّا فِي السَّمَوَاتِ وَمِمَّا فِي الْأَرْضِ وَأَسْبَغَ عَلَيْكُمْ نِعَمَهُ ظَهِيرَةً وَبَاطِنَةً وَمِنَ النَّاسِ مَن يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُّنِيرٍ ٢٠

21. And if (had been) said for them: *ettabe'ao* (let-closely-follow you^f) what Allah descended, they^z said rather *natta'be'o* ([we] closely-follow) what we found on it^x our fathers; lo, while albeit³² [was] the Satan inviting them to a torment (of) the *Sa'ere*^w (intensely kindling Fire).^w

وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَنبَغُ مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا أَوَلَوْ كَانَ الشَّيْطَانُ يَدْعُوهُمْ إِلَى عَذَابِ السَّعِيرِ ٢١

22. And whoever [be] consigns his face³³ to Allah while he (is) a benefactor then *qad* (already and affirmatively) *istam-saka*³⁴ ([be] assiduously-held-on) by the knot,³⁵ the *wothqa*³⁶ (assuredly-intact),^w and to Allah (is) the matters' result.

وَمَن يُسَلِّمْ وَجْهَهُ إِلَى اللَّهِ وَهُوَ مُحْسِنٌ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ وَإِلَى اللَّهِ عَاقِبَةُ الْأُمُورِ ٢٢

23. And whoever [be] unbelieved then let-not sadden you^g his unbelief; to Us (is) their return; then *nona'bbeo-hum* ([We] inform by piece-of-significant-and-

وَمَن كَفَرَ فَلَا يَحْزُنكَ كُفْرُهُ ٢٣

²⁹ The word “أنكر” is a *superlative adjective*. There is “نكر”, “أنكر” and “الأنكر”, *vile*, *viler* and *vilest* respectively. I believe here, and Allah is knowinger, “أنكر” is “viler.” Albeit some say: “الأنكر”, *vilest*.

³⁰ See the *Lexicon* attached to this *Translation* for “*bekma*.”

³¹ See the *Lexicon* attached to this *Translation* for “*ne'amah*” (“*boon*”).

³² The construct “أولو” is made up of *three distinct* components: (1) “الاستفهام الإستكاري” “أ”= *disapprobatory interrogative*, (2) “في، الحالية” “و”، adverbial= “while,” and (3) “لو”= *conditional particle*=“albeit.” For (1) I chose “even” as an *intensive* to indicate something that is *unexpected*. For (2) “while” is *obvious*. For (3) “albeit” seems to me very appropriately self-explanatory.

³³ The expression “his face” means “his entity or his destiny.”

³⁴ The word “استمسك” has several meanings, among them: (1) sought and held some thing; (2) utterly held to some thing; (3) endeavored, tried, and succeeded in holding on to some thing; (4) took refuge in and held fast to some thing; (5) had a firm hold of and was sure in place; (6) *assiduously held on* to some thing; (7) having urinary obstruction (*blockage*).

³⁵ Say Qur'an commentators it's: “لا إله إلا الله,” “No an *elaha* (a deity) except Allah,” is “*most assuring knot*.”

³⁶ The word “الوثقى” is the *feminine* of “الوثق.” There is no single word in English for “الوثقى” *per se*, “the assuredly intact” seems to me is the *best and closest* equivalent, incorporating *assuredness* and *intactness*, which the “الوثقى” certainly calls for.

- availing-news to them) by what they^z worked; verily Allah (is) Omniscient by the chests' possession. إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٢٣﴾
24. Numatte'ao ([We] let relish the transitory worldly delights by) them a little; then [We] compel them to a harsh torment. نُمِيعُهُمْ قَلِيلًا ثُمَّ نَضْطَرُّهُمْ إِلَىٰ عَذَابٍ غَلِيظٍ ﴿٢٤﴾
25. And la'en (indeed if) you^h asked them: Who^a created the Heavens^w and the Earth;^w surely assuredly³⁷ say they:^z Allah; let-say [you^s]: the praise (is) for Allah; rather most (of) them not know they.^z وَلَيْن سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ قُلِ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٢٥﴾
26. For Allah what (are) in the Heavens^w and the Earth;^w verily Allah, He (is) The Rich The Hameedo³⁸ (He Who is multitudinously praised, He Who is multitudinous praiser). لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ إِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ ﴿٢٦﴾
27. And if verily only in the Earth^w of a tree^{w39} (are) pens; and the sea supplies it^x from after it^x seven seas not (would have) exhausted Allah's words;^w verily Allah, (is) Mighty Hakeemo⁴⁰ (infinite bekmal⁴¹ Possessor). وَلَوْ أَنَّمَا فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَمٌ وَالْبَحْرُ يَمُدُّهُ مِنْ بَعْدِهِ سَبْعَةُ أَبْحُرٍ مَا نَفِدَتْ كَلِمَاتُ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٧﴾
28. Neither yourⁿ creation and nor yourⁿ resurrection except, like a one-she^y self;^w verily Allah (is) Sameeon (Acute-Hearer/Enabler of others to hear, favorable Answerer to prayer), Basseeron (keenly: Seer/Omniscient). خَلْقَكُمْ وَلَا بَعَثَكُمْ إِلَّا كَفَيْسٍ وَحِدَةٍ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴿٢٨﴾
29. Have not seen [you^s] that Allah transpierces the night in the naba're (between sunrise and sunset) and [He] transpierces the naba're in the night and [He] subjugated the sun^w and the moon^x each runs to ajalen⁴² (term-limit) musamma⁴³ (that which is designated and/or named); and verily Allah by what you^z work (is) Proficient. مَا أَلَمْ تَرَ أَنَّ اللَّهَ يُؤَلِّجُ اللَّيْلَ فِي النَّهَارِ وَيُؤَلِّجُ النَّهَارَ فِي اللَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي إِلَىٰ أَجَلٍ مُّسَمًّى وَأَنَّ اللَّهَ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٩﴾
30. Tha'leka (afar-that-it/that)^x (is) because surely Allah, He (is) The Right; and what you^z invoke of lesser than/without Him (is) the falsehood^x and that Allah, He (is) The Aa'leyo (High beyond description), The Ka'beero^x The Ka'beero^x (Big beyond comparison-/comprehension, Predates/Antedates all things). ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ الْبَطْلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ ﴿٣٠﴾
31. Have [and] not seen [you^s] that the folka^w (ship-/ships)^w runs^w/run^w in the sea by Allah's boon^{w44} أَلَمْ تَرَ أَنَّ الْفُلْكَ تَجْرِي فِي الْبَحْرِ

³⁷ he "ل" in "القولن" is a juratory "ل" = "القسم" amounting to = "التأكيد", i.e. affirmation, expressed by "assuredly".

³⁸ The word "Hameed" = "حميد" linguistically means: (1) multitudinous praised and (2) multitudinous praiser.

³⁹ That is to say all the trees, or anything called tree or of a tree.

⁴⁰ See the Lexicon attached to this Translation for an exposition on the words "الحكيم" and "حكيم".

⁴¹ See the Lexicon attached to this Translation for "bekma".

⁴² The word "الاجل" means term-limit, see اللسان.

⁴³ The word "musamma" is masculine, singular, subjective noun, meaning: that which is designated and/or named.

⁴⁴ See the Lexicon attached to this Translation for the word "نعمة" the next best approximation in English for "نعمة" is "boon." in fact there is no English equivalent per se for "نعمة," as "نعمة" means: (1) a gender noun =

to show you^b [He] of His *Aya'te*^w (miracles/signs-/proofs); verily in *tha'leka* (*afar-that-it/that*)^x surely (are) *Aya'ten*^w (= *Aya'te*) for every *ssabba'ren* (*an ever-/stout patience-endurer*) *Sba-kooren* (*iterative thanker*).

بِنِعْمَتِ اللَّهِ لِيُرِيَكُمْ مِنْ آيَاتِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِكُلِّ صَبَّارٍ شَكُورٍ ﴿٣١﴾

32. And if overlaid them a surge like the awnings they^z invoked Allah, faithfully/sincerely for Him the religion; then *lamma* (*when/whence*) *najja* (*iteratively delivered*) them [He] to the desert⁴⁵ (*land*), then of them (*is*) a *muqtassid*⁴⁶ (*occasional lapses, constant in being dutiful*); and not reject by Our *Aya'te*^w (signs-/proofs) except every *khattaren* (*predetermined-insistent iterative traitor*), *kaforen*⁴⁷ (*iterative unbeliever/ingrate*).

وَإِذَا غَشِيَهُمْ مَوَّجٌ كَالظُّلَلِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا بَخَّسَهُمْ إِلَى آلِهِ فَتَمَنَّوْهُمُ مَقْنَصَةً وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا كُلُّ خَتَّارٍ كَفُورٍ ﴿٣٢﴾

33. O, you the mankind *ettaqo* (*let-reverentially guard youⁿ not to displease*) yourⁿ Lord; and *ikhshaw* (*let-reverentially-fear youⁿ*) a day not requites *wa'ledon* (*he-begetter*) *a'n*⁴⁸ (*instead-of*) his child and nor a *mawlodon* (*begotten-child*), he (*is*) a requiter *a'n* his *wa'lede* (*he-begetter*) a thing; verily Allah's promise (*is*) right; so let not beguile^w you^b the life^w (*of*) the world^w and let not assuredly beguile^x you^b by Allah the beguiler.^{x49}

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمْ وَأَخْشَوْا يَوْمًا لَا يَجْزِي وَالِدٌ عَنْ وَلَدِهِ وَلَا مَوْلُودٌ هُوَ جَارٍ عَنْ وَالِدِهِ شَيْئًا إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلَا تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا وَلَا يَغُرَّنَّكُم بِاللَّهِ الْغُرُورُ ﴿٣٣﴾

34. Verily Allah has 'The Hour's^w knowledge; and *youna-zzelo* (*iteratively descends* [He]) the *ghaytha*⁵⁰ (*delightful satiating-and-reviving rain*) and knows [He] what (*is*) in the wombs and not *tadrey*⁵¹ (*profoundly understands*) a self^w what (*would*) [*it*^w] gain tomorrow and not *tadrey* a self^w by which land^w [*it*^w] (*shall-/may*) die;^w verily Allah (*is*) Omniscient, Proficient.

إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُرْسِلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿٣٤﴾

= denoting the few and the multitudes of its various meanings, (2) *salvation*; (3) *good condition all around*; and (4) *the aright-guidance to Islam*.

⁴⁵ The word "البر" = "الفقر، أي الخلاء من الأرض"، literally means "desert," i.e. furthest from any body of water. Also, "البر" figuratively speaking could stand for "land." See النسان.

⁴⁶ The word "muqtassid" = "مقتصد" has several meanings, but in this context Qur'an commentators are not in complete agreement as to the exact meaning. (1) Some maintain that they are fulfillers of their invocation while at sea; (2) others say: they continue to be steadfast in their obedience to Allah; (3) and still some others say: outwardly (by their tongues) they maintain their belief in Allah, but at the same time they hide disbelief, i.e. they are hypocrites. See القرطبي. However, linguistically, the word "muqtassid" = "مقتصد" means he who lives according to his means, i.e. surely not extravagant but closer to frugality or mostly "economical." So, likewise in his worship he tends to be "economical," doing the least required.

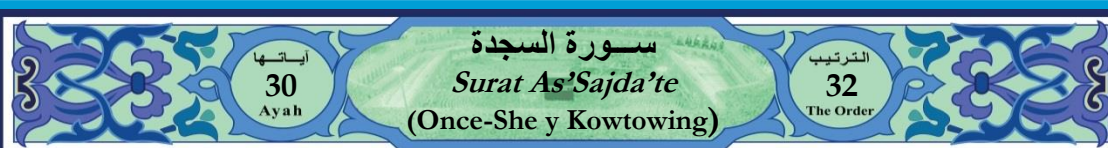
⁴⁷ The word "كفور" is masculine noun, denying Allah's multiple favors, i.e. he is a multitudinous unbeliever/ingrate.

⁴⁸ See the Lexicon attached to this Translation regarding the various meanings of the preposition "عن."

⁴⁹ That is the Satan or his associates.

⁵⁰ The word "الغيث" = "المطر المنبت للكلأ و المنش"، so is not just rain but that kind of rain which is delightful-satiating-and-reviving in the sense of meeting the needs and reviving all in the environment where it rains, as it was sought to enliven the land with greenery and pasture. To some linguists, "الغيث" could also mean the gliding clouds that bring rain.

⁵¹ The word "تدري" is from "دراية" which is far more reaching than the simple "knowledge," as "نراية" extends to having deep understanding of the subject matter. +



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me (The iterative Mercy Giver)*

1. *Alif Lamm. Meem.*¹

المر ١

2. The Book's^x descending,² no suspicion (*is*) in it^x from the worlds' Lord.

تَنْزِيلُ الْكِتَابِ لَا رَيْبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ ٢

3. Or they^z say: *ifirabo* ([he] crafted it^x as a lie for fraudulent end); rather it^x (*is*) the right from your^t Lord; to warn [you^s] a people not *atabum* (came to them) of *na'theeren* (iterative warner) of before you,^s *la'alla* (craving currently unavailable deed that/perhaps) they *yabtadoona* (they^z find and accept the divine-guidance).

أَمْ يَقُولُونَ افْتَرَاهُ بَلْ هُوَ الْحَقُّ مِنْ رَبِّكَ لِتُنذِرَ قَوْمًا مَّا أَتَتْهُمْ مِنْ نَذِيرٍ مِنْ قَبْلِكَ لَعَلَّهُمْ يَهْتَدُونَ ٣

4. Allah Who [He] created the Heavens^w and the Earth^w and what (*are*) between them both in six days; after-wards *istawa*³ ([He] set Himself) on The *Arshe*⁴ (Throne of Kingship); not for you^b of lesser than/without Him of a *wa'leyen* (guardian/ally) and nor an intercessor; do then not bethink you.^z

اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ مَا لَكُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ وَلَا شَفِيعٍ أَفَلَا تَتَذَكَّرُونَ ٤

5. Disposes [He] the matter from the Heaven^w to the Earth;^w afterwards *ya'arojo* ([it^x] curvilinearly ascends) to Him in a day, [was] its^x *meqdara* (measurement-/fating-gauge/standard) a thousand-[year^w] of what you^z count.

يُدَبِّرُ الْأُمُورَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ وَمَا تَعُدُّونَ ٥

6. *Tha'leka* (afar-that-it/that)^x (*is*) the invisible^x and the visible^w Knower, The Mighty *Ar-Raheemo* (The iterative mercy Giver).

ذَلِكَ عَلِيمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزُ الرَّحِيمُ ٦

7. Who *abasana* ([He] excellently and beautifully-made) everything [He] created it;^x and [He] began [the] mankind's creation of a mud.

الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ وَبَدَأَ خَلْقَ الْإِنْسَانِ مِنْ طِينٍ ٧

8. Afterwards [He] made his progeny of an extract^w of a water *ma'heenen*⁵ (that which is: feeble/miniscule/vile).

ثُمَّ جَعَلَ نَسْلَهُ مِنْ سُلَالَةٍ مِّنْ مَّاءٍ مَّهِينٍ ٨

¹ See the *Lexicon* attached to this Translation for commentary on this.

² The word "تنزيل" has several meanings, among them: (1) gradual revelation, (2) descending, and (3) array. See *التاج*.

³ The word "istawa" has several meanings: (1) intended and set to fix or establish; (2) balanced from a state of imbalance; (3) became straight from crookedness; (4) matured and reached the age of discerning; (5) took a firm hold; (6) made or done (as in the case of food). It is of paramount importance to mention here that in the case of Allah, the "how" did He "istawa" is not knowable, because there is nothing to compare Allah with to know the "how" of His action.

⁴ See the *Lexicon* attached to this Translation for more elaboration on this vital and wondrous word.

⁵ The word "mabeen" is singular, masculine, objective, noun meaning: that which is feeble, miniscule, and despicable.

9. Afterwards *sawwa* ([He] erected/evened/set) him and blew [He] in him of His *Rou'be* (Soul);^w and made [He] for you^b the hearing and the *abssa'ra* (insights-/discernments) and the *af'edata* (hearts/minds); little when^{o6} you^z thank. ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ مِنْ رُوْحِهِ
وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَرَ
وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ ﴿٩﴾
10. And said they:^z if we perished/strayed⁷ in the Earth^w are we verily then in a new creation; rather they in their Lord's *leqa'a* (meeting) (are) unbelievers. وَقَالُوا أَإِذَا ضَلَلْنَا فِي الْأَرْضِ أَإِنَّا لَفِي خَلْقٍ جَدِيدٍ بَلْ هُمْ بِلِقَاءِ رَبِّهِمْ كَافِرُونَ ﴿١٠﴾
11. Let-say [you^r]: *yatawaffakum* ([he] fully receives you^b while dying) angel (of) the death who^x [he] (had been) entrusted by/over⁸ you;^z afterwards to yourⁿ Lord (are to be) returned you.^z ﴿٩﴾ قُلْ يَتَوَفَّكُم مَّلَكُ الْمَوْتِ الَّذِي
وُكِّلَ بِكُمْ ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ ﴿١١﴾
12. And if⁹ [you^s] see *edh* (when/while) the criminals drooping they^z their heads *enda* (at/to) their Lord; (O,) our Lord: *abssarna* (we sighted/discerned) and *sa'meana* (we heard); so let-return us [You^s], we work righteously, verily we (are) *moqenoona*¹⁰ (in certitude we are). وَلَوْ تَرَىٰ إِذِ الْمَجْرُمُونَ نَاكِسُوا
رُءُوسِهِمْ عِنْدَ رَبِّهِمْ رَبَّنَا أَبْصَرْنَا
وَسَمِعْنَا فَانْجِعْنَا نَعْمَلْ صَالِحًا
إِنَّا مُوقِنُونَ ﴿١٢﴾
13. And had We willed surely *aa'tayna* (We would have accorded) every self^w its^w *buda* (divine-guidance);^x [and,] but righted the say from Me, surely assuredly¹¹ I fill Hell^w of the Jinn and the mankind wholes. وَلَوْ شِئْنَا لَآتَيْنَا كُلَّ نَفْسٍ هُدًى
وَلَكِن حَقَّ الْقَوْلُ مِنِّي لَأَمْلَأَنَّ جَهَنَّمَ
مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ ﴿١٣﴾
14. So let-taste you^z by what you^c forgot¹² (ceased paying attention to) yourⁿ day's *leqq'q* (meeting) this; verily We forgot¹³ (ceased paying attention to) you;^b and let-taste you^z the immortal torment by what were you^c working you.^z فَذُوقُوا بِمَا نَسِيتُمْ لِقَاءَ يَوْمِكُمْ
هَذَا إِنَّا نَسِينَاكُمْ وَذُوقُوا
عَذَابَ الْخُلْدِ بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٤﴾
15. Verily only believe by Our *Aya'te*^w (messages) who^r if (had been) reminded they^z by it^w tumbled they^z (manneristically) kowtowing and *sabbabo*¹⁴ (said they:^z إِنَّمَا يُؤْمِنُ بِآيَاتِنَا الَّذِينَ إِذَا
ذُكِّرُوا بِهَا خَرُّوا سُجَّدًا وَسَبَّحُوا

⁶ This "ما" is to intensify the paucity of the thanks. See إعراب القرآن، لمحمود صافي

⁷ The word "ضللنا" has dual meanings: we perished or strayed. See اللسان. Both could apply.

⁸ The particle "ب" in "بكم" commands fourteen different meanings, among them "the superiority," as indicated here, means "over" See معني اللبيب.

⁹ The particle "لو" since it is a future-connected verb, probable to occur and not sure it's a present occurrence, such a "لو" amounts to "if" or "when." See معني اللبيب، ابن هشام.

¹⁰ The word "muqenoona" is masculine, plural subjective noun meaning those who are in certitude.

¹¹ The "ل" in "لأملأَنَّ" is a juratory "ل" = "القسم" amounting to = "التأكيد" i.e. affirmation, expressed here by "assuredly".

¹² The word "نسي" has dual meanings: (1) "forgot" or (2) dispelled or dispelled, in the sense of cast off or ceased to pay attention to. The second meaning especially applies with respect to the second usage of the word "forgot" in this sentence, where Allah says: "We forgot you," as Allah does not forget, but He chooses to ceases paying attention to something.

¹³ Ibid.

¹⁴ By saying "subhana Allah," they are saying: we single Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around.

subhana Allah) by praise (of) their Lord while they not *yestakberoona*¹⁵ (they^z affirm their prideful haughtiness).

بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُونَ ﴿١٥﴾

16. *Tatajafa* (iteratively disaffect) their sides a'n (off) the *madha'je'a* (places of repose while on their sides/places of repose); they^z invoke their Lord fearfully and cravingly; and of what We provided them they^z expend.

تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿١٦﴾

17. So not knows a self^w what (had been) hidden for [them]¹⁶ of *qurrata'ayonen*¹⁷ (eyes'-cooling for bounteous satisfaction)^w a requital by what they^z were working.

فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ﴿١٧﴾

18. Is then who^p [he] [was] a believer like who^p [he] [was] *fa'seqan* (a rebel vis-à-vis Allah's command), not level/even they^z.

أَفَمَن كَانَ مُؤْمِنًا كَمَن كَانَ فَاسِقًا لَّا يَسْتَوُونَ ﴿١٨﴾

19. As-to whom^r believed they^z and worked the righteous-works^w they^z then for them (is) the abode/lodging gardens^w *nozolan*¹⁸ (hospitality-abode) by¹⁹ what they^z were working.

أَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ جَنَّاتُ الْمَأْوَى نُزُلًا بِمَا كَانُوا يَعْمَلُونَ ﴿١٩﴾

20. And as-to whom^r *fasago* (they^z rebelled vis-à-vis Allah's command) then their abode/lodging (is) The Fire;^w every-when they^z wanted to exit from it^w (had been) returned they^z in it^w and (had been) said for them: let-taste you^z The Fire's^w torment which^x you^c were by it^w denying.

وَأَمَّا الَّذِينَ فَسَقُوا فَمَأْوَاهُمُ النَّارُ كُلَّمَا أَرَادُوا أَن يَخْرُجُوا مِنْهَا أُعِيدُوا فِيهَا وَقِيلَ لَهُمْ ذُوقُوا عَذَابَ النَّارِ الَّتِي كُنتُمْ بِهِ تُكَذِّبُونَ ﴿٢٠﴾

21. And surely assuredly²⁰ [We] (make) them taste of the torment the least, lesser than the torment the biggest, *la'alla* (craving currently unavailable deed that-/perhaps) they return they^z.

وَلَنَذِيقَنَّهُمْ مِنَ الْعَذَابِ الْأَدْنَى دُونَ الْعَذَابِ الْأَكْبَرِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٢١﴾

22. And who^a (is) wronger²¹ than who^p (had been) reminded [he] by his Lord's *Aya'te*^w (messages); after-wards [he] shunned a'n (off) it;^w verily We (are) of the criminals (are) revengers/revenging.

وَمَنْ أَظْلَمُ مِمَّن ذُكِّرَ بِآيَاتِ رَبِّهِ ثُمَّ أَعْرَضَ عَنْهَا إِنَّا مِنَ الْمُجْرِمِينَ مُنْتَقِمُونَ ﴿٢٢﴾

¹⁵ See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word..

¹⁶ The pronoun "هم" in "لهم" refers to the believers mentioned in the preceding two *Ayat*.

¹⁷ The statement: "قُرَّةُ أَعْيُنٍ" is a rather lofty and elegant Arabic tongue expression meaning the eyes' tears have "cooled" and ceased to flow and became quiet and still, bounteously rejoicing for what they saw. In other word: the one with such eyes became rather happy.

¹⁸ The word "نَزْلًا" has several meanings: (1) hospitality, (2) hospitality needs and trappings for guests, (3) the guest-resident/abode, (4) residence itself, (5) pension place, (6) lodging place for travelers, (7) the yield of a cultivated land.

¹⁹ The particle "بِ" in "بِمَا" in this *Ayah* is "بِ الْمَقَابِلَةِ" = "in exchange for بِ" and not "بِ السَّبَبِيَّةِ" = "the causative or because of بِ". The reason for this is the *Hadeeth* which, I do not remember its exact wording, but generally it says: none of you shall enter Paradise by his work, unless Allah plunged him by His mercy. So, if something is given in exchange for something else, the giver is also capable of giving that same thing or part of it or more than it for free.

²⁰ The "لَ" in "لَنَنْذِقَنَّهُمْ" is a juratory "لَ" = "ال القسم" amounting to = "التأكيد", i.e. affirmation, expressed here by "assuredly".

²¹ See the *Lexicon* attached to this *Translation* for "ظالم" = "ظالم" = "injustice-doer" and "أظلم" = "wronger."

23. And *laqad* (verily, already and affirmatively) *aa'tayna* (We accorded) *Mosa* (Moses) the book; so let-not be [you^s] in a dubitancy^{w22} of *leqa'ebe* (meeting him); and *ja'alna* (We made) him a *hudan* (divine-guidance)^x for Israel's sons.
24. And *ja'alna* (We made) of them principals, *yahdona* (they^z divinely-guide) by Our command *lamma* (when-/in as much as) *ssabaro* (held on patiently they^z); and they^z were by Our *Aya'te*^w (messages) *youqenona* (believe with certitude they^z).
25. Verily your^t Lord, He decides/sunders among them, The *Qeyamatey's*^w (Judgment's) Day, in what they^z were in it^x differing they.^z
26. Has [and] not *yahdey* (divinely-guided) for them how many²³ We perished of before them of the generations; they^z walk in their dwellings; verily in *tha'leka* (afar-that-it/that)^x surely (are) *Aya'ten*^w (messages); do then not hear they.^z
27. Have not they^z seen (that) surely We drive the water^x to the land^w [the] *juro'ze* (barren/without vegetation); then *nokbrejo* ([We] produce/emerge) by it^x *zar'an* (green standing crops just before harvesting, or the vegetation after sprouting), eat from it^x their *an'aamo*^w (cattle/sheep/goats/camels)^w and themselves;^w do then not discern/sight they.^z
28. And they^z say: when (is) this the opening^{x24} (overwhelming victory) *en* (if) you^c were *ssa'dequeena* (always-truth-enforcers).
29. Let-say [you^s]: day (of) the opening^{x25} (overwhelming victory) neither benefits whom^r unbelieved they^z their belief and nor they (are to be) reprieved.
30. So let-[you^s] shun *a'n* (off) them and let-wait [you^s]; verily they (are) *muntadheroona*²⁶ (they are waiting).

²² The word "مرية" strictly linguistically speaking, is "الشك". See التاج، و الهادي، و اللسان. Although some scholars, say it is "التردد في الشيء"، which is the result of the "مرية" and not the "مرية" itself.

²³ The word "كم" is an interrogative exclamatory particle, meaning: "how-many," "how-much," "how-long."

²⁴ The word "فتح" means "overwhelming victory, i.e. victory, plus besting and ruling" see الراغب.

²⁵ Ibid.

²⁶ The word "muntadheroona" is plural, masculine subjective noun. +

آياتها
73
Ayahسورة الأحزاب
Surato Al'Ahza'be
(The Parties)الترتيب
33
The Order

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me (The iterative Mercy Giver)*

1. O, you the Prophet, *etta'qe* (let-reverentially guard [you^s] not to displease) Allah and let-not [you^s] obey the unbelievers and the hypocrites; verily Allah [was] Omniscient¹Hakeeman²(infinitebekmal² Possessor).
يَا أَيُّهَا النَّبِيُّ اتَّقِ اللَّهَ وَلَا تُطِعِ الْكَافِرِينَ وَالْمُنَافِقِينَ ۚ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ۝١
2. And *ettabe'a* (let-[you^s] closely-follow) what (*is being/ to be*) revealed³ to you^g from your^t Lord; verily Allah [was] by what you^z work (*is*) Proficient.
وَاتَّبِعْ مَا يُوحَىٰ إِلَيْكَ مِن رَّبِّكَ ۚ إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ۝٢
3. And let-trust [you^s] on Allah and sufficed by Allah Custodian.
وَتَوَكَّلْ عَلَى اللَّهِ ۚ وَكَفَىٰ بِاللَّهِ وَكِيلًا ۝٣
4. Not made Allah for a man of twain hearts in his chest; and not made [He] yourⁿ wives, whom^v *todha'heroona*⁴ (*you^x say to them: you^y are on me like my mother's back*) of them^y yourⁿ mothers; and not made [He] yourⁿ *ad'eya*⁵ (*adopted-sons*) yourⁿ sons; *tha'lekum* (*collective-afar-that*)^x (*is*) yourⁿ say by yourⁿ mouths; and Allah says the right; and He *yahdey* (*divinely-guides*) the path.
مَا جَعَلَ اللَّهُ لِرَجُلٍ مِّن قَلْبَيْنِ فِي جَوْفِهِ ۚ وَمَا جَعَلَ أَزْوَاجَكُمُ اللَّائِي تُظَاهِرُونَ مِنْهُنَّ أُمَّهَاتِكُمْ ۚ وَمَا جَعَلَ أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ ۚ ذَٰلِكُمْ قَوْلُكُم بِأَفْوَاهِكُمْ ۚ وَاللَّهُ يَقُولُ الْحَقَّ وَهُوَ يَهْدِي السَّبِيلَ ۝٤
5. Let-you^z call⁶ them for their fathers⁷; it^{x7} (*is*) *aqsatto* (*more just*) *enda* (*by Rule of*) Allah; then *en* (*if*) you knew not their fathers, then (*they are*) yourⁿ brothers in the religion and agnates/allies;⁸ and not on you^b a
ادْعُوهُمْ لِأَبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ ۚ فَإِن لَّمْ تَعْلَمُوا آبَاءَهُمْ فَاِخْوَانُكُمْ فِي الدِّينِ وَمَوَالِيكُمْ

¹ See the *Lexicon* attached to this Translation for an exposition on the words “الحكيم” and “حكيم.”

² See the *Lexicon* attached to this Translation for “bekma.”

³ The word “أوحى” in “يُوحَى” denotes at least six diverse meanings, *all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another* (e.g.: a commanded). And “الوحي” is *fire or king*. See *اللسان*.

⁴ The word “*todhaberoona*”=“تُظَاهِرُونَ” has several meanings. However, in *this* context it is associated with “الظهار” which was the *pre-Islamic* Arab way of divorcing their wives, by a person saying to his wife: “*you are on me like my mother's back*.” That is because the “back” is considered as the place of “riding.” When a man is having sexual relation with his wife, it is as if he is “riding over her.” Thus, the “back” is a lofty *metonymy* (*indirect declaration of intent*) with respect to “*having sexual intercourse*.” Hence, once a person expresses “الظهار” to his wife, then that means it is a *full divorce*. When Islam was established “الظهار” was prohibited. See *اللسان*.

⁵ The word “ادعيتكم” is the plural for “الدعي,” which is the person who is *paternally related to a particular family* by *sheer claim* while in fact he is *not* so with respect to that family.

⁶ The word “دعا” in “ادعوه” has many meanings, among them: *ناداه و صاح به = دعا صاحبه*, i.e. *called cried* (*loudened*) by him. See *الهادي*.

⁷ The pronoun “هو” here refers to the “*gest*” = “*absolute justice*.” And the “*gest*” in Arabic is *masculine singular noun*. So “هو” in English however “*it*” is probably the best and closest approximation.

⁸ The word “مواليتكم” is the plural of “مولى,” which in turn has at least seven different meanings: (1) *one's kin*, (2) *one's succorers*, i.e. *your allies*, (3) *one's guardian*, (4) *one becomes a Muslim “over your hand,”* i.e. =

jonahon⁹ (*sin*) in what erred you^c by it^x [and] but what intended yourⁿ hearts; and [was] Allah *Ghafooran* (*iterative Forgive*) *Raheeman* (*iterative mercy Giver*).

وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُمْ بِهِ، وَلَكِنْ مَّا تَعَمَّدَتْ قُلُوبُكُمْ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٥﴾

6. The Prophet (*is*) *awla* (*more condign/a fortiori-closer-/worthier*) by the believers of their own selves;^w and his wives (*are*) their mothers; and the *arha'me*¹⁰ (*maternal/paternal kins*) possessors, some (*are*) *awla* by some in Allah's Book, of the believers and the emigrants; except that you^z do to yourⁿ *aw'leya*¹¹ (*guardians/allies*) a *ma'aroofan* (*popularly acceptable and not Sharey'ah disapproved maxim*); [was] *tha'leka* (*afar-that-it/that*)^x (*is*) in the book indited/inscribed.

الَّتِي أُولَىٰ بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ وَأُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ مِنَ الْمُؤْمِنِينَ وَالْمُهَاجِرِينَ إِلَّا أَنْ تَفْعَلُوا إِلَىٰ أَوْلِيَائِكُمْ مَعْرُوفًا كَانَ ذَلِكَ فِي الْكِتَابِ مَسْطُورًا ﴿٦﴾

7. And *edh* (*when/since*) We took from the prophets their *meethaqa*^{x12} (*ratified-covenant*)^x and from Noohen (*Noah*) and Ebraheema (*Abraham*) and Mosa (*Moses*) and Isa (*Jesus*) Mariama's (*Mary's*) son and We took from them *meethaqan*^x (*ratified-covenant*)^x *gha'leedhan* (*tough/solemnly-binding*).

وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنْكَ وَمِنْ نُوحٍ وَإِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَىٰ ابْنِ مَرْيَمَ وَأَخَذْنَا مِنْهُمْ مِيثَاقًا غَلِيظًا ﴿٧﴾

8. To ask [*He*] the *ssa'dequeena* (*always-truth-enforcers*) *a'n* (*regarding*) their truth; and [*He*] prepared for the unbelievers a torment painful.

لِنَسْأَلَ الصَّادِقِينَ عَنْ صِدْقِهِمْ وَأَعَدَّ لِلْكَافِرِينَ عَذَابًا أَلِيمًا ﴿٨﴾

9. O you who^r believed they^z let-remember you^z Allah's boon^{w13} on you^z *edh* (*when/since*) came^w (*to*) you^c soldiers, then We sent on them a wind^w and soldiers not saw them you;^z and [was] Allah by what you^z work *Basseeran* (*keenly: Seer/Omniscient*).

يَا أَيُّهَا الَّذِينَ آمَنُوا أَذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَخُذُوا لَمْ تَرَوْهَا وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ﴿٩﴾

10. *Edb* (*when/since*) they^z came (*to*) you^b from above you^b and from below [of] you^b and *edh* swerved the *abssa'ro* (*insights/discernments*) and reached the hearts the throats and presume you^z by Allah the presumptions.

إِذْ جَاءُوكُم مِّن فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنكُمْ وَإِذْ زَاغَتِ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ وَتَظُنُّونَ بِاللَّهِ الظُّنُونًا ﴿١٠﴾

= through you, (5) the emancipator of a slave, (6) the emancipated person, and (7) the infinitive noun of "guardian," i.e. infinite guardianship. See اللسان.

⁹ See the Lexicon attached to this Translation for the meaning of the word "جَنَاحٌ" figuratively taken to symbolize the inclination to sin or the sin itself. So, no "جَنَاحٌ" = no sin.

¹⁰ The word "أَرْحَامُ" rooted in "رَحِمٌ" from "الرَّحْمَةُ" which is "forgiveness, sympathy, and mercy" and rooted in all that is the "رَحِمٌ" = "womb." Thus, one's relatives from the mother's side are "أَرْحَامٌ" as they related through the same womb. See البصائر. However, stated in "اللسان" the "relatives" from the father's side "أَقْرَابٌ" are also "أَرْحَامٌ" I believe because all are rooted in "الرَّحْمَةُ" hence all maternal/paternal kins are "أَرْحَامٌ."

¹¹ The word "أَوْلِيَاءُ" could also mean: friends, protectors.

¹² The words: "مِيثَاقٌ" = "ratified covenant" and "عَهْدٌ" = covenant.

¹³ See the Lexicon attached to this Translation for the word "نِعْمَةٌ" the next best approximation in English for "نِعْمَةٌ" is "boon." in fact there is no English equivalent per se for "نِعْمَةٌ" as "نِعْمَةٌ" means: (1) a gender noun denoting the few and the multitudes of its various meanings, (2) salvation; (3) good condition all around; and (4) the aright-guidance to Islam.

11. Far-there,¹⁴ (*had been*) tried/essayed the believers and (*had been*) quaked a severe quake. هَٰذَا لَكَ أَتَى الْمُؤْمِنُونَ وَزَلَزُوا زِلْزَالًا شَدِيدًا ١١
12. And *edb* (*when/while*) say the hypocrites and who^r in their hearts (*is*) an illness:¹⁵ not promised us Allah and His Messenger except a beguilement. وَلَاذ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ إِلَّا غُرُورًا ١٢
13. And *edb* (*when/since*) said-she^y *tta'efa'ton*^w (a: group-/faction/party)^w of them: O, Yathrib's folks,^w not a stead for you,^b so let-return you;^z and *yasta'atheno* (*seeks permission*) (*of*) the Prophet a team of them, saying verily our houses^w (*are*) *aw'ra'ton*^{w16} (*expose*^w-/vulnerable^w/having crevices); and not it^w (*were*) *aw'ra'ten*^w (= *aw'ra'ton*^w); *en* (*not*) want they^z except a fleeting. وَلَاذ قَالَتْ طَائِفَةٌ مِّنْهُمْ يٰٓأَهْلَ يَثْرِبَ لَا مَقَامَ لَكُمْ فَارْجِعُوا وَيَسْتَأْذِنُ فَرِيقٌ مِّنْهُمُ النَّبِيَّ يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ وَمَا هِيَ بِعَوْرَةٍ إِن يُرِيدُونَ إِلَّا فِرَارًا ١٣
14. And had [*it*^w] (*been*) entered-she^y on them from its^w flanks,^{w17} afterwards they^z (*had been*) asked the *fetnata*^{w18} (*essay/test*) surely *ataw'ha* (*they^z would have made it come-to-pass it*^w); and not assuredly waited by it^w except a few/little. وَلَوْ دُخِلَتْ عَلَيْهِمْ مِّنْ أَقْطَارِهَا ثُمَّ سُئِلُوا الْفِتْنَةَ لَآتَوْهَا وَمَا تَلَبَّثُوا بِهَا إِلَّا يَسِيرًا ١٤
15. And *laqad* (*verily, already and affirmatively*) were they^z covenanted Allah of before; not *younwallona* (*divert they^z*) the *adba'ra* (*rears*); and [was] Allah's covenant *masoolan* (*its undertakers are to be questioned about it*). وَلَقَدْ كَانُوا عَاهِدُوا اللَّهَ مِن قَبْلَ لَا يُؤْثِرُونَ الْأَدْبَرَ وَكَانَ عَهْدُ اللَّهِ مَسْئُولًا ١٥
16. Let-say [*you*^s]: never benefits you^b the fleeing, *en* (*if*) you^c flee from the death or the killing; and thus not *tomatta'aona* (*you^z relish the transitorily worldly delights*) except a little. قُلْ لَّن يَنْفَعَكُمُ الْفِرَارُ إِن فَرَرْتُمْ مِّنَ الْمَوْتِ أَوِ الْقَتْلِ وَإِذًا لَا تَمْنَعُونَ إِلَّا قَلِيلًا ١٦
17. Let-say [*you*^s]: who^a *tha*¹⁹ (*near-be-one/that*) who^x [*he*] *ya'assemo* (*safeguards*) you^b from Allah, *en* (*if*) [*He*] wanted by you^b an ill or [*He*] wanted by you^b a mercy;^w and not find they^z for them of lesser than-/without Allah a *wa'leyan* (*guardian/ally*) and nor *na'sseran* (*iterative succorer*). قُلْ مَن ذَا الَّذِي يَعْصِمُكُم مِّنَ اللَّهِ إِن أَرَادَ بِكُمْ سُوءًا أَوْ أَرَادَ بِكُمْ رَحْمَةً وَلَا يَجِدُونَ لَهْم مِّنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ١٧

¹⁴ In Arabic the demonstrative noun: “هناك” “هنا” and “هنا لك” are used respectively for “here” (near), “there” (middle) and “far there (for the furthest).” For the “بعيد”= “far,” i.e. neither the immediate and nor the middle but the far. In English there are only two aspects of demonstrative nouns: here and there.

¹⁵ The word “illness” disease of body or mind. That is in his “heart” a defect or a swerving to the wrong, or suffering from deficiency of good religious commitment to adhere to the right or do the right thing.

¹⁶ The word *Aw'ra'ton* has several meanings: (1) pudenda, (2) vulnerability, (3) covering anything to hide it, (4) time of exposure. See التاج.

¹⁷ That is the “sides” of their city.

¹⁸ The “test” here could mean: (1) *fetna*unbelief, renouncing their Islam and fighting the Muslims, or (2) fight for tribalism. See القرطبي.

¹⁹ The particle “ذا” has many meanings, of relevance here is “اسم الإشارة” = the demonstrative pronoun for near, singular, masculine, animate or inanimate. It is subject to be affixed to other letters which really designate exactly its implication. For example when “هـ” is prefixed to it, it becomes “هذا”= “this.”

18. *Qad*²⁰ (iteratively and affirmatively) knows Allah the retarders of you^b and the sayers for their brothers: *halomma* (come-hither) to us; and not *ya'atona*^x (they^z come forward to participate)^x (in) the *ba'sa* (warfare) except a few.

فَذَيْعَلَهُ اللَّهُ الْمَعُوقِينَ مِنْكُمْ وَالْقَائِلِينَ لِإِخْوَانِهِمْ هَلُمَّ إِلَيْنَا وَلَا يَأْتُونَ الْبَأْسَ إِلَّا قَلِيلًا ﴿١٨﴾

19. *Ashebbhatan*^{w21} ([they] are stingers/stinters to do what is dutiful)^w on you,^b then if came the fear,²² you^g saw them looking to you,^g their eyes^w rolling like whom^p [he] (is being) overlaid²³ on him from death; then if went the fear they^z scathe you^b by sharp tongues;^w *ashebbhatan*^w on the *khayre* (desirables/goodness/possession); those they^z believed not; so thwarted Allah their works; and *tha'leka* (afar-that-it/that)^x [was] on Allah easy.

أَشِحَّةً عَلَيْكُمْ فَإِذَا جَاءَ الْخَوْفُ رَأَيْتَهُمْ يَنْظُرُونَ إِلَيْكَ تَدُورُ أَعْيُنُهُمْ كَالَّذِي يُغْشَى عَلَيْهِ مِنَ الْمَوْتِ فَإِذَا ذَهَبَ الْخَوْفُ سَلَقُوكُمْ بِالنِّسَةِ جَدَادٍ أَشِحَّةً عَلَى الْخَيْرِ أُولَئِكَ لَمْ يُؤْمِنُوا فَأَحْبَطَ اللَّهُ أَعْمَلَهُمْ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿١٩﴾

20. Reckon they^z the parties not gone; and *en* (if) the parties *ya'atee* (come back/return), long they^z if that only they (were) desert-wanderers/desert-dwellers²⁴ in the *Aarab* (Bedouins), inquiring *a'n* (regarding) yourⁿ *anba'e*²⁵ (significant-and-availing-news); and had they^z been in you^b not fought they^z except a few/a little.²⁶

يَحْسَبُونَ الْأَحْزَابَ لَمْ يَذْهَبُوا وَإِنْ يَأْتِ الْأَحْزَابُ يَوَدُّوا لَوْ أَنَّهُمْ بَادُونَ فِي الْأَعْرَابِ يَسْتَأْذِنُ عَنْ أَنْبَائِكُمْ وَلَوْ كَانُوا فِيكُمْ مَا قَتَلُوا إِلَّا قَلِيلًا ﴿٢٠﴾

21. *Laqad* (verily, already and affirmatively) [was] for you^b in Allah's Messenger an *uswatn* (solace)^{w27} *hasanaton*^w (meritorious-deed)^w for whomever [he] [was] hoping/fearing²⁸ Allah and The Day The Last; and [he] remembered Allah multitudinously.

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ﴿٢١﴾

22. And *lamma* (when/in as much) saw the believers the parties, they^z said: this (is) what promised us Allah and His Messenger; and *ssadaqa* (always enforced the truth) Allah and His Messenger; and not augmented them except a belief and a submission.

وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ قَالُوا هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ وَصَدَقَ اللَّهُ وَرَسُولُهُ وَمَا زَادَهُمْ إِلَّا إِيمَانًا وَتَسْلِيمًا ﴿٢٢﴾

23. Of the believers (are) men *ssa'daqo*²⁹ (they^z always enforced the truth) what covenanted they^z Allah on

مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا

²⁰ The particle "*Qad*" preceding a future tense means "للتوكيد و التأكيد" = "iteratively and affirmatively." See المعني.

²¹ The word "*Ashebbhatan*" = "أشحة" from "الشح" which is different from "البخل" as the "شح" is being frugal, stingy, very sparing to do what is dutiful to be given/done in any situation. Whereas "البخل" is behaving frugally in giving monetary aid.

²² Some Arabic linguists said that: "الخوف" = "القتل" as in the intense fight. See تاج العروس and اللسان.

²³ The word "يغشى" has several meanings, among them: (1) being overlaid and (2) overcome by fainting. In this great *Ayah* both meaning could apply. And when death overlays anyone surely they faint.

²⁴ The word "بادون" could be (1) plural for "باد" see الذر المصون، لـ أحمد الحلبي، i.e. desert-wanderers; or (2) desert-dwellers. See اللسان.

²⁵ See the Lexicon attached to this Translation for "naba'a."

²⁶ That is they would have fought half-heartedly (littlest) or symbolic fight only, stoning and arrow-throwing.

²⁷ The word "أسوة" = "solace" i.e. in grief and patience, a feminine gender.

²⁸ That is fearing, His punishment and earnestly seeking His forgiveness and mercy.

²⁹ That is vis-à-vis what they covenanted Allah.

it;^x so of them who^p [he] consummated his *nahba*³⁰ (life-term) and of them who^p [he] waits; and not they^z substituted surely a substitution.³¹

اللَّهُ عَلَيْهِ فَمِنْهُمْ مَنْ قَضَىٰ نَحْبَهُ
وَمِنْهُمْ مَنْ يَنْتَظِرُ وَمَا بَدَلُوا تَبْدِيلًا
(٣٢)

24. To requite Allah the *ssa'deqeena* (always-truth-enforcers) by their truth; and [to] torments [He] the hypocrites, *en (if)* [He] wills or relents [He] on them; verily Allah [was] *Ghafooran* (iterative Forgiver), *Raheeman* (iterative mercy Giver).

لِيَجْزِيَ اللَّهُ الصَّادِقِينَ بِصِدْقِهِمْ
وَيُعَذِّبَ الْمُنَافِقِينَ إِن شَاءَ أَوْ
يَتُوبَ عَلَيْهِمْ إِنَّ اللَّهَ كَانَ غَفُورًا
رَحِيمًا
(٣٤)

25. And *radda* (forthwith-returned) Allah whom^r unbelieved they^z by their exasperation, they^z attained not *kbayran* (desirables/ worthiness/ goodness/ possessions); and sufficed Allah the believers the fight; and [was] Allah Strong, Mighty.

وَرَدَّ اللَّهُ الَّذِينَ كَفَرُوا بِغَيْظِهِمْ لَمْ
يَنَالُوا خَيْرًا وَكَفَى اللَّهُ الْمُؤْمِنِينَ
الْقِتَالَ وَكَانَ اللَّهُ قَوِيًّا عَزِيزًا
(٣٥)

26. And descended [He] whom^r they^z backed them of the book's folk^w from their *ssayassey* (strongholds-/ fortresses) and cast [He] in their hearts the dread; a team you^z kill and a team you^z captivate.

وَأَنزَلَ الَّذِينَ ظَاهَرُوهُمْ مِّنْ أَهْلِ
الْكِتَابِ مِنْ صَيَاصِيهِمْ وَقَذَفَ
فِي قُلُوبِهِمُ الرُّعْبَ فَرِيقًا تَقْتُلُونَ
وَأُخْرَىٰ سَرَسْتُمْ فَرِيقًا
(٣٦)

27. And [He] bequeathed you^b their land^w and their homes^w and their possessions and a land^w not you^z stepped it^w (i.e. earlier); and [was] Allah over everything Omnipotent.

وَأَوْرَثَكُم أَرْضَهُمْ وَبَنَاتَهُمْ وَأَمْوَالَهُمْ
وَأَرْضًا لَّمْ تَطْعُوهَا وَكَانَ اللَّهُ عَلَىٰ
كُلِّ شَيْءٍ قَدِيرًا
(٣٧)

28. O, you the Prophet, let-say [you^s] to your^t spouses: *en (if)* were-you^{ym}³² wanting^w the life^w (of) the world^w and its^w adornment, then let-come-you^{ym} *omatteao* ([I] relish the transitory worldly delights) you^{ym} and [I] release you^{ym} a beautiful release.

يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ إِن كُنْتُمْ
تُرِيدُونَ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا
فَعَلَّالَ إِنَّكُمْ تُعْطَوْنَهَا وَأُسْرَ حَتَّىٰ
سَرَكَامًا جَمِيلًا
(٣٨)

29. And *en (if)* were-she^{ym} wanting^w Allah and His messenger and the home^w (of) the Hereafter, then verily Allah prepared for the benefactors-she^y of you^{ym} a great remuneration.

وَإِن كُنْتُمْ تُرِيدُونَ اللَّهَ وَرَسُولَهُ
وَالْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ
لِلْمُحْسِنِينَ مِنكُمْ أَجْرًا عَظِيمًا
(٣٩)

30. O, the Prophet's women/wives: whoever *yaátee* (commits/ comes) of you^{ym} by a profanity^w³³ evident^w³⁴

بِئْسَآءَ أَتَىٰ مِنَ يَآئٍ مِّنْكُمْ
بِفَاحِشَةٍ مُّبِينَةٍ يُضَعَّفُ لَهَا
(٤٠)

³⁰ The word “نَحْب” has many meanings, among them: “life-term in, i.e. length of time for the person in reference.”

³¹ The word “تَبْدِيلًا” is an infinite noun construct, meaning any, surely, definitively. Hence, surely is prefixed.

³² The “ت” in “كُنْتُمْ” is “إِسْمُ كَانٍ,” hence it's to be shown, as it's not as a hidden pronoun, as might be thought of by first glance. See إعراب القرآن، لمحمود صافي.

³³ The word “فَاحِشَةٍ” = “profanity” means vulgar or irreverent say or action, i.e. excess of ugliness in statement or action by an entity, a person or a group, or any of Allah's proscriptions. Some-times the word “فَاحِشَةٍ” or “فَاحِشَةٍ” is euphemistically used to mean adultery or fornication or homosexuality, as in this context.

³⁴ The word “مُبِينَةٍ” = “ظاهرة متبينة,” = “evident” = “obvious, apparent.” For “مُبِينَةٍ” see اللسان.

(to be) doubled for her the torment *dhe'afay'ne* (*twain double*); and [was] *tha'leka*(*afar-that-it/that*)^x on Allah easy.

الْعَذَابُ ضِعْفَيْنِ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿٣٠﴾

31. And whoever *yaghnut*^x (*devotedly obeys/submits*)^x of you^{ym} for Allah and His Messenger and works-she^y righteously, We accord her, her remuneration twice and We prepared for her a *rez'qan*^x (*provision/victuals for sustenance*)^x *ka'reeman*³⁵ (*bounteous, ennobling, and of multiple uses*).

وَمَنْ يَفْعَلْ مِنْكُمْ لَإِ اللَّهِ وَرَسُولِهِ وَتَعْمَلْ صَالِحًا نُؤْتِهَا أَجْرَهَا مَرَّتَيْنِ وَأَعْتَدْنَا لَهَا رِزْقًا كَرِيمًا ﴿٣١﴾

32. O, the Prophet's women/wives you^{ym} (*are*) not like an *ahaden*³⁶ (*any-one*) of the women, *en*(*if*) *ettaqayttonna* (*you^{ym} reverentially guarded not to displease Allah*) then let-soften^{ym37} not [*you^{ym}*] by the say, then covets who^x [*be*] (*has*) in his heart an illness;³⁸ and let-say^{ym} [*you^{ym}*] a say *ma'aroofan* (*popularly acceptable and not Sharey'ah disapproved maxim*).

يَنْسَاءَ النَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِنَ النِّسَاءِ إِنْ أَتَيْتُنَّ فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلًا مَعْرُوفًا ﴿٣٢﴾

33. And *qarna* (*let-repose-coolly*) [*you^{ym}*] in your^{ym} houses^w and let-not *tabarrojna*³⁹ (*flaunt-embellishment*) [*you^{ym}*] *tabarro'ja* (*of*) the *jabeleyyatey*^{w40} (*acting ignorantly or incorrectly/ or by rule of pre-Islamic era*)^w the first;^w and *a'qemma*⁴¹ (*let-you^{ym} up/sustain^y the prescribed obligations of*) the Prayer^w and *aa'teyna* (*let-accord you^{ym}*) the *Zakata*^{w42} (*prescribed percentage of personal possessions*)^w and let-obey^{ym} [*you^{ym}*] Allah and His Messenger; verily only wants Allah to undo *a'n* (*off*) you^b the *rejsa*^x (*filth/ anathema*),^x O the House's folk,^w and to purge you^b *tatt'beran* (*absolute/ utter purging*).

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ وَأَقِمْنَ الصَّلَاةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا ﴿٣٣﴾

34. And let-remember you^{ym} what (*is being/ to be*) recited in your^{ym} houses^w of Allah's *Aya'te*^w (*Qur'anic statements*) and the *hekma'tey*^{w43} (*wisdom*);⁴⁴ verily Allah [was] *Lateefan*⁴⁵ (*fine/ subtle/ gentle/ and protector*) Proficient.

وَأذْكُرْنَ مَا يُتْلَىٰ فِي بُيُوتِكُنَّ مِنْ آيَاتِ اللَّهِ وَالْحِكْمَةِ إِنَّ اللَّهَ كَانَ لَطِيفًا خَبِيرًا ﴿٣٤﴾

³⁵ The word "kareem" = "كريم" is a subjective, singular, masculine noun. It has no exact English equivalent, as explained in length in footnote 27 of the Introduction. Summarily it means *bounteous and of multiple uses*.

³⁶ See the *Lexicon* attached to this Translation regarding "أحد."

³⁷ The word "خضع" in "تخضعن" denotes many meanings, such as "succumb" or "soften," relevant in a context such as here is "soften."

³⁸ The word "illness" disease of body or mind. That is in his "heart" a defect or a swerving to the wrong, or suffering from deficiency of good religious commitment to adhere to the right or do the right thing.

³⁹ The word "التبرج" means displayed the beauty of the face after beautifying it. Or displaying the physical features that attract attention. See التاج.

⁴⁰ The word "جاهلية" = "jabeleyyatey" is rooted in "جهل" meaning: (1) was ignorant of, (2) believed in something contrary to reality, (3) did something not correct. So the "jabeleyyatey" is acting ignorantly or incorrectly, or by rule of pre-Islamic era.

⁴¹ That is you^{ym} up/sustain/maintain all the rituals necessary.

⁴² See the *Lexicon* attached to this Translation for what exactly is the Zakah and its implications.

⁴³ See the *Lexicon* attached to this Translation for "hekma."

⁴⁴ Ibid.

⁴⁵ The word "لطيف" = "رقيق" in "لطيفاً" in concrete (material) terms it means: fine and in abstract terms, it means: subtle or gentle or both. See البصائر. "لطيفاً" ascribed to Allah, becomes one Allah's most beautiful attributive =

35. Verily the he-Muslims and the she-Muslims and the he-believers and the she-believers and the *qa'neteena* (*he: devotedly obeyers/ submitters*) and the *qa'neta'te* (*she: devotedly-obeyers/ submitters*) and the *ssa'dequeena* (*he-they always truth enforcers*) and the *ssa'deqa'te* (*she-they-always-truth-enforcers*) and the *ssa'bereena* (*they who endure patience*) and the *ssa'bera'te* (*she-they who endure patience*), and the *kha'she'een*⁴⁶ (*who: totally subdued their body, sight and sound, bow in the Prayer*) and the *she-kha'she'eena* and the he-almsgivers and the she-almsgivers and the *ssa'emeena* (*he-they-fasting*) and the *ssa'ema'te* (*she-they-fasting*) and the he-keepers-up⁴⁷ (*of*) their *foroja* (*orifices/ private-parts*) and the she-keepers-up (*of their foroja*) and the he-rememberers (*of*) Allah multitudinously and the she-rememberers (*of Allah multitudinously*), prepared Allah for them forgiveness^w and great remuneration.

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ
وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ
وَالْقَانِتِينَ وَالْقَانِتَاتِ
وَالصَّادِقِينَ وَالصَّادِقَاتِ
وَالصَّابِرِينَ وَالصَّابِرَاتِ
وَالْخَاشِعِينَ وَالْخَاشِعَاتِ
وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ
وَالصَّاتِمِينَ وَالصَّاتِمَاتِ
وَالْحَافِظِينَ فُرُوجَهُمْ وَالْحَافِظَاتِ
وَالذَّاكِرِينَ اللَّهَ كَثِيرًا
وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ
مَغْفِرَةً وَأَجْرًا عَظِيمًا ﴿٣٥﴾

36. And neither [was] for a he-believer and nor [*too for*] a she-believer, if judged Allah and His Messenger a matter, to be for them the [choice-she]⁴⁸ of their matter; and whoever disobeys Allah and His Messenger then *qad* (*already and affirmatively*) [*he*] strayed, a stray manifest.

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى
اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ
الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ
وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا ﴿٣٦﴾

37. And *edha* (*when/ whereas*) [*you*^s] say to whom^r *an'ama*⁴⁹ (*graced bounteously and ennoblingly the most desirable and delighting boons of*) Allah on him and *an'ama* you^g on him: *ettaqey* (*let-reverentially guard* [*you*^s] *not to displease*) Allah; and [*you*^s] conceal in your^t self^w (*that*) which^a Allah (*is*) its^x discloser; and *takhsha* (*reverently-fear* [*you*^s]) the mankind and Allah (*is*) righter⁵⁰ to [*you*^s]

وَلَا تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ
وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ
زَوْجَكَ وَاتَّقِ اللَّهَ وَتُخْفَى فِي
نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتُخْفَى
النَّاسِ وَاللَّهُ أَحَقُّ أَنْ تَخْشَاهُ فَلَمَّا

= names, which denotes *protection* in addition to *fineness*, *subtlety*, and *gentleness*. I know of no English word which *simultaneously* denotes: *fineness*, *subtlety*, *gentleness* and *protection*. Hence, the only available resort is *transliteration* and *parenthetical explanation*.

⁴⁶ The word “خاشعين” = *khashe'een*, is plural, masculine, subjective noun, with no English equivalent available for it *per se*. The word “خشوع” in “خاشعين” = *khashe'een* involves more than just “bumpiness” or “submission” as that suggests *bodily* or *attitudinal* behavior. However, “خشوع” denotes *submission* or *subduing of sight and sound* as well. So “الخاشعين” are those who had totally *subdued their body, sight and sound*. Also some time “الخاشعين” = they who bow in the Prayer. See *اللسان والبصائر*.

⁴⁷ The word “حافظين” is rooted in “حفظ” which is to “kept-up” not just “kept, or maintained,” or even “guarded.” Merriam Webster's Dictionary puts “keep up” as: “to stay even (as in acts of strength, endurance, or speed) (although he was small he could keep up with the larger boys in sports).” (*Emphasis is added*).

⁴⁸ The word is “خيرة” translated as “choice-she,” feminized. Clearly “choice” in English is *neutral*, and in Arabic could be *masculine* or *feminine*, as such femininity is “مجازي” = *figurative*. However, the word “خيرة” is “مصدر” = “infinitive noun,” used for *strengthening* the idea that a Muslim *must/ should not choose* other than what Allah or His Messenger chose for him/ her..

⁴⁹ See the *Lexicon* attached to this Translation for the word “أنعم.”

⁵⁰ The word “righter” is a comparative adjective of “right,” see Merriam Webster's Dictionary. And “أحق” = “righter” as an adjective comparative.

takhsba Him; so *lamma* (when/whence) consummated *Zaydon* of her a *wattaran*⁵¹ (wishful-need) We wedded you^g her, to not be on the believers a *harajon*⁵² (constraint/sin) in their *ad'eya*⁵³ (adopted sons') wives when they^z consummated of them^y a *wattaran*; and [was] Allah's command *mafoolan*⁵⁴ (that which is inevitably done/fulfilled).

قَضَى زَيْدٌ مِّنْهَا وَطَرًا وَزَوَّجْنَاهَا
لَكَ لَا يَكُونُ عَلَى الْمُؤْمِنِينَ حَرَجٌ
فِي أَزْوَاجٍ أَدْعِيَاهُمْ إِذَا قَضَوْا مِنْهُنَّ
وَطَرًا وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا ﴿٢٧﴾

38. Not [was] on the Prophet of a *harajen*⁵⁵ in what decreed Allah for him; Allah's dispensation^w in whom^r ceded they^z of before; and [was] Allah's command a fate *mugdooran* (fated/already predeterminedly fated).

مَا كَانَ عَلَى النَّبِيِّ مِنْ حَرَجٍ فِيمَا فَرَضَ
اللَّهُ لَهُ سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ
قَبْلُ وَكَانَ أَمْرُ اللَّهِ قَدَرًا مَّقْدُورًا ﴿٢٨﴾

39. Who^r communicate they^z Allah's messages^w and *yakhsha* (they^z reverentially-fear) Him and not *yakhsha* they^z an *abadan*⁵⁶ (a lone/any-one) except Allah, and sufficed by Allah *Haseeban* (Meticulous Reckoner).

الَّذِينَ يُلَاقُونَ رِسَالَاتِ اللَّهِ
وَيَخْشَوْنَهُ وَلَا يَخْشَوْنَ أَحَدًا إِلَّا اللَّهَ
وَكُنِيَ بِاللَّهِ حَسِيبًا ﴿٢٩﴾

40. Not [was] Mohammad a father for an *abaden* (a lone/any-one) of yourⁿ men; [and,] but Allah's messenger and the prophets' seal/terminus;⁵⁷ and [was] Allah by every-thing Omniscient.

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ
وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ
وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٣٠﴾

41. O you, who^r they^z believed: let-remember you^z Allah a multitudinous remembrance.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَذْكُرُوا اللَّهَ ذِكْرًا
كَبِيرًا ﴿٣١﴾

42. And *sabbe'ho*⁵⁸ (let-say [you^f]: *subhana Allah*) (to) Him *bukratan*⁵⁹ (early dawn)^w and *aseylan*⁶⁰ (late afternoon).

وَسَبِّحْهُ بُكْرَةً وَأَصِيلًا ﴿٣٢﴾

43. He Who prays⁶¹ on you^b and His angels [pray they^r on you^b too], to exit you^b from the darknesses^w to the illumination,^x and [He] [was] by the believers, *Rabeeman* (multitudinous mercy Giver).

هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَمَلَائِكَتُهُ
لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ
وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا ﴿٣٣﴾

⁵¹ The word "وטר" means a wish concerning a need.

⁵² The word "حرج" = "اضيق الضيق," see "اللسان," e.g.: if you were to get two identical sheets of papers and put them congruently against one another the space between them is called "حرج," that is there is practically nothing narrower than that space between the two sheets of paper. Also, "حرج" could mean "sin."

⁵³ See footnote 5 regarding *ad'eya*=adopted-sons.

⁵⁴ The word "*mafoolan*" = "مفعولاً," is an objective, singular masculine noun, for which there is no English equivalent.

⁵⁵ See footnote 52 above regarding "حرج."

⁵⁶ See the *Lexicon* attached to this Translation for "أحد."

⁵⁷ That is hermetical closure and irrevocable terminus, i.e. he is the final or last/consummator of the Prophets. This is what the Arabic tongue expression means, i.e. what the Arabs understand "خاتم النبيين" = "the Prophets' seal/terminus" to mean. And one must remember that The Qur'an is: "Qur'an Arabic," per *Ayah* (Surah 12:2), and "while this (the diction of The Qur'an is) a tongue Arabic manifest." (s16:103). So to take the word "خاتم" by itself, to mean "ring" as some seem to do, could not be furthest from the truth and the right.

⁵⁸ The phrase "*subhana Allah*," means: singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around.

⁵⁹ The word "*bukratan*," literally means the time between *Fajr* (early dawn) Prayer and sunrise.

⁶⁰ The word "*aseyla*," literally means the time from noon to sunset or from *Asr* (late afternoon) Prayer to sunset.

⁶¹ Qur'an commentators say that Allah's prayer on the people means He spread good remembrance of you among His angels. Or prayer from Allah is His mercy on and contentment towards the Prophet. Prayer from the angels is invocation and seeking forgiveness for the Prophet.

44. Their greeting,^w day *yalqawnabo* (they^z meet Him) (is) peace; and [He] prepared for them a remuneration-*kareeman* (bounteous, ennobling and of multiple uses/ effects).
 45. O, you the Prophet, verily We sent you^g a witnesser-/testifier and a *mubashsheran*⁶² (iterative teller of pleasant tiding) and *na'theeran* (iterative warner).
 46. And inviter to Allah by His leave and a lamp illuminator.
 47. And *bashshere*⁶³ (let-tell pleasant tidings [you^s]) the believers that surely for them from Allah a munificence big.
 48. And let-not obey [you^s] the unbelievers and the hypocrites; and let-forsake [you^s] their annoyance and let-trust [you^s] on Allah; and sufficed by Allah a Custodian.
 49. O you who^r believed they^z if married you^c the she-believers, afterwards divorced them^y you^c of before that *tamaso* (you^z touch/ come-on to/ have sexual relation with) them^y then not for you^b on them^y of an *eddaten*^{w64} (the Share'yah prescribed waiting period for a woman before remarrying after being widowed or divorced)^w that you^z count it^w (as *edda'ten*); so *mattey'ao*⁶⁵ (let-you^z relish the transitory worldly delights) them^y and let-release them^y you^z a beautiful release.
 50. O, you the Prophet, verily We legitimated for you^g your^t *azwaj* (spouses) whom^v *aa'tayta* (you^g accorded) their^y remunerations and what possessed your^t right-hand^w of what Allah *afa'a*⁶⁶ (retributed easy-booty without fight) on you;^g and your^t paternal uncle's daughters and your^t paternal aunt's daughter, and your^t maternal uncle's daughters and your^t maternal aunt's daughters who^v emigrated-they^{ym} with you;^g and a woman she-believer, *en* (if) granted-she^y her-self^w for the Prophet, *en* the Prophet wanted to *yastan'keba* (accept-granting-of-marrying her) purely for you^g of lesser than/without⁶⁷ the believers; *qad* (already and affirmatively) We knew

⁶² See the Lexicon attached to this Translation for *bashshara/youbashsharo/ mubashsheran*=بَشَّرَ\يُبَشِّرُ\مُبَشِّرٌ.

⁶³ Ibid.

⁶⁴ The word "eddal" means the Share'yah prescribed waiting period of a given number of days or months for a woman before she can remarry after being widowed or divorced.

⁶⁵ The word "mattey'oohunna" means give the divorcee what will delight them of an offer or wealth, depending upon how well off or poor the man is.

⁶⁶ The word "afa'a" means "retributed easy-booty without fight." See الراغب.

⁶⁷ The expression "من دون" means "from lesser than" or "from without."

what We decreed on them in their *azwaj* (spouses) and what possessed their *aymano* (right-hands)^w in-order not to be on you^g a *harajon*⁶⁸ (constraint/sin); and [was] Allah *Ghafooran* (iterative Forgiver), *Raheeman* (iterative mercy Giver).

عَلَيْهِمْ فِي أَزْوَاجِهِمْ وَمَا
مَلَكَتْ أَيْمَانُهُمْ لِكَيْلَا
يَكُونَ عَلَيْكَ حَرَجٌ وَكَانَ اللَّهُ
عَفُورًا رَحِيمًا ﴿٥٠﴾

51. [You^s] defer whom^p [you^s] will of them^y and [you^s] lodge/retreat to you^g whom^p [you^s] will; and whom^p *ebtaghayta*⁶⁹ (earnestly-quested you^g) of whom^p isolated you^g then no sin⁷⁰ (is) on you;^g *tha'leka* (afar-that-it-/that)^x (is) closer to *taqarra* (cool^w eyes)⁷¹ (of) their^y and not sadden-they^y and (would) delight-they^y by what *aa'tayta'hunna* (you^g accorded them^y) [all-of-them^y]; and [was] Allah Omniscient Forbearer.

تُرْجَىٰ مَن سَاءَ مَثَلٌ وَلَقَدْ رَئَوْا
مَن نَّشَاءُ وَمِنْ أَبْغَيْتَ مِمَّنْ عَزَلْتَ فَلَا
جُنَاحَ عَلَيْكَ ذَلِكَ أَدَّىٰ أَن تَفَرَّ
أَعْيُنُهُنَّ وَلَا تَحْزَنَ وَرَضِينَ بِمَا
ءَانَتْهُنَّ كُلَّهُنَّ وَاللَّهُ يَعْلَمُ مَا فِي
قُلُوبِكُمْ وَكَانَ اللَّهُ عَلِيمًا حَلِيمًا ﴿٥١﴾

52. Not legitimates for you^g the women from after; and neither that [you^s] substitute by them^y of wives and albeit charmed you^g their^y *husno*⁷² (ultimately perfect beauty and adornment) except what possessed your^t *yameno* (right-hand);^w and [was] Allah over every-thing *Ra'qeeban* (Watcher/ Observer).

لَا يَحِلُّ لَكَ الْإِسَاءُ مِنْ بَعْدُ وَلَا أَن
تَبْدَلَ بِهِنَّ مِنْ أَزْوَاجٍ وَلَوْ أَعْجَبَكَ
حُسْنُهُنَّ إِلَّا مَا مَلَكَتْ يَمِينُكَ وَكَانَ
اللَّهُ عَلَىٰ كُلِّ شَيْءٍ رَّقِيبًا ﴿٥٢﴾

53. O, you who^r believed they^z let-not enter you^z the Prophet's houses, except that (to be) permitted for you^b to a *tta'aamen*^x (n/beat/edible/food-grains)^x other than looking you^z its^x *ena* (preparation/readiness); [and,] but if (to be/being) invited you^c so let-enter you;^z then *edha* (when) *tta'emtom* (you^c ingested), then let-disperse you^z and not *musta'anesa* (sociability-seekers you^r) for a *hadeethen* (conversation among you^r/ or possibly learning of a statement/action by the Prophet, *saw*s); verily *tha'lekum* (collective-afar-that)^x [was] annoying the Prophet, so *yasta'hey* ([he] feels-discomfit) from you;^b and Allah *yasta'hey* not from the right; and when you^c ask them^y *mata'an*⁷³ (furnishing/ chattel/ things for utility) then let-ask them^y you^z from beyond a *beja'ben* (veil/ shroud); *tha'lekum*^x (is) *att'haro* (more purging) for yourⁿ hearts and

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَدْخُلُوا
بُيُوتَ النَّبِيِّ إِلَّا أَن يُؤْذَنَ لَكُمْ
إِلَىٰ طَعَامٍ غَيْرَ نَظِيرٍ إِنَّهُ وَلَكِنْ
إِذَا دُعِيتُمْ فَادْخُلُوا فَإِذَا طَعِمْتُمْ
فَانْتَشِرُوا وَلَا مُسْتَسِينِينَ لِحَدِيثٍ إِنَّ
ذَلِكَ كَانَ يُؤْذَى النَّبِيَّ فَيَسْتَجِ
مِنْكُمْ وَاللَّهُ لَا يَسْتَجِ مِنْ الْحَقِّ
وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَسْأَلُوهُنَّ
مِنْ وَرَاءِ حِجَابٍ ذَلِكُمْ أَطْهَرُ
لِقُلُوبِكُمْ وَقُلُوبِهِنَّ وَمَا كَانَ
لَكُمْ أَن تُؤْذُوا رَسُولَ اللَّهِ

⁶⁸ See footnote 52 above regarding حرج.

⁶⁹ The word "طلب حثيثاً" = "earnestly requested".

⁷⁰ See the Lexicon attached to this Translation for the meaning of the word "جناح" figuratively taken to symbolize the sin. So, no "جناح" = no sin.

⁷¹ The Qur'anic statement "تفر أعينهن" is rather lofty and elegant Arabic tongue expression, meaning the eyes' tears have "cooled," and ceased to flow and became quiet and still, rejoicing for what it saw. In other word: the one with such eyes became rather happy and pleased.

⁷² Some linguists suggest that الحسن is for the face while الجمال is for the parts of the body and other things. See الهادي

⁷³ The word "متاع" = "mata'an" has many meanings, among them: furnishings, chattel, things for utility. See the Lexicon attached to this Translation for more elaboration.

their^y hearts;^w and not [was] for you^b to annoy Allah's Messenger and let-not marry you^z his wives from after him ever; verily *tha'lekum*^x [was] *enda* (by munificence of/ by Rule of) Allah great.

وَلَا أَنْ تَنْكِحُوا أَزْوَاجَهُ مِنْ بَعْدِهِ
أَبَدًا إِنَّ ذَلِكُمْ كَانَ عِنْدَ اللَّهِ
عَظِيمًا ﴿٥٣﴾

54. En(if) you^z disclose/flash a thing or you^z conceal it;^x then verily Allah [was] by every-thing Omniscient.

إِنْ تُبْدُوا شَيْئًا أَوْ تُخْفُوهُ فَإِنَّ اللَّهَ
كَانَ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٥٤﴾

55. No *jonaba*⁷⁴ (*sin*) (*is*) on them:^y in their^y fathers and nor their^y sons and nor their^y brothers and nor their^y brothers' sons and nor their^y sisters' sons and nor their^y women and nor what possessed^w their^y *aymano* (*right-hands/slaves*),^w and *ettaqeyna* ([let-you^y] reverentially guard against the displeasure of) Allah; verily Allah [was] over everything *sha'heedan* (*iterative witness*).

لَا جُنَاحَ عَلَيْهِمْ فِي آبَائِهِمْ وَلَا
أَبْنَائِهِمْ وَلَا إِخْوَانِهِمْ وَلَا أُمَّهَاتِهِمْ
وَلَا إِخْوَانِهِمْ وَلَا أَبْنَاءَ أَخَوَاتِهِمْ وَلَا
نِسَاءَهُمْ وَلَا مَا مَلَكَتْ أَيْمَانُهُمْ
وَأَتَقِينَ اللَّهَ إِنَّ اللَّهَ كَانَ عَلَى كُلِّ
شَيْءٍ شَهِيدًا ﴿٥٥﴾

56. Verily Allah and His angels pray⁷⁵ they^z on the Prophet; O you who^r believed they^z let-pray you^z on him and *salleymo* (*let-say you:*^z "peace be on him" and let-submit you^z to him)⁷⁶ *tasleman*⁷⁷ (*absolute submission*).

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى
النَّبِيِّ يَأَيُّهَا الَّذِينَ آمَنُوا صَلُّوا
عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ﴿٥٦﴾

57. Verily who^r annoy they^z Allah and His Messenger cursed them Allah in the world^w and the Hereafter;^w and [He] prepared for them a torment, humiliating.

إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ
اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ لَهُمْ
عَذَابًا مُهِينًا ﴿٥٧﴾

58. And who^r annoy they^z the he-believers and the she-believers by other than what *ektasaboa*⁷⁸ (*reciprocally earned they*^z) so *qad* (*already and affirmatively*) they^z encumbered a calumny and a sin manifest.

وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ
وَالْمُؤْمِنَاتِ بَغْيًا مَا كَسَبُوا
فَقَدْ أَحْضَمُوا بُهْتَانًا وَإِثْمًا مُبِينًا ﴿٥٨﴾

59. O, you the Prophet: let-[you^s]say for your^t wives and your^t daughters and the believers' women (*to*) nigh^{w79} they^z on them^y of *jalabeebehunna*⁸⁰ (*their^y body*

يَأَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ وَبَنَاتِكَ
وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ

⁷⁴ See the *Lexicon* attached to this *Translation* for the meaning of the word "جَنَاحٌ" figuratively taken to symbolize the *inclination* to sin or the *sin* itself. So, no "جَنَاحٌ" = no sin.

⁷⁵ Qur'an commentators say that *Allah's prayer* on the people means He *spread good remembrance* of you among His angels. Or prayer from Allah is His *mercy on and contentment towards* the Prophet. Prayer from the angels is invocation and seeking forgiveness for the Prophet.

⁷⁶ The word "سَلِّمُوا" conveys *double* meanings: (1) you say: peace upon him; and (2) you submit to him. As the *Ayah* says: سَلِّمُوا تَسْلِيمًا و لَيْسَ سَلِّمُوا سَلَامًا. Thus, "التسليم" is the *infinitive* of submission, *not* the *سلام*.

⁷⁷ The word "تسليما" is an *infinitive* noun, thus to be so denoted by: *absolute*.

⁷⁸ The word "إِكْتَسَبُوا" rooted in "اكتسب" = "افتعل، و ليس فاعل أو تفاعل" hence "الإفتعال" = "spurious-reciprocity," not a genuine mutuality, as by *doing* and *redoing* the *deed* repetitively the *doer likes the deed* and the *deed likes the doer*, consequently the *doer gets accustomed* to the deed, making a consortium relation with the deed itself and giving rise to "الإفتعال" = "spurious-reciprocity." Also, "اكتسبت" has *more* letters-construct implying *more positive* or *negative* meaning, in this case a *negative* one. Perhaps, and Allah knows best, that the "الاكتساب" if it happens *once*, it is *pardonable* but *more* than that it may not be.

⁷⁹ The word "يدنين" from "دنا" = "قرب". See اللسان. Thus, "يدنين" = "يقربن" that is "يرخين أ و يسبلن" that is "near, ease, let fall, relax, amply broad, let fall dawn." Qur'an commentators are *not* unanimous as to the exact and *specific* meaning of "يدنين" *per se*; but linguistically all agree that it means from "دنا" = "قرب". They =

covers); *tha'leka* (afar-that-it/that)^x (is) nigher to (be) known-they^y so not (to be) annoyed they;^y and [was] Allah *Gha-fooran* (iterative Forgiver), *Rabeeman* (iterative mercy Giver).

جَالِبِيهِمْ ذَلِكَ أَدَّى أَنْ يُعْرِفَ فَلَا يُؤْذِنُ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٥٩﴾

60. *La'en* (indeed if) not desisted the hypocrites and who^r (are) in their hearts illness⁸¹ and the *murjefoona* (agitators spreading fallacies and tumults in society) in the city;^w surely assuredly⁸² *nughrey* (We allure/incite) you^g by them; afterwards they^z neighbor you^g not in it^w except a few/a little.

لَنْ لَمْ يَنْهَ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَالْمُرْجُفُونَ فِي الْمَدِينَةِ لَنُغْرِيَنَّكَ بِهِمْ ثُمَّ لَا يُحَاوِرُونَكَ فِيهَا إِلَّا قَلِيلًا ﴿٦٠﴾

61. *Malooneena*⁸³ (they who are accursed) wherever they^z (are to be) grabbed,⁸⁴ taken they^z and *quttelo* (iteratively had been killed they^z) *taq'tellan* (utter killing).⁸⁵

مَلْعُونِينَ أَيْنَمَا ثُقِفُوا أُخِذُوا وَقُتِلُوا قَتِيلًا ﴿٦١﴾

62. Allah's dispensation^w in whom^r ceded they^z of before and never [you^s] find for Allah's dispensation^w an substitution.^x

سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا ﴿٦٢﴾

63. Ask you^g the mankind *a'n* (regarding) The Hour;^w let-say [you^s]: verily only its^w knowledge (is) *enda* (by munificence of/by Rule of) Allah; and what *yudrey*⁸⁶ (makes profoundly understand) you^g *la'all* (craving currently unavailable deed that/perhaps) The Hour^w [she] be^w nighly.^x

يَسْأَلُكَ النَّاسُ عَنِ السَّاعَةِ قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ تَكُونُ قَرِيبًا ﴿٦٣﴾

64. Verily Allah cursed the unbelievers and [He] prepared for them a *Sa'era*^w (intensely kindling Fire).^w

إِنَّ اللَّهَ لَعَنَ الْكَافِرِينَ وَأَعَدَّ لَهُمْ سَعِيرًا ﴿٦٤﴾

65. Immortals they^z (are) in it^w forever, not find they^z a *wa'leyan* (guardian/ally) and nor *na'sseran* (iterative succorer).

خَالِدِينَ فِيهَا أَبَدًا لَا يَجِدُونَ وَلِيًّا وَلَا نَصِيرًا ﴿٦٥﴾

66. Day *toqallabo* (to be iteratively transposed) their faces in The Fire^w they^z say: *yalaytana* (O, for a longing that we) obeyed we Allah and we obeyed the Messenger.

يَوْمَ ثَقُلَتْ وُجُوهُهُمْ فِي النَّارِ يَقُولُونَ يَلَيْتَنَّا أَطَعْنَا اللَّهَ وَأَطَعْنَا الرَّسُولَ ﴿٦٦﴾

= also agree that it means "يرخين". But from here they all go on to say different things.

⁸⁰ The word "*jalabeeb*" is plural for a "*jelbab*" which is a body cover which is larger than a "*kebmar*" = (head-kerchief) and smaller than a "*reda'a*" = a large cover. See اللسان.

⁸¹ The word "*illness*:" disease of body or mind. That is in his "heart" a defect or a swerving to the wrong, or suffering from deficiency of good religious commitment to adhere to the right or do the right thing.

⁸² The "ل" in "لَنُغْرِيَنَّكَ" is a juratory "ل" = "القسم" amounting to = "التأكيد", i.e. affirmation, expressed by "assuredly".

⁸³ The word "*malooneen*" = is masculine, plural objective noun, "they that are cursed," nor English equivalent.

⁸⁴ The word "ثُقِفُوا" rooted in "ثَقَفَ" which stands for several meanings: (1) met, (2) grabbed, (3) sighted due to sharp vision by the seer, that is "بَصَرُهُ لَحْدَةً فِي النَّظَرِ", "ظَفَرُ بِهِ", "صَادَفَ", respectively. See اللسان and البصائر. I chose "grabbed" as it obviously includes "met" and "sighted" as you cannot grab without "sighting" and "meeting".

⁸⁵ The word "تَقْتِيلًا" is "مفعول مطلق" = "مصدر" = "objective compliment" = "infinitive noun," i.e. intensifying the action of its verb, hence "utter" is prefixed for such an intensification of killing. See إعراب القرآن، لمحمود صافي..

⁸⁶ The word "تَدْرِي" is from "تَدْرِيَّة" which is far more reaching than the simple "knowledge," as "تَدْرِيَّة" extends to having deep understanding of the subject matter.

67. And they^z said: (O,) our Lord, verily we *a'ta'ana* (we obeyed) our masters and our bigs,⁸⁷ so they^z misled us the path. وَقَالُوا رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَكُبَرَاءَنَا فَأَضَلُّونَا السَّبِيلَا ۖ (١٧)
68. (O,) our Lord: *aa'tey* (let-[You^s] accord) them twain doubles of the torment and curse them a big curse. رَبَّنَا ءَاتِهِمْ ضِعْفَيْنِ مِنَ الْعَذَابِ وَالْعَنَهُمْ عَنَّا كِبِيرَا ۖ (١٨)
69. O you who^r believed they^z let-not be you^z like who^r annoyed they^z *Mosa* (Moses) then absolved him Allah of what they^z said; and [was] [he] *enda* (by munificence of/ by Rule of) Allah *wajeehan* (notable/ prestigious). يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَكُونُوا كَالَّذِينَ ءَادَوْا مُوسَىٰ فَبَرَأَهُ اللَّهُ مِمَّا قَالُوا وَكَانَ عِندَ اللَّهِ وَجِيهًا ۖ (١٩)
- 70 O you, who^r believed they^z *ettaqo* (let-reverentially guard you^z not to displease) Allah and let-say you^z a sound say. يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ۖ (٢٠)
71. [He] mends for you^b yourⁿ works and [He] forgives for you^b yourⁿ offenses; and whoever [he] obeys Allah and His Messenger then *qad* (already and affirmatively) [he] won a great win. يُصْلِحْ لَكُمْ ءَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَمَن يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا ۖ (٢١)
72. Verily We *aradhbna* (We offered) the *amanata*^w (entrustment of Allah's Ordinance)^w on the Heavens^w and the Earth^w and the mountains^x then *abayna*^{w88} (they^y categorically-refused) to bear^y it^w and disquieted^y [they^y] from it;^w and bore it^w the mankind; verily he [was] *dbalomon*⁸⁹ (iterative injustice-doer), *jaholan*⁹⁰ (he who iteratively acts: ignorantly or incorrectly). إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَن يَحْمِلَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنسَنُ ۖ إِنَّهُ كَانَ ظَلُومًا جَهُولًا ۖ (٢٢)
73. To torment Allah the he-hypocrite and the she-hypocrites and the *mushbrekeena* (be-they who partner deities with Allah/he-polytheists) and the *mushbreka'te* (she-they who partner deities with Allah/she-polytheists) and relents Allah on the he-believers and the she-believers; and [was] Allah *Ghafooran* (iterative Forgiver), *Rabeeman* (iterative mercy Giver). لَيُعَذِّبَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ وَيَتُوبَ اللَّهُ عَلَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ۖ (٢٣)

آياتها 54 Ayah	سورة سبا Surato Saba'en (Sheba)	الترتيب 34 The Order
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (The iterative Mercy Giver)

⁸⁷ The word "كبراءنا" means our bigs= individuals of outstanding importance or power, i.e. community-dignitaries.

⁸⁸ The word *abayna*= "أبين" means categorically (absolutely, without exception) refused, i.e. not just simply refused.

⁸⁹ See the Lexicon attached to this Translation for "ظالم", "ظلوم", "كثير الظلم" = "iterative injustice-doer" and "اظلم" = "wronger."

⁹⁰ The word "جهولا" = "jaholan" is rooted in "جهل" meaning: he who iteratively acts: ignorantly or incorrectly. +

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (The iterative Mercy Giver)

1. The praise (*is*) for Allah, Who for Him (*is*) what (*are*) in the Heavens^w and what (*are*) in the Earth;^w and for Him (*is*) the praise in the Hereafter^w and He (*is*) The *Hakeemo*¹ (*infinite bekmal*² Possessor), The Proficient.

الْحَمْدُ لِلَّهِ الَّذِي لَهُ مَا فِي السَّمَوَاتِ
وَمَا فِي الْأَرْضِ وَلَهُ الْحَمْدُ فِي الْآخِرَةِ
وَهُوَ الْحَكِيمُ الْخَبِيرُ ﴿١﴾
2. Knows [*He*] what transpires in the Earth^w and what emerges from it^w and what descends from the sky^w and what *ya'arojo* (*curvilinearly ascends*) in it;^w and He (*is*) *Ar-Raheemo* (The iterative mercy Giver) The *Ghafooro* (iterative Forgiver).

يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ وَمَا يَخْرُجُ
مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا
يَعْرُجُ فِيهَا وَهُوَ الرَّحِيمُ الْغَفُورُ ﴿٢﴾
3. And said who^r unbelieved they:^z not *ta'tey*^w (*haps/comes to*)^w us The Hour;^w let-say [*you*]^s: *balā*³ (*certainly-not*); by my Lord, surely assuredly⁴ [*it*]^w *ta'tey*^w you;^b Knower (*of*) the invisible and neither evades a'n (*off*) Him a *methgala* (*weigh/burden/equipoise*) (*of*) a *dharraten*^w (*small ant/atom/mote*)^w in the Heavens^w and nor in the Earth^w and neither smaller than *tha'leka* (*afar-that-it/that*)^x and nor bigger except in a book manifest.

وَقَالَ الَّذِينَ كَفَرُوا لَا تَأْتِينَا السَّاعَةُ
قُلْ بَلَىٰ وَرَبِّي لَتَأْتِيَنَّكُمْ عِلْمُ
الْغَيْبِ لَا يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِي
السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَلَا
أَصْغَرُ مِنْ ذَلِكَ وَلَا أَكْبَرُ إِلَّا
فِي كِتَابٍ مُبِينٍ ﴿٣﴾
4. To requite [*He*] whom^r believed they^z and worked the righteous-works^w they;^z those for them (*is*) a forgiveness^w and a *rez'gon*^x (*provision/victuals for sustenance*)^x *kareemon*⁵ (*bounteous, ennobling and of multiple uses/effects*).

لِيَجْزِيَ الَّذِينَ ءَامَنُوا وَعَمِلُوا
الصَّالِحَاتِ أُولَٰئِكَ لَهُمْ مَغْفِرَةٌ
وَرِزْقٌ كَرِيمٌ ﴿٤﴾
5. And who^r endeavored⁶ they^z in Our *Ay'aet*^w (*miracles-/signs/proofs*) *mo'aa'jezeena* (*as mutual frustraters*), those for them (*is*) a torment of *rezzen*⁷ (*successive: convulsive and perturbing torment*) painful.

وَالَّذِينَ سَعَوْا فِي ءَايَاتِنَا مُعْجِزِينَ
أُولَٰئِكَ لَهُمْ عَذَابٌ مِّن رَّجْزٍ أَلِيمٌ ﴿٥﴾

¹ See the *Lexicon* attached to this Translation for an exposition on the words "الحكيم" and "حكيم."

² See the *Lexicon* attached to this Translation for "bekma."

³ The word "balā" = "certainly-not" is absolutely not synonymous with "yes" = "نعم," see footnote 196 or the *Lexicon* attached to this Translation for more elaboration.

⁴ The "ل" in "لَتَأْتِيَنَّكُمْ" is a *juratory* "ل" = "القسم" amounting to "التأكيد," i.e. affirmation, expressed by "assuredly"

⁵ The word "kareem" = "كريم" is a *subjective, singular, masculine noun*. It has no exact English equivalent, as explained at length in footnote 28 of the *Introduction*. Summarily: *bounteous, ennobling and of multiple uses/effects*.

⁶ The word "سعى" has several meanings, depending on the context: (1) "بمعنى عدا دون الشد" i.e. strode = walking with long steps, especially in a hasty or vigorous way; (2) "بمعنى مشى أو مضى" i.e. treaded = walk on, over, or along; (3) "عمل باجتهاد" = endeavored, i.e. he made conscientious or concerted effort toward an end, as in this context; (4) "بمعنى قصد" intentionally treaded. When "سعى" in the sense of "striding" it is made transitive by "إلى" and when it is in the sense of "work" then it is made transitive by "الام." See *اللسان*, and *الصائر*.

⁷ The word "رجز" has several meaning, successive: *convulsive and perturbing torment*. Also it includes Satan's whisper, sin, offense, and idol or worship of idols. See *اللسان*.

6. And see who^r *oto* (*had been accorded they*^r) the knowledge, which^x (*had been*) descended to you^g from your^t Lord, it^x (*is*) the right and *yahdey* ([*it*^x] *divinely-guides*) to *Sseratte* (*specific straight Path of*) The Mighty The *Hameede*⁸ (*iteratively praised, iterative praiser He Himself*). ﴿٦﴾
7. And said who^r unbelieved they:^z shall/do we lead you^b [over] a man *younabbe'o* ([*he*] *inform by piece-of-significant-and-availing-news*) you^b if you^c (*had been*) torn every tear, verily you^b surely (*are*) in a new creation. ﴿٧﴾
8. Has *iftra* ([*he*] *crafted a lie for fraudulent end*) on Allah a lie or by him a *jennaton* (*insanity/stroke of Jinn*),^w rather, who^r not believe they^z by the Hereafter^w (*are*) in the torment and the misguidance the afar. ﴿٨﴾
9. Have then not they^z seen to what (*is*) between their hands^w and their rears of the Heaven^w and the Earth;^w *en* (*if*) [*We*] will [*We*] implode by them the Earth^w or [*We*] drop on them fragments from the sky;^w verily in *tha'leka* (*afar-that-it/that*)^x (*is*) surely an *Aya'tan*^w (*miracle/sign/proof*) for every *abden*⁹ (*a: slave/worshipper*) *muneebon*¹⁰ (*iterative returner-penitent*). ﴿٩﴾
10. And *laqad* (*verily, already and affirmatively*) *aa'tayna* (*We accorded*) *Dawooda* (*David*) from Us a munificence; O, mountains *anwebey*¹¹ (*let-you^v reverberate*) with him and the birds [*too*]; and We softened for him the iron. ﴿١٠﴾
11. That let-work [*you*^s] mails^w and *qadder* (*let-[you^s] measure*) in the *sar'de* (*successive links*) and you^z work righteously; verily I am by what you^z work (*is*) *Basseeron* (*keenly: Seer/Omniscient*). ﴿١١﴾
12. And for *Solaymana* (*Solomon*) the wind^w its^w *ghodowo* (*going from dawn-until-sunrise*) (*is*) a month and its^w *rawabo*¹² (*coming from afternoon until sunset*) (*is*) a month; and We liquefied for him the molten-brass's well;^w and of the Jinn who^p [*he*] works between his both hands^w¹³ by his Lord's leave; and whoever ﴿١٢﴾

⁸ The word "*Hameed*" = "*حميد*" linguistically means: (1) *multitudinously praised* and (2) *multitudinous praiser*.

⁹ The word "*abden*" = "slave," the denotation of this word is *basily paradoxical* with respect to Allah vis-à-vis the humans. See the *Lexicon* attached to this Translation for an elaboration.

¹⁰ The word "*منيب*" from "*أناب*" means *iteratively returned penitent*. See *الراغب*.

¹¹ Clearly *Dawood* (*David*) was *yousabbaho* (*he was signaling Allah exalting Him as excelling in all noble qualities, transcending all shortcomings and working phenomenally*) Allah. So, the mountains and the birds were commanded to reverberate what he was *yousabbaho* by it.

¹² In English there is no exact corresponding words for "*غدو*" = "*ghodowo*" meaning (*going from dawn-until-sunrise*) and "*رواح*" = "*rawabo*," "*coming from afternoon until sunset*," also "*رواح*" = "*rawabo*," may mean "*عشي*," i.e. "*asbeyyo*" (*early night or the whole night*).

¹³ The phrase "*between his both hands*" is a lofty Arabic tongue expression meaning: *before him, in his front*.

[he] swerves of them a'n (off) Our command We (make) him taste of torment (of) the Sa'eere^w (intensely kindling Fire).^w

يَدِيهِ بِإِذْنِ رَبِّهِ^{١٤} وَمَنْ يَنْزِعْ مِنْهُمْ عَنْ
أَمْرِنَا نُنْزِعْهُ مِنْ عَذَابِ السَّعِيرِ^{١٥}

13. They^z work for him whatever¹⁴ [he] wills of niches and statues and large-bowls like cisterns and pots anchors¹⁵ (catches/fasteners/stabilizers);¹⁶ O, let-work you^z Dawooda's (David's) aala (family/house/kin) thank; and a few of My eba'de (worshippers/submitters/slaves) (are) the shakooro (iterative thanker).

يَعْمَلُونَ لَهُ، مَا يَشَاءُ مِنْ مَحْكِرٍ
وَتَمْثِيلٍ وَحِفَافٍ كَالْحَوَابِ وَقُدُورٍ
رَأْسِيَتْ أَعْمَلُوا آلَ دَاوُدَ شُكْرًا
وَقَلِيلٌ مِّنْ عِبَادِيَ الشَّاكُورِ^{١٦}

14. So lamma (when/whence) We judged on him the death, not led them over his death except the Earth's^w dabba'to^{w17} (she-moving-creature), eating^w [she] his mensa'ata^{w18} (staff for push-on);^w then lamma [he] tumbled, the Jinn manifested (for their selves) that had were they^z knowing the invisible not waited they^z in the torment, the humiliative.

فَلَمَّا قَضَيْنَا عَلَيْهِ الْمَوْتَ مَا دَلَّهُمْ
عَلَىٰ مَوْتِهِ إِلَّا دَابَّةٌ الْأَرْضِ
تَأْكُلُ مِنْسَاتَهُ فَمَا خَرَّ تَبَيَّنَتْ
لِجِنَّ أَن لَوْ كَانُوا يَعْلَمُونَ الْغَيْبَ مَا
لِئْتُوا فِي الْعَذَابِ الْمُهِينِ^{١٧}

15. Laqad (verily, already and affirmatively) [was] for Saba'en in their dwelling an Aya'tan^w (miracles/signs/proofs) two gardens of¹⁹ right and left; let-eat you^z from yourⁿ Lord's rez'qe^x (provision/victuals for sustenance)^x and let-thank you^z for Him; a good^w town^w and a Lord Ghafooron (iterative Forgiver).

لَقَدْ كَانَ لِسَبَإٍ فِي مَسْكِنِهِمْ آيَةٌ
جَنَّتَانِ عَنْ يَمِينٍ وَشِمَالٍ كُلُّوا مِنْ
رِزْقِ رَبِّكُمْ وَاشْكُرُوا لَهُ، بَلَدَةٌ
طَيِّبَةٌ وَرَبٌّ غَفُورٌ^{١٨}

16. Then shunned they;^z so We sent on them the A'rem's²⁰ cataract; and We substituted them by their twain gardens^w twain gardens^w twain possessors (of) okolen (fruits/crops/edibles) khamtten (rotting-like-bitter fruits) and ath'len (tamarisk) and a thing of lote (tree) little.

فَأَعْرَضُوا فَأَرْسَلْنَا عَلَيْهِمْ سَيْلَ
الْعَرَمِ وَبَدَّلْنَاهُمْ بِجَنَّتَيْهِمْ جَنَّتَيْنِ
ذَوَاتِ أَكْثَلٍ خَمْطٍ وَأَثَلٍ وَمَشْيٌ
مِّنْ سِدْرٍ قَلِيلٍ^{١٩}

17. Tha'leka (afar-that-it/that)^x We requited²¹ them by what unbelieved they;^z and do We requite except the kafoora (multitudinous unbeliever/ingrate).²²

ذَٰلِكَ جَزَيْنَاهُمْ بِمَا كَفَرُوا وَهَلْ
نُجْزِي إِلَّا الْكَافِرَ^{٢٠}

18. And We made between them and [between] the

وَجَعَلْنَا بَيْنَهُمْ وَبَيْنَ الْقُرَىٰ الَّتِي

¹⁴ The particle "ما" is "إسم أو أداة شرط" = conditional noun/particle; or "ما" = "إسم موصول" = connective noun meaning that which. See النذر المصون، لـ أحمد الحلب وإعراب القرآن، لمحمود صافي.

¹⁵ That is the mountains.

¹⁶ That is these pots are so huge in size that they are fixed on their stand-on supports.

¹⁷ For lack of a better term I chose a "she-moving-creature" for "دابة" as a simple "she-creature" (alone) will not do, because a "rock" is a "she-creature" but it does not have apparent motility.

¹⁸ The word "المنساة" = "العصا التي ينسأ بها أي يدفع بها" that is to push-on-with-staff, i.e. the staff used to aid in pushing or proceeding along one's way.

¹⁹ See the Lexicon attached to this Translation regarding the various meanings of the preposition "عن."

²⁰ The word "Arim" is a name of a dam in a valley in Yaman, which was bored and the water broke loose, drowning all surroundings. See القرطبي.

²¹ That is penalized them.

²² The word "كفور" is masculine noun, denying Allah's multiple favors, i.e. he is a multitudinous unbeliever/ingrate.

villages^w which^u We blessed in it^w villages^w apparent;^{w23} and *qaddarna*²⁴ (*We standardized/measured*) in it^w the tread (*journey*); let-tread (*journey*) you^z in it^w nights^w and days *aa'meneena* (*self-safety-securers*).

بَرَكْنَا فِيهَا فَرْقَىٰ ظَهْرَهُ وَقَدَرْنَا فِيهَا السَّيْرَ سِيرُوا فِيهَا لَيَالِي وَأَيَّامًا آمِنِينَ ﴿١٨﴾

19. Then they^z said: our Lord (*let-make*) afar between our travels; and *dhalamo*²⁵ (*they^z wronged*) themselves;^w so We made them *abadeeth* (*instructive-lores*) and We tore them every tear; verily in *tha'leka* (*afar-that-it/that*)^x surely (*are*) *Aya'ten*^w (*miracle/signs-/proofs*) for every *ssabbaren* (*ever/stout patience-endurer*), *shakoron* (*iterative thanker*).

فَقَالُوا رَبَّنَا بَعْدَ بَيْنِ أَسْفَارِنَا وَظَلَمُوا أَنْفُسَهُمْ فَجَعَلْنَاهُمْ أَحَادِيثَ وَمَزَقْنَاهُمْ كُلَّ مُمَزِقٍ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ ﴿١٩﴾

20. And *Laqad* (*verily, already and affirmatively*) *ssaddaqa* (*affirmed as credible*) on them *Ibliso* (*Satan*) his presumption; so *ettaba'ao* (*they^z closely-followed*) him except a team of the believers.

وَلَقَدْ صَدَقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ فَاتَّبَعُوهُ إِلَّا فَرِيقًا مِّنَ الْمُؤْمِنِينَ ﴿٢٠﴾

21. And [was] not for him over them of an authority; except to know [*W*e] who^a [*h*e] believes by the Here-after^w of whom^a he (*is*) of it^w in doubt; and your^t Lord (*is*) over everything *hafeedhon*²⁶ (*iterative keeper-up*).

وَمَا كَانَ لَهُ عَلَيْهِم مِّن سُلْطَانٍ إِلَّا لِنَعْلَمَ مَنْ يُّؤْمِنُ بِالْآخِرَةِ مِمَّنْ هُوَ مِنْهَا فِي شَكٍّ وَرَبُّكَ عَلَىٰ كُلِّ شَيْءٍ حَفِيزٌ ﴿٢١﴾

22. Let-say [*you*]: let-invoke you^z whom^r claimed you^c of lesser than/without Allah; not possess they^z a *methgala* (*weigh/burden/equipoise*) (*of*) a *dharraten*^w (*small ant/atom/mote*)^w in the Heavens^w and not in the Earth;^w and not for them in it^w both of a *sherken* (*associating partnership with Allah/polytheism*); and not for Him of them of *dha'beeren* (*iterative backer/supporter*).

قُلْ أَدْعُوا إِلَيْكَ زَعَمْتَ مِن دُونِ اللَّهِ لَا يَمْلِكُونَ مِثْقَالَ ذَرَّةٍ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَمَا لَهُمْ فِيهِمَا مِن شِرْكٍَ وَمَا لَهُ مِنْهُمْ مِّن ظَهِيرٍ ﴿٢٢﴾

23. And not benefits^w the intercession^w *enda* (*by munificence of/by Rule of*) Him except for whomever [*He*] allowed for him; until if/when *fuzze'a* (*had been removed the dread*) *a'n* (*off*) their hearts they^z said: what yourⁿ Lord said. Said they^z: the right, and He (*is*) The *Aa'leyyo* (*High beyond description*), The *Ka'beero*^x (*Big beyond comparison/comprehension, Predates/Antedates all things*).

وَلَا نَنْفَعُ الشَّفَعَةَ عِنْدَهُ إِلَّا لِمَن أَذِنَ لَهُ. حَتَّىٰ إِذَا فُزِّعَ عَنْ قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ قَالُوا الْحَقُّ وَهُوَ الْعَلِيُّ الْكَبِيرُ ﴿٢٣﴾

²³ The word “ظاهرة” is a *qualifier* for villages. And villages are plural feminine noun. Hence, the *qualifier* for a feminine noun must be likewise. But “apparent” is an *adjective*. Clearly all adjectives in English do not lend themselves for plurality. So the word “all” is parenthetically prefixed to make up for such a shortage.

²⁴ The distance between one village and the next en route is “matched” in the sense that when a traveler marches from a village in the morning by noon he is in the next. Or from noon to sunset in the next.

²⁵ See the *Lexicon* attached to this Translation for “ظالم”=“فاعل الظلم”=“injustice-doer” and “ظلم”=“wronged.”

²⁶ The word “حفيظ” is rooted in “حفظ” = “kept-up” not just “kept, or maintained,” or even “guarded.” Merriam Webster's Dictionary puts “keep up” as: “to stay even (as in acts of strength, endurance, or speed) (although he was small he could keep up with the larger boys in sports).” (*Emphasis is added*).

24. Let-say [you^s]: who^a provides you^b from the Heavens^w and the Earth;^w let-say [you^s]: Allah and verily we or *eyyakum*²⁷ (indeed including you^b) surely (are) on a *buda* (divine-guidance) or in a misguidance manifester.

قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَوَاتِ
وَالْأَرْضِ قُلِ اللَّهُ وَإِنَّا أَوْ لِيَاكُمْ
لَعَلَىٰ هُدًى أَوْ فِي ضَلَالٍ مُّبِينٍ ﴿٢٤﴾

25. Let-say [you^s]: neither (to be) questioned you^z a'n (regarding) what *ajramna*²⁸ (crime-committed we) and nor [we] (are to be) questioned a'n what you^z work.

قُلْ لَا تَسْأَلُونَنَا عَمَّا أَجْرَمْنَا وَلَا
تُسْأَلُ عَمَّا تَعْمَلُونَ ﴿٢٥﴾

26. Let-say [you^s]: gathers between us our Lord; afterwards [He] opens²⁹ between us by the right; and He (is) The *Fattaho* (iterative Opener)³⁰ The Omniscient.

قُلْ يَجْمَعُ بَيْنَنَا رَبُّنَا ثُمَّ يَفْتَحُ بَيْنَنَا
بِالْحَقِّ وَهُوَ الْفَتَّاحُ الْعَلِيمُ ﴿٢٦﴾

27. Let-say [you^s]: let-show me you^z whom^r you^z attached by Him partners; not-at-all;³¹ rather He (is) Allah The Mighty The *Hakeemo*³² (infinite *hekmal*)³³ Possessor).

قُلْ أَرُونِي الَّذِينَ أَلْحَقْتُمْ بِهِ
شُرَكَاءَ كُلًّا بَلْ هُوَ اللَّهُ الْعَزِيزُ
الْحَكِيمُ ﴿٢٧﴾

28. And not We sent you^g except *ka'fatan*³⁴ (sufficient and necessary-universal-ever-altogether-gatherer/absolute restrainer from unbelief) for the mankind a *basheeran*³⁵ (iterative teller of pleasant tidings) and *natheeran* (iterative warner); [and,] but most the mankind not know.

وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً
لِلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَكِنَّ
أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٢٨﴾

29. And they^z say: when (is) this, the promise, *en* (if) you^c [were] *ssa'dequeena* (always truth enforcers).

وَيَقُولُونَ مَتَىٰ هَذَا الْوَعْدُ إِن
كُنْتُمْ صَادِقِينَ ﴿٢٩﴾

30. Let-say [you^s]: for you^b (is) an appointment day; neither *tasta'akherona*³⁶ (slacken/ tarry you^z) a'n (off) it^x an hour^w and nor *tasta'qdeemon* (affirmably advance you^z).

قُلْ لَكُمْ مِيعَادُ يَوْمٍ لَا تَسْتَعْجِرُونَ
عَنهُ سَاعَةً وَلَا تَسْتَقْدِمُونَ ﴿٣٠﴾

31. And said who^r unbelieved they^z: we never believe by this [The] Qur'an; and nor by which^x (is) between its^x both hands^{w37} and if³⁸ [you^s] see *edh* (when/while) the *dha'lemona*³⁹ (injustice-doers) (are made)

وَقَالَ الَّذِينَ كَفَرُوا لَنْ نُؤْمِنَ
بِهَذَا الْقُرْآنِ وَلَا بِالَّذِي بَيْنَ يَدَيْهِ
وَلَوْ تَرَىٰ إِذْ الظَّالِمُونَ مَوْقُوفُونَ

²⁷ The word "إِنِّي،" = "أداة تأكيد لضمير منصوب" = an article of intensity for an objective pronoun.

²⁸ The word "أجرمنا" is made up of two parts: (1) "أجرم" and (2) the "نا" = the speakers' pronoun for a plural. However, part (1) "أجرمنا" is a past tense for which there is no English correspondent verb. Hence, the closest approximation to that is: "crime committed," which slightly different than the original text.

²⁹ The phrase "يفتح بيننا" means "rules or decides between us." See الراغب.

³⁰ The word "Opener" here means the "Ruler," the "Decider," the "Determiner."

³¹ The word "كلاً" is an article of negation particularized for deterrence and prevention.

³² See the Lexicon attached to this Translation for an exposition on the words "الحكيم" and "حكيم."

³³ 4502 See the Lexicon attached to this Translation regarding the various meanings of the preposition "عن."

³⁴ The word "كافة" = *ka'fatan* is the intensive form of كاف = جامع in كافة is for intensity, like it's in علامة. See اللسان.

³⁵ See the Lexicon attached to this Translation for *bashashara/youbashsharo/ mubasher* = مبشّر / مبشّر / مبشّر.

³⁶ See the Lexicon attached to this Translation for the effect of the letter س when added to a word.

³⁷ The phrase "between its both hands" is a lofty Arabic tongue expression meaning: before it.

³⁸ The particle "لو" since it is a future-connected verb, probable to occur and not sure it's a present occurrence, such a "لو" amounts to "if" or "when." See معني اللبيب، ابن هشام.

³⁹ The "ظالمون" = "the injustice-doers," as "الظلم" = "injustice."

standers *enda* (at/by Rule of) their Lord, returns some (of) them to some the say; say they^z who^r *istodh'efo*⁴⁰ (they^z had been deemed weaklings) for whom^r *istakbaro* (they^z affirmed theirⁿ prideful haughtiness) *lawla* (had it not been for) you^f surely we (would have) been believers.

عِنْدَ رَبِّهِمْ يَرْجِعُ بَعْضُهُمْ إِلَى
بَعْضٍ الْقَوْلَ يَقُولُ الَّذِينَ
اسْتَضْعَفُوا لِلَّذِينَ اسْتَكْبَرُوا لَوْلَا
أَنْتُمْ لَكُنَّا مُؤْمِنِينَ ﴿٣١﴾

32. Said who^r *istakbaro*⁴¹ (they^z affirmed theirⁿ prideful haughtiness) for whom^r *istodh'efo* (they^z had been deemed weaklings):⁴² have we repelled you^b a'n (off) the *huda* (divine-guidance), after *edh* (when/since) [it^x] came (to) you;^b rather you^c were criminals.

قَالَ الَّذِينَ اسْتَكْبَرُوا لِلَّذِينَ
اسْتَضْعَفُوا أَنْخُنْ صَدَدْنَكُمْ عَنِ
الْهُدَى بَعْدَ إِذْ جَاءَكُمْ بَلْ كُنْتُمْ
تُجْرِمِينَ ﴿٣٢﴾

33. And said who^r *istodh'efo*⁴³ (they^z had been deemed weaklings) for whom^r *istakbaro*⁴⁴ (they^z affirmed theirⁿ prideful haughtiness): rather the night's and the *naha're* (between sunrise and sunset) machination, *edh* (while) you^z command us that [we] unbelieve by Allah and [that]⁴⁵ [we] make for Him compeers; and they^z concealed the regret^w *lamma* (when/whence) they^z saw the torment; and We made the shackles in the necks^w (of) whom^r unbelieved they;^z are they^z (to be) requited except what they^z were working.

وَقَالَ الَّذِينَ اسْتَضْعَفُوا لِلَّذِينَ
اسْتَكْبَرُوا بَلْ مَكْرُ الْأَيْلِ وَالنَّهَارِ
إِذْ تَأْمُرُونَنَا أَنْ نَكْفُرَ بِاللَّهِ وَنَجْعَلَ
لَهُ أَندَادًا وَأَسْرُوا النَّدَامَةَ لَمَّا رَأَوْا
الْعَذَابَ وَجَعَلْنَا الْأَغْلَلَ فِي
أَعْنَاقِ الَّذِينَ كَفَرُوا هَلْ يُجْزَوْنَ إِلَّا
مَا كَانُوا يَعْمَلُونَ ﴿٣٣﴾

34. And not We sent in a village^w of *na'theeren* (iterative warner) except said its^w *mutrafooha* (they who were luxuriated): verily we, by what you^c (had been) sent by [it^x], (are) unbelievers.

وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّنْ نَّذِيرٍ إِلَّا
قَالَ مُتْرَفُوهَا إِنَّا بِمَا أُرْسِلْتُمْ بِهِ
كَافِرُونَ ﴿٣٤﴾

35. And they^z said: we (are) more (in) possessions and children and not we surely (are) *mu'aththabeena*⁴⁶ (they who are: to be/ being tormented).

وَقَالُوا نَحْنُ أَكْثَرُ أَمْوَالًا وَأَوْلَدًا
وَمَا نَحْنُ بِمُعَذَّبِينَ ﴿٣٥﴾

36. Let-say [you^s]: verily my Lord *yabsotto* (swells/expands) [He] the *rez'qa*^x (provision/victuals for sustenance)^x for whom^r [He] wills and [He] straitens; [and,] but most (of) the mankind know not.

قُلْ إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ
وَيَقْدِرُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٣٦﴾

37. And not yourⁿ possessions and nor yourⁿ children surely which^u near you^b *enda* (by munificence of/by Rule of) Us a nigh,^w except whom^p [be] believed and [be] worked righteously; then those for them the

وَمَا أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ بِالَّتِي
نَقَرِيكُمْ عَنْهَا زُلْفَىٰ إِلَّا مَنَءَامَنَ
وَعَمِلَ صَالِحًا فَأُولَٰئِكَ لَهُمْ جَزَاءُ

⁴⁰ See the *Lexicon* attached to this *Translation* for the effect of the letter **س** when added to a word..

⁴¹ See the *Lexicon* attached to this *Translation* for the effect of the letter **س** when added to a word..

⁴² Ibid.

⁴³ Ibid.

⁴⁴ See the *Lexicon* attached to this *Translation* for the effect of the letter **س** when added to a word..

⁴⁵ This [that] is a *virtual conjunction* for the antecedent "that," preceding "[we] believe," in this *Ayah*. See **إعراب القرآن، لمحمود صافي**.

⁴⁶ The word "*mu'aththabeen*" is *masculine, plural objective noun* meaning they that were tormented.

double requital by what they^z worked and they (are) in the chambers^w *aa'menona* (self-safety-securers).

الضَّعْفَ بِمَا عَمِلُوا وَهُمْ فِي الْغُرُفَاتِ
ءَامِنُونَ ﴿٣٧﴾

38. And who^r they^z endeavor⁴⁷ in Our *Aya'te*^w (miracles-/signs/proofs) mutually bafflers those (are) in the torment *muhdharoon*⁴⁸ (those that are made present predeterminedly vis-à-vis time and place).

وَالَّذِينَ يَسْعَوْنَ فِي آيَاتِنَا مُعْجِزِينَ
أُولَئِكَ فِي الْعَذَابِ مُحْضَرُونَ ﴿٣٨﴾

39. Let-say [you]^s: verily my Lord *yabsotto* (swells/expands) [He] the *rezga* (provision/victuals for sustenance/rain) for whom^p [He] wills of His *eba'de* (worshippers-/submitters/slaves) and [He] straitens for him; and what you^c expended of a thing then He replaces it^x and He (is) *kbayro* (choicer/superior/worthier) (of) the *ra'zeqeena* (giver of: provision/victuals for sustenance/rain).

قُلْ إِنْ رَبِّي يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ
مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ وَمَا أَنْفَقْتُمْ
مِنْ شَيْءٍ فَهُوَ يُخْلِفُهُ وَهُوَ خَيْرُ
الرَّازِقِينَ ﴿٣٩﴾

40. And day [He] throngs them together, afterwards [He] says for the angels: are these *eyyakum*⁴⁹ (indeed particularizing you^b) they^z were worshipping.

وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا ثُمَّ يَقُولُ لِلْمَلَائِكَةِ
أَهَؤُلَاءِ إِيَّاكُمْ كَانُوا يَعْبُدُونَ ﴿٤٠﴾

41. Said they:^z *subhana*⁵⁰ (hallowedly and marvelously we deem You^g transcending all defects and we solemnly stand in awe and utmost consecration of) You;^g You^s (are) our *Wa'leyyo* (Guardian/Ally) of lesser than/without them; rather worshipping they^z were the Jinn, most (of) them by them believers.

قَالُوا سُبْحَانَكَ أَنْتَ وَلِيُّنَا مِنْ
دُونِهِمْ بَلْ كَانُوا يَعْبُدُونَ الْجِنَّ
أَكْثَرَهُمْ بِهِمْ مُؤْمِنُونَ ﴿٤١﴾

42. So today, not possess some (of) you^b for some a benefit and nor a harm; and [We] say for whom^r *dhalama*⁵¹ (wronged) they:^z let-taste you^z The Fire's^w torment which^u you^c were by [it]^{w52} denying you.^z

فَالْيَوْمَ لَا يَمْلِكُ بَعْضُكُمْ لِبَعْضٍ نَفْعًا
وَلَا ضَرًّا وَقَوْلُ الَّذِينَ ظَلَمُوا ذُوقُوا
عَذَابَ النَّارِ الَّتِي كُنْتُمْ بِهَا تُكَذِّبُونَ ﴿٤٢﴾

43. And if (to be/being) recited^w on them Our *Ayat*^w (Qur'anic statements) manifesters^w said they:^z not this except a man [he] wants to repel you^b *amma* (regarding) what [were] worshipping yourⁿ fathers; and they^z said not this except an *ufkon*^x (slandorous-fabrication-/specious concoction)^x *mustaran* (craftily fabricated lie for

وَإِذَا نُتِلَىٰ عَلَيْهِمْ آيَاتُنَا يَنْتَبِهُوا قَالُوا مَا
هَذَا إِلَّا رَجُلٌ يُرِيدُ أَنْ يَصُدَّكُمْ
عَمَّا كَانُوا يَعْبُدُ آبَاءَكُمْ وَقَالُوا مَا
هَذَا إِلَّا إِفْكٌ مُفْتَرًى وَقَالَ الَّذِينَ

⁴⁷ See footnote 6 above regarding "سعى".

⁴⁸ The word "*muhdharoon*" is plural of "*muhdhar*," masculine, singular objective noun meaning: made present. However, such plural sense almost always despite their wish to be present.

⁴⁹ The word "إِيَّاكُمْ" in "إِيَّاكُمْ" = "إِذَا تَوَكَّدَ لِمَنْ مَنصُوبٍ" = an article of intensity for an objective pronoun.

⁵⁰ The word "*subhanaka*" = "سُبْحَانَكَ" has no English equivalent. Wherever this word, or its grammatical inflections (such as "سُبْحَانُ" or "سُبْحَانَهُ") occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Him, deserving the utmost solemn consecration of His divine stupendous uniqueness. So, we can render "*subhanaka*" = "سُبْحَانَكَ" concept by saying: hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Allah.

⁵¹ See the Lexicon attached to this Translation for "ظالم" = "فَاعِلُ الظَلَمِ" = "injustice-doer" and "ظلم" = "wronged."

⁵² The pronoun particle "هـ" in "بِهَا" is in the feminine as it refers to the "النار" = fire, in Arabic a feminine gender. This is in contrast to a "بِه" in some other *Ayah*, (S32:20) where the reference is to the torment, in Arabic a masculine gender.

fraudulent end); and said who^r unbelieved they^z for the right^x *lamma* (when/whence) [i^x] came^x (to) them: en (not) this except a magic manifester.

كَفَرُوا لِلْحَقِّ لَمَّا جَاءَهُمْ إِنَّ هَذَا إِلَّا
سِحْرٌ مُبِينٌ ﴿١٣﴾

44. And not *atabna* (We accorded/gave) them of books they^z study it;^w and not We sent to them before you^g of *na'theeren* (iterative warner).

وَمَا آتَيْنَاهُمْ مِنْ كُتُبٍ يَدْرُسُونَهَا وَمَا
أَرْسَلْنَا إِلَيْهِمْ قَبْلَكَ مِنْ نَذِيرٍ ﴿١٤﴾

45. And they^z denied who^r of before them; and not reached they^z a tenth (of) what *atabna* (We accorded-/gave) them; so they^z denied My messengers; so how [was] [My] *nakeeren*⁵³ (demur/reproof/spurning).

وَكَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ وَمَا
بَلَغُوا مِعْشَارَ مَا آتَيْنَاهُمْ فَكَذَّبُوا
رُسُلِي فَكَيْفَ كَانَ نَكِيرِ ﴿١٥﴾

46. Let-say [you^s]: verily only [I] exhort⁵⁴ you^b by a one-she:^y that *taqumo*⁵⁵ (you^z up-to-fulfill) for Allah doubly and singly;⁵⁶ afterwards you^z rethink; not by yourⁿ companion of a *jennaten* (insanity/stroke of Jinn);^w en (not) he (is) except *na'theeren* (iterative warner) for you^b between both hands^{w57} (of) a torment severe.

﴿قُلْ إِنَّمَا أَعْطِيكُمْ يُوحَدٌ أَنْ
تَقُومُوا لِلَّهِ مِثْلِيَ وَفَرَدَى ثُمَّ
تَنْفَكُرُوا مَا بِصَاحِبِكُمْ مِنْ
جِنَّةٍ إِنْ هُوَ إِلَّا نَذِيرٌ لَكُمْ بَيْنَ
يَدَيْ عَذَابٍ شَدِيدٍ ﴿١٦﴾

47. Let-say [you^s]: not [I] asked you^c of a remuneration^x so it^x (is) for you;^b en (not) my remuneration^x except on Allah; and He (is) over everything Witnesser-/Testifier.

﴿قُلْ مَا سَأَلْتُكُمْ مِنْ أَجْرٍ فَهُوَ لَكُمْ
إِنْ أَجْرِيَ إِلَّا عَلَى اللَّهِ وَهُوَ عَلَى كُلِّ شَيْءٍ
شَهِيدٌ ﴿١٧﴾

48. Let-say [you^s]: verily my Lord casts by the right, an *Aallamo* (Ever/Stout Knower) (of) the invisibles.

﴿قُلْ إِنَّ رَبِّي يَقْذِفُ بِالْحَقِّ عَلَمٌ
الْغُيُوبِ ﴿١٨﴾

49. Let-say [you^s]: came^{x58} the right;^x and not initiates the falsehood^x and not [i^x] repeats.⁵⁹

﴿قُلْ جَاءَ الْحَقُّ وَمَا يُبْدِيُ الْبَاطِلُ وَمَا
يُعِيدُ ﴿١٩﴾

50. Let-say [you^s]: en (if) I strayed, then verily only [I] stray on my-self;^w and en *ibtadayto* (found and accepted the divine-guidance I) then (that is) by what reveals⁶⁰ to me my Lord; verily He (is) *Sa'meon* (Acute-Hearer/Enabler of others to hear/favorable Answerer to prayer) near.

﴿قُلْ إِنْ ضَلَلْتُ فَإِنَّمَا أَضِلُّ عَلَى نَفْسِي
وَإِنْ أَهْتَدَيْتُ فِيمَا يُوحِي إِلَيَّ رَبِّي
إِنَّهُ سَمِيعٌ قَرِيبٌ ﴿٢٠﴾

⁵³ The speaker's pronoun "ي" in "نكير", by Arabic (linguistic) Rule, is omitted, for "التخفيف", = "alleviation, lightening" or *Ayat's* end harmony (rhyme). See إعراب القرآن، لمحمود صافي

⁵⁴ The word "أَعْطِيكُمْ" rooted in "عظ" = "exhorted" or "admonished," and "موعظة," could mean: exhortation or admonition.

⁵⁵ The word "تَقُومُوا" = "up" = "get up or rise" (in the intransitive sense, and "stand" = "تَقُومُوا," in the sense of "maintain," "sustain," or "uphold."

⁵⁶ That is when pondering about Allah then the best way is with another one person only or in solitude.

⁵⁷ The expression "between both hands" is an Arabic tongue expression meaning ahead of or before.

⁵⁸ Qur'an commentators say that the word "الحق" = "right" here means the Qur'an, the revelation from Allah.

⁵⁹ The Arabic tongue expression "neither it initiates nor it repeats," in this case "the untruth," means it perished.

⁶⁰ The word "يُوحِي" is rooted in "وحي أو أوحى" which denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded). And "الوحي" is fire or king. See اللسان.

51. And if⁶¹ [you^s] see *edh* (when/while) they^z dreaded; so no *fawta*⁶² (escape) and (are) taken they^z from a near place. وَلَوْ تَرَىٰ إِذْ فَرَغُوا فَلَا قُوَّةَ وَأُخِذُوا مِنْ مَّكَانٍ قَرِيبٍ ﴿٥١﴾
52. And they^z said: we believed by it^x and wherefrom for them the *tana'wiso*⁶³ (grasping/attainment of faith) from a far place. وَقَالُوا ءَامَنَّا بِهِءِ وَأَنَّىٰ لَهُمُ التَّنَاقُوسُ مِنْ مَّكَانٍ بَعِيدٍ ﴿٥٢﴾
53. And *qad* (already and affirmatively) unbelieved they^z by it^x of before and cast they^z by the invisible from afar place. وَقَدْ كَفَرُوا بِهِءِ مِنْ قَبْلٍ وَيَقْذِفُونَ بِالْغَيْبِ مِنْ مَّكَانٍ بَعِيدٍ ﴿٥٣﴾
54. And (*had been*) interposed between them and [between] what they^z wish; just-as (*had been*) done by their *ashya'ae* (resemblers/likes) of before; verily they were in a doubt suspect.⁶⁴ وَحِيلَ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ كَمَا فُعِلَ بِأَشْيَاعِهِمْ مِنْ قَبْلُ إِنَّهُمْ كَانُوا فِي شَكٍّ مُرِيبٍ ﴿٥٤﴾



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (The iterative Mercy Giver)

1. The praise (*is*) for Allah, *Fa'tte're* (innately-perfect-Originator) (of) the Heavens^w and the Earth; Maker [He] (of) the angels messengers, wings' possessors, double and triple [and] quadruple; [He] augments in the creation whatever¹ [He] wills; verily Allah over everything (*is*) Omnipotent. الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ جَاعِلِ الْمَلَائِكَةِ رُسُلًا أُولَىٰ أَجْنَحَةٍ مَثْنٍ وَثُلَّةٍ وَرُبْعٍ يَرْبِدُ فِي الْخَلْقِ مَا يَشَاءُ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١﴾
2. Whatever opens Allah for the mankind of a mercy^w so no withholder for it; and whatever [He] withholds so no sender for it^x from after Him; and He (*is*) The Mighty The *Hakeemo*² (infinite *hekma*³ Possessor). مَا يَفْتَحِ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلَا مُمْسِكَ لَهَا وَمَا يُمْسِكْ فَلَا مُرْسِلَ لَهُ مِنْ بَعْدِهِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢﴾

⁶¹ The particle “لو” since it is a future-connected verb, probable to occur and not sure it's a present occurrence, such a “لو” amounts to “if” or “when.” See مغني اللبيب، ابن هشام

⁶² The word “فوت” has no English equivalent and there is no short phrase to express it. As “فوت” has two meanings: (1) space between two fingers, (2) a distance just more than can be covered by a weapon aimed at a target, hence the target cannot be reached. So, here since they are the target they do not have the “فوت” i.e. the distance just more than what is aimed at them so they get missed. Thus, for lack of a better word I chose *fawt* (escape), *escape* is really “إفلات، أو نجاة.” Yes it gives the general meaning but does not depict the exact/desired description. And The Qur'an is very exact and highly descriptive.

⁶³ That is how could they obtain faith now that they are in the Hereafter, not possible to go back to the world.

⁶⁴ The word “مریب” here is “تعت” = “adjective,” hence “suspect.” See إعراب القرآن، محمود صافي Also the word “suspect” could fit for a noun or an adjective. +

¹ The particle “ما” is “إسم موصول” = “conditional noun/particle; or “ما” = “connective noun meaning that which. See النثر المصون، لـ احمد الحلب وإعراب القرآن، محمود صافي

² See the Lexicon attached to this Translation for an exposition on the words “الحكيم” and “حكيم.”

³ See the Lexicon attached to this Translation for “*hekma*.”

3. O, you the mankind let-remember you^z Allah's boon^{w4} on you;^b is of a creator other than Allah, [He] provides you^b from the Heavens^w and the Earth;^w no *elaha* (deity) except Him; then wherefrom⁵ *to'afakona*⁶ (you:^z to be off-right dissuaded/ speciously concoct).
4. And *en* (if) they^z deny you^g then *qad* (already and affirmatively) (had been) denied-she^y messengers^x of before you;^g and to Allah (is to be) returned the matters.
5. O, you the mankind: verily Allah's promise (is) right; so let not assuredly beguile^w you^b the life^w (of) the world^w and nor assuredly beguiles^x you^b by Allah the *gharoore*^x (beguiler^x).
6. Verily the Satan (is) for you^b a foe;⁷ so *ittakethobho*⁸ (let-you^z take and make him) a foe; verily only [he] invites his party to be they^z of companions (of) the *Sa'ere*^w (intensely kindling Fire).^w
7. Who^r they^z unbelieved, for them (is) a severe torment; and who^r they^z believed and worked the righteous-works^w they^z for them (is) a forgiveness^w and a remuneration big.
8. Is then who^p (had been) adorned for him his ill-work so [he] saw it^x *hasanan* (ultimate meritorious deed); so verily Allah misguides whom^p [He] wills and [He] *yahdey* (divinely-guides) whom^p [He] wills; so let not [you^s] enervate/undo your^t self^w on them *hasraten*^{w9} (ardent contritions);^{w10} verily Allah (is) Omniscient by what *yass'na'o* (carefully-craft) they.^z
9. And Allah, Who^r [He] sent the winds^w so [it^w] stirs the *saba'ban*¹¹ (gliding-clouds); then We drove it^x to a *mayye'ten* (dead/ dying) *bala'den* (region/ country a settlement) so We quickened by¹² it^x the land^w after its^w death;

يَتَأْتِيهَا النَّاسُ أَذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ
هَلْ مِنْ خَلْقٍ غَيْرَ اللَّهِ يَرْزُقُكُمْ مِنَ
السَّمَاءِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ
فَإَنْزِلْ تَوْفِيقُكَ ﴿٣﴾

وَإِنْ يَكْذِبُواكَ فَقَدْ كَذَّبَتْ رُسُلٌ مِنْ
قَبْلِكَ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٤﴾

بَيِّنَاتٍ لِّلنَّاسِ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلَا
تَغُرُّكُمْ الْحَيَاةُ الدُّنْيَا وَلَا يَغُرُّكُمْ
بِاللَّهِ الْغُرُورُ ﴿٥﴾

إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ
عَدُوًّا إِنَّمَا يَدْعُو حِزْبَهُ لِيَكُونُوا مِنْ
أَحْصَابِ السَّعِيرِ ﴿٦﴾

الَّذِينَ كَفَرُوا لَهُمْ عَذَابٌ شَدِيدٌ
وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ
مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ﴿٧﴾

أَفَمَنْ زُيِّنَ لَهُ سُوءُ عَمَلِهِ فَرَآهُ
حَسَنًا فَإِنَّ اللَّهَ يُضِلُّ مَنْ يَشَاءُ
وَيَهْدِي مَنْ يَشَاءُ فَلَا تَذْهَبْ
نَفْسُكَ عَلَيْهِمْ حَسْرَتٌ إِنَّ اللَّهَ عَلِيمٌ بِمَا
يَصْنَعُونَ ﴿٨﴾

وَاللَّهُ الَّذِي أَرْسَلَ الرِّيحَ فَتُبْرِ سَحَابًا
فَسَقَتْهُ إِلَى بَلَدٍ مَّتًى فَأَحْيَيْنَا بِهِ

⁴ See the *Lexicon* attached to this Translation for "ne'amah" ("boon").

⁵ The word "أَنْى" is a multi-meaning adverbial particle: wherefrom, when, how-so, where.

⁶ The word "تَوْفِيقُونَ" = you are dissuaded to divert to an improper path away from the right, you get persuaded by specious concoction.

⁷ The word "عَدُوٌّ" could be (1) singular and (2) plural as well as (3) "multitudinous foe," see *الهادي* and *اللسان*.

⁸ The word "إِتَّخَذَ" from "الِاتَّخَاذَ" which is "إِفْتَعَالٌ" for "الِاتَّخَاذَ," as stated in *لسان العرب*; therefore, "إِتَّخَذَ" is always taking and making some thing of what was taken. Thus, it is not just the mere taking.

⁹ The word "حَسْرَةٌ" is "أَشَدُّ النَّدَمِ," see *التاج*. Thus we qualify the word "contrition" by ardent to indicate such strength of contrition.

¹⁰ The word "حَسْرَةٌ" is "أَشَدُّ النَّدَمِ," see *التاج*. Thus "contrition" is qualified by ardent to indicate such intensity.

¹¹ The word "سَحَابٌ" versus "غَيْمٌ," is that the "سَحَابٌ" is "سَحَابٌ هُوَ يَنْسَحِبُ" i.e. glides itself or the wind pulls or pushes it and make it move. And it's plural of a "سَحَابَةٌ" Whereas the "غَيْمٌ" appears stationary. *انظر اللسان*.

¹² The particle "بِ" in "بِهِ" commands fourteen different meanings, among them "the causality," as indicated

like *tha'leka* (afar-that-it/that)^x the resurrection.

الْأَرْضَ بَعْدَ مَوْتِهَا كَذَلِكَ النُّشُورُ ﴿٩﴾

10. Whoever [he] [was] wanting the prestige, so for Allah (*is*) the prestige together; to Him ascends the *ka'lim* (plural of word/sentence) the good and the works the righteous elevates it;^x and who^r they^z machinate the *sayye'aa'te*^w (demeritorious-deeds)^w for them (*is*) a severe torment and machination (*of*) those it^x (*becomes*) worthless.

مَنْ كَانَ يُرِيدُ الْعِزَّةَ فَلِلَّهِ الْعِزَّةُ جَمِيعًا
إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ
الصَّالِحُ يَرْفَعُهُ وَالَّذِينَ يَمْكُرُونَ
السَّيِّئَاتِ لَهُمْ عَذَابٌ شَدِيدٌ وَمَكْرُ
أُولَئِكَ هُوَ يُورِثُ ﴿١٠﴾

11. And Allah created you^b of *tora'ben* (crushed sand); afterwards of a *nutfa'ten* (sperm-drop);^w afterwards [He] made you^b pairs; and not bears-she^y of a female and not *tadba'o* (she^y births/delivers^y) except by His knowledge; and not (*to be*) long-lived of a (*made to be*) long-ager^x and nor (*to be*) decreased of his age except in a book; verily *tha'leka* (afar-that-it/that)^x (*is*) on Allah easy.

وَاللَّهُ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ
نُطْفَةٍ ثُمَّ جَعَلَكُمْ أَزْوَاجًا وَمَا
تَحْمِلُ مِنْ أُنْثَى وَلَا تَضَعُ إِلَّا بِعِلْمِهِ
وَمَا يَعْمَرُ مِنْ مُعَمَّرٍ وَلَا يُقْصِرُ مِنْ
عُمُرِهِ إِلَّا فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ
يَسِيرٌ ﴿١١﴾

12. And not level/even the two seas; this (*is*) *adhbon*¹³ (palatably-good), strongly *foraton*¹⁴ (palatably-good) whole-some (*is*) its^x drink; and this (*is*) salty *ujajon*¹⁵ (strongly salty-bitter-hot)); and from each you^z eat fresh meat and *tastakhrejona* (affirmably extract you^z) ornament you^z wear it;^w and [you^s] see the *folka*^x (ship/ships)^x in it^x plowers to *tabtagbo* (earnestly-quest you^z) from His munificence, and *la'alla* (craving currently unavailable deed that, perhaps) you^b thank you.^z

وَمَا يَسْتَوِي الْبَحْرَانِ هَذَا عَذْبٌ
فُرَاتٌ سَائِغٌ شَرَابُهُ وَهَذَا مِلْحٌ أُجَاجٌ
وَمِنْ كُلِّ تَاكُلُونَ لَحْمًا طَرِيًّا
وَتَسْتَخْرِجُونَ حُلِيَةً تَلْبَسُونَهَا وَتَرَى
الْفُلْكَ فِيهِ مَوَازِرَ لِيَتَبَغَّوْا مِنْ فَضْلِهِ
وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٢﴾

13. [He] transpierces the night in the *naha're* (between sunrise and sunset) and [He] transpierces the *naha'ra* in the night and [He] subjugated the sun^w and the moon^x each runs to *ajalen*¹⁶ (term-limit) *musamma*¹⁷ (that which is known and named); *tha'lekum* (collective-afar-that)^{x18} Allah yourⁿ Lord, for Him (*is*) the proprietorship; and whom^r you^z invoke of lesser than/without Him they^z possess not of a *gettmeeren*¹⁹ (date-stone's pellicle).

يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُؤَلِّجُ
النَّهَارَ فِي اللَّيْلِ وَسَخَّرَ الشَّمْسَ
وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ
مُسَمًّى ذَلِكَ كُمْ اللَّهُ رَبُّكُمْ لَهُ
الْمُلْكُ وَالَّذِينَ تَدْعُونَ مِنْ
دُونِهِ مَا يَمْلِكُونَ مِنْ قِطْمِيرٍ ﴿١٣﴾

here by "by." See مغني اللبيب. Refer to the attached list of References.

¹³ The word "عذب" means palatably good. See اللسان

¹⁴ The word "فراة" means strongly palatably-good. See اللسان

¹⁵ The word "أجاج" means salty, and strongly salty-bitter-hot. For definition of "أجاج" see الراغب و اللسان

¹⁶ The word "الأجل" means term-limit, see اللسان.

¹⁷ The word "musamma" is masculine, singular, subjective noun, meaning that which is known and named.

¹⁸ This "thalekum" = "ذلكم" is a masculine plural demonstrative pronoun for addressing the addressees, not available in English.

¹⁹ This is an example of paucity to indicate littleness to nothingness of the matter in reference.

14. En (if) you^z invoke them they^z hear not yourⁿ invocation; and if they^z heard not *estajaba* (favorably-responded) they^z for you;^b and 'The *Qeyamatey's*^w (Judgment's) Day they^z disclaim by yourⁿ partnership (of them as deities) and not *youna'bbeo* ([he] informs by piece-of-significant-and-availing-news) you^g like a Proficient. ﴿١٤﴾
15. O, you the mankind: you^f (are) the poor²⁰ to Allah and Allah, He (is) The Rich The *Hameedo*²¹ (multitudinously praised, multitudinous praiser He). ﴿١٥﴾
16. En (if) [He] wills [He] undoes you^z and [He] comes by a new creation. ﴿١٦﴾
17. And not *tha'leka* (afar-that-it/that)^x (is) on Allah surely mighty/impracticable. ﴿١٧﴾
18. And not *ta'zero* (ill-burdens/sins/offends) a *wa'zeyrah* (she-ill-burden-bearer/she-sinner/she-offender) another's *wezra* (an ill-burden/sin/offense);²² and en (if) invokes-/calls²³ *muthgalaton* (a made encumbered-she) to her burden not (to be) burdened of it^x a thing, while albeit [was] (of) kin; verily only [you^s] warn whom^r *yakhsha* (reverently fear) they^z their Lord by the invisible and *aqamo* (they^z upped-to-fulfill all prescribed obligations of) the Prayer^w they^z; and whoever *tazakka*²⁴ (he who iteratively purified/exculpated and befitted/suited himself), then verily only *yatazakka* (he iteratively exculpates and befits/suits) for himself;^w and to Allah (is) the destiny. ﴿١٨﴾
19. And not level/even the blind and the *baseero* (sharp seer). ﴿١٩﴾
20. And nor the darknesses^w and nor the illumination.^x ﴿٢٠﴾
21. And not the shade and not the *haroor*²⁵ (sun-heat). ﴿٢١﴾
22. And not level/even the quicks and the dead; verily Allah (makes to) hear whom^r [He] wills and not you^s surely (maker to) hear whom^p (are) in the graves. ﴿٢٢﴾

²⁰ The word "فقير" versus the "مسكين" see the Lexicon attached to this Translation for the distinction.

²¹ See the Lexicon attached to this Translation for this word "Hameed" = "حميد" linguistically means: (1) multitudinous praised and (2) multitudinous praiser.

²² The word "وزر" = *we'zr* means: heavy: burden/sin/offense. Translated parenthetically here as "heavy: burden/sin/offense" as it is a heavy: burden which impedes, unless properly handled. It is potentially a sin or an offense for a "وزير" = *vizier* because he carries the heavy burden of the King to administer the affairs charged to him. And the vizier's responsibility is so enormous that if he makes a mistake, intended or not, it could be fatal to him and others. Thus, I chose to further qualify "burden" by the word "ill" as such qualification really and truly best approximate the seriousness of such a burden in reference. See اللسان.

²³ The word "دع" is present tense of "دعا" having many meanings, i.e.: ناداه و صاح به = دعا صاحبه, invoked/called him. See الهادي.

²⁴ The word "تزكى" is, and Allah is knower, [he] had exculpated and befitted/suited himself. See اللسان and التفاسير.

²⁵ The word "haroor" has several meanings: (1) the hot winds (day or night); (2) sun-heat; (3) permanent heat.

23. *En (not) you^s (are) except na'theeron (iterative warner).* إِنَّ أَنْتَ إِلَّا نَذِيرٌ ﴿٢٣﴾
24. Verily We sent you^g by the right, *basheeran*²⁶ (iterative teller of pleasant tiding) and *na'theeron* (iterative warner); and *en (not)* of an *Ummaten*^w (people/community)^w except (is) secluded/dedicated²⁷ in it^w *na'theeron* (iterative warner). إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا
وَأَنَّ مِنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ ﴿٢٤﴾
25. And *en (if)* they^z deny you^g then *qad* (already and affirmatively) denied they^z whom^r of before them, came-she^{y28} (to) them their messengers^x by the evidences-she^y and by the writs and by the book the illuminator. وَلَا يَكْذِبُوكَ فَقَدْ كَذَّبَ الَّذِينَ مِنْ
قَبْلِهِمْ جَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ
وَالزُّبُرِ وَالْكِتَابِ الْمُنِيرِ ﴿٢٥﴾
26. Afterwards I took whom^r unbelieved they^z; then how [was] *nakee're*²⁹ ([My] demur/reproof/spurning). ثُمَّ أَخَذْتُ الَّذِينَ كَفَرُوا فَكَيْفَ كَانَ
نَكِيرِي ﴿٢٦﴾
27. Have [you^s] not seen that Allah descended from the Heaven^w water;^x so *akbraja* (emerged/produced) We by it^x *thamara'te*^w (trees/plant crops/fruits)^w different its^w hues; and of the mountains *judadon*³⁰ (streaks-/path) white and red, different its^w hues, and *gharabeebo*³¹ (intensely) black. أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً
فَأَخْرَجْنَا بِهِ ثَمَرَاتٍ مُخْتَلِفًا أَلْوَانُهَا
وَمِنَ الْجِبَالِ جُدَدٌ بَيَضٌ وَحُمْرٌ
مُخْتَلِفٌ أَلْوَانُهَا وَغَرَابِيبُ سُودٌ ﴿٢٧﴾
28. And of the mankind and the *dawabbe*^w (she-moving creatures) and the *an'aame*^w (cattle/camels/goats/and sheep)^w different (are) its^x colors; like *tha'leka* (afar-that-it/that),^x verily only *yakhsha* (reverentially fear) Allah of His *eba'de* (worshippers/submitters/slaves) the *ulama* (erudites/scholars); verily Allah (is) Mighty *Ghafooron* (iterative Forgiver). وَمِنَ النَّاسِ وَالْدَّوَابِّ وَالْأَنْعَامِ
مُخْتَلِفٌ أَلْوَنُهُ. كَذَلِكَ إِنَّمَا يَخْشَى
اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ إِنَّ اللَّهَ
عَزِيزٌ غَفُورٌ ﴿٢٨﴾
29. Verily who^r they^z recite Allah's Book and *aqamo* (they^z upped-to-fulfill all prescribed obligations of) the Prayer^w they^z and they^z expended of what We provided them secretly and overtly^w they^z hope (for) a trade never [it^w] *taboor* (becomes worthless). إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ
وَأَقَامُوا الصَّلَاةَ وَأَنْفَقُوا مِنْ
رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً يَرْجُونَ
تِجَارَةً لَّنْ تَبُورَ ﴿٢٩﴾

²⁶ The word "mubashsheran" is masculine, singular, subjective noun, meaning proclaimer of good tiding, with no English equivalent.

²⁷ The word "خلا" has multiple meanings, among them as in this case, "خلا لامر أي تجرد له أو اقتصر عليه", i.e. "dedicated." See اللسان والهادي و محيط المحيط.

²⁸ The reason for feminizing "come," making it "come-she^y," because the messengers is a broken plural, hence its referent verb should be feminized according to Arabic Grammar.

²⁹ The speaker's pronoun "ي" in "يَكْبُرُ," by Arabic (linguistic) Rule, is omitted, for "التخفيف," = "alleviation, lightening" or *Ayat's* end harmony (rhyme). See إعراب القرآن، لمحمود صافي

³⁰ The word "جُدَدٌ" means streaks and paths.

³¹ The word "غرابيب" is plural for "غريب" which means intensely or strongly black. Hence, the phrase "غرابيب سود" means intensely black.

30. To fulfill³² them [He] their remunerations and [He] augments them of His munificence; verily He, (is) *Ghaforon* (iterative Forgiver) *Shakooron* (iterative Thanker).

لِيُوفِّيَهُمْ أَجُورَهُمْ وَيَزِيدَهُمْ مِنْ فَضْلِهِ إِنَّهُ غَفُورٌ شَكُورٌ ﴿٣٠﴾

31. And which^x We revealed to you^g of The Book, it^x (is) the right, *musaddeqan* (accepter as true) for what (is) between its^x both hands;^{w33} verily Allah by His *eba'de* (worshippers/submitters/slaves) (is) surely Proficient *Baseeron* (keenly: Seer/Omniscient).

وَالَّذِي أَوْحَيْنَا إِلَيْكَ مِنَ الْكِتَابِ هُوَ الْحَقُّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ إِنَّ اللَّهَ بِعِبَادِهِ لَخَبِيرٌ بَصِيرٌ ﴿٣١﴾

32. Afterwards We bequeathed The Book (to) whom^r *isstafa*³⁴ (had superlatively and exclusively selected) We of Our *eba'de* (worshippers/submitters/slaves); so of them a *dha'lemon* (injustice-doer) for himself^w and of them a *muqtassidon*³⁵ (occasional lapses/not constant in being dutiful) and of them a precedent in the *khayrate*^w (desirable-traits of worthiness and goodness)^w by Allah's leave; *tha'leka* (afar-that-it/that)^x (is) the munificence the big.

ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ ظَالِمٌ لِنَفْسِهِ وَمِنْهُمْ مُقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ بإِذْنِ اللَّهِ ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ ﴿٣٢﴾

33. *Adnen's* (Eden's) paradises^w/gardens^w they^z enter it,^w (to be) adorned they^z in it^w of bracelets of gold and pearls and their *labaso*³⁶ (wear/inner-clothes/garments) in it^w (are) silk.

جَنَّاتٌ عَدْنٍ يَدْخُلُونَهَا يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا وَلِبَاسُهُمْ فِيهَا حَرِيرٌ ﴿٣٣﴾

34. And they^z said: the praise (is) for Allah; Who undid the *hazanan*³⁷ (permanent sadness) a'n (off) us; verily our Lord surely (is) *Ghafooron* (iterative Forgiver) *shakooron* (iterative thanker).

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزْنَ إِنَّ رَبَّنَا لَغَفُورٌ شَكُورٌ ﴿٣٤﴾

³² The word "يوفي" in "يوفيهم" from "الوفاء," = "التمام," meaning gathering the last component of any obligation to make it a whole. Thus, "يوفي" means endeavor and gather the last part of an obligation to fulfill it.

³³ The expression "between its both hands" is a lofty Arabic tongue expression meaning before it.

³⁴ See the Lexicon to this Translation for elaboration and some specific examples. The word "اصطفى" means: selected the best from among other similars. The word is a transitive verb by (a) itself or (b) with the prepositional letter "على." In the case of (a) it could include more than a single element. In the case of (a) "الاصطفاء" is for superlative selection (i.e. taken the best of the bests) for: a mission, preference, or bestowment of a privilege over the entity subject of "الاصطفاء." In the case of (b) the subject of "اصطفاء" is exclusive, either because of the make-up or one or more characteristics for such exclusivity.

³⁵ The word "muqtassid" = "مقتصد" has several meanings, but in this context Qur'an commentators are not in complete agreement as to the exact meaning. (1) Some maintain that they are fulfillers of their invocation while at sea; (2) others say: they continue to be steadfast in their obedience to Allah; (3) and still some others say: outwardly (by their tongues) they maintain their belief in Allah, but at the same time they hide unbelief, i.e. they are hypocrites. See القرطبي. However, linguistically, the word "muqtassid" = "مقتصد" means he who lives according to his means, i.e. surely not extravagant but closer to frugality or mostly "economical." So, likewise in his worship he tends to be "economical." I believe the "hypocrites" are not among those called "muqtassid" = "مقتصد" as in this Ayah, Allah considers the "muqtassid" = "مقتصد" as among His ebad (bonds-people) whom He "superlatively and exclusively selected" and bequeathed them the Book.

³⁶ See the Lexicon attached to this Translation for this rather multi meaning word. But one rather important aspect of it is: "لباس" = the inner clothing, which comes in direct contact with the bare skin. But figuratively it means much more, including the "garments."

³⁷ There is *hazan* = حزن with *fa'tha* on the ح = permanent-sadness; and *huznon* = حزن with *dhammah* on the ح = sadness of limited duration. See the Lexicon attached to this Translation for more elaborations.

35. Who [He] ensconced us the eternity's-home^w of His munificence, not touches/betides us in it^w a fatigue and nor touches/betides us in it^w an exhaustion.

الَّذِي أَلٰمَنَّا دَارَ الْمَقَامَةِ مِنْ فَضْلِهِ
لَا يَمَسُّنَا فِيهَا نَصَبٌ وَلَا يَمَسُّنَا فِيهَا
لُغُوبٌ ﴿٣٥﴾

36. And who^r unbelieved they^z for them Hell's^w fire,^w neither (to be) judged on them so they^z die and nor (to be) lightened a'n (off) them of its^w torment; like *tha'leka* (afar-that-it/that)^x We requite every *kafooren*³⁸ (multitudinous unbeliever/ingrate).

وَالَّذِينَ كَفَرُوا لَهُمْ نَارُ جَهَنَّمَ لَا
يُفَضِّلُ عَلَيْهِمْ فِيمَوْتُهَا وَلَا يُخَفِّفُ
عَنَّهُمْ مِنْ عَذَابِهَا كَذَلِكَ نُجْزِي
كُلَّ كَافِرٍ ﴿٣٦﴾

37. And they mutually *yasttarekha* (vehemently cry for help) they^z in it:^w our Lord let-exit us [You^s], we work righteously, other than which^x we were working; have [and] not [We] aged you;^b not reminisces in it^x who^p [he] reminisced; and came (to) you^b the *na'theero* (iterative warner); so let-taste you^z so not for the *dha'lemeena* (injustice-doers of *na'sseeren* (iterative succorer)).

وَهُمْ يَصْطَرِّحُونَ فِيهَا رَبَّنَا أَخْرِجْنَا
نَعْمَلْ صَالِحًا غَيْرَ الَّذِي كُنَّا
نَعْمَلُ أَوَلَمْ نُعَمِّرْكُم مَّا يَتَذَكَّرُ
فِيهِ مَنْ تَذَكَّرُ وَجَاءَكُمُ النَّذِيرُ
فَذُوقُوا فَمَا لِلظَّالِمِينَ مِنْ نَّصِيرٍ ﴿٣٧﴾

38. Verily Allah, knower (of) the Heavens^w and the Earth's^w invisible; verily He, (is) Omniscient by the chests' possession.

إِنَّ اللَّهَ عَلِيمُ غَيْبِ السَّمَوَاتِ
وَالْأَرْضِ إِنَّهُ عَلِيمُ بِذَاتِ
الصُّدُورِ ﴿٣٨﴾

39. He Who made you^z *kbala'ef*³⁹ (iterative successors) in the Earth;^w so whoever [he] unbelieved then on him (is) his unbelief; and not augments the unbelievers their unbelief *enda* (with/at/by Rule of) their Lord except an abhorrence and not augment the unbelievers their unbelief except a loss.

هُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ فِي الْأَرْضِ
فَمَنْ كَفَرَ فَعَلَيْهِ كُفْرُهُ وَلَا يَزِيدُ
الْكَافِرِينَ كُفْرُهُمْ عِندَ رَبِّهِمْ إِلَّا مَقْتًا
وَلَا يَزِيدُ الْكَافِرِينَ كُفْرُهُمْ إِلَّا خَسَارًا ﴿٣٩﴾

40. Let-say [you^s]: have seen you^z yourⁿ partners, whom^r you^z invoke of lesser than/without Allah; let-show me you^z what created they^z of the Earth;^w or for them a *sherkon* (partnership with Allah) in the Heavens;^w or We gave them a book^x then they (are) on an evidence^w of it;^x rather *en* (not) promise the *dha'le-moona* (injustice-doers) some of them (to) some except beguilement.

قُلْ أَرَأَيْتُمْ شُرَكَاءَكُمُ الَّذِينَ يَدْعُونَ مِنْ
دُونِ اللَّهِ أَرُونِي مَاذَا خَلَقُوا مِنَ
الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمَوَاتِ أَمْ
ءَاتَيْنَهُمُ كِتَابًا فَهُمْ عَلَى بَيِّنَةٍ مِنْهُ
بَلْ إِنَّ يَعِدُ الظَّالِمُونَ بَعْضُهُمْ بَعْضًا
إِلَّا غُرُورًا ﴿٤٠﴾

41. Verily Allah holds the Heavens^w and the Earth^w an (not) *taẓola*⁴⁰ (both deviate/cease); and *la'en* (indeed if) *ẓalata* (both deviated/ceased) not holds them both

إِنَّ اللَّهَ يُمْسِكُ السَّمَوَاتِ وَالْأَرْضِ
أَنْ تَزُولَا وَلَئِنْ زَالَتَا إِنْ أَمْسَكَهُمَا

³⁸ The word “كُفُورٌ” is masculine noun, denying Allah's multiple favors, i.e. he is a multitudinous unbeliever/ingrate.

³⁹ The word “خَلَائِفٌ” = plural for “خَالِفٌ” which is a masculine; while “خُلَفَاءُ” is the plural of “خَلِيفَةٌ”

⁴⁰ The word “زَالٌ” could mean deviate or cease to be. That is to say they all stay moving within their orbits.

of anyone of after Him; verily He [was] Forbearer
Ghaforan (iterative Forgiver).

مَنْ أَحَدٍ مِنْ بَعْدِهِ إِنَّهُ كَانَ حَلِيمًا غَفُورًا

٤١

42. And *aqsamo* (they^z oathed) by Allah their *jahda* (ultimate) oaths, *la'en* (if indeed) came (to) them *na'theeron* (iterative warner) surely assuredly⁴¹ they^z be *ahda* (more divinely-guided) than *ebda*^w (one^w) (of) the *Ummame*^w (nations/peoples);^w so *lamma* (when/whence) came (to) them *na'theeron* (iterative warner), not augmented them [that/he] except an aversion.

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ جَاءَهُمْ نَذِيرٌ لَيَكُونُنَّ أَهْدَىٰ مِنْ إِحْدَى الْأُمَمِ فَلَمَّا جَاءَهُمْ نَذِيرٌ مَّا زَادَهُمْ إِلَّا نُفُورًا

٤٢

43. *Istekbaran* (affirmable standing haughtily above submission) in the Earth^w and the misdeed's machination; and not *ya'hogo* (befalls besiegingly) the machination the misdeed except by its^x folks;^w so they^z do wait except the [firsts'] dispensation;^w so never [you^s] find for Allah's dispensation^w a substitution^x and never [you^s] find for Allah's dispensation a transfer.

أَسْتَكْبَرُوا فِي الْأَرْضِ وَمَكْرُ السَّيِّئِ لَا يَحِيقُ الْمَكْرُ السَّيِّئُ إِلَّا بِأَهْلِهِ فَهَلْ يَنْظُرُونَ إِلَّا سُنَّتَ الْأَوَّلِينَ فَلَن تَجِدَ لِسُنَّتِ اللَّهِ تَبْدِيلًا وَلَن تَجِدَ لِسُنَّتِ اللَّهِ تَحْوِيلًا

٤٣

44. Have not treaded they^z in the land^w then looked they^z how [was] consequence^w (of) whom^r of before them; and they^z were harder than them strength;^w and was not Allah to enfeeble Him of a thing in the Heavens^w and nor in the Earth;^w verily He was Omniscient, Omnipotent.

أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ وَكُنُوا أَشَدَّ مِنْهُمْ قُوَّةً وَمَا كَانَ لِلَّهِ يُعْجِرُهُ مِنْ شَيْءٍ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ إِنَّهُ كَانَ عَلِيمًا قَدِيرًا

٤٤

45. And had/if Allah *you'aakbetha*⁴² (retributively-punishes) [He] the mankind by what earned they^z [He] (would have) not left on its^w back of a *dabba'ten*^{w43} (she-moving-creature), [and] but [He] delays them, to *ajalen*⁴⁴ (term-limit) *musamma*⁴⁵ (that which is known and named); then if came their *ajalo* (term-limit); then verily Allah [was] by His *eba'de* (worshippers/submitters/slaves) *Baseeran* (keenly: Seer/Omniscient).

وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِمَا كَسَبُوا مَا تَرَكَ عَلَى ظَهْرِهَا مِنْ دَابَّةٍ وَلَكِنْ يُؤَخِّرُهُمْ إِلَىٰ أَجَلٍ مُّسَمًّى فَإِذَا جَاءَ أَجَلُهُمْ فَإِنَّ اللَّهَ كَانَ بِعِبَادِهِ بَصِيرًا

٤٥

⁴¹ The "ل" in "لَيَكُونُنَّ" is a juratory "ل" = "القسم" amounting to = "التأكيد", i.e. affirmation, expressed by "assuredly".

⁴² The word "يؤاخذهم" in "يؤاخذهم" means retributively-punishes, certainly not "blames," as what some might presume. See اللسان. In the *Ayah*: "had Allah retributively-punished the people by their injustice, [He] (would have) not left over it (the Earth) of a she-moving-creature" (S16:61) is a positive proof of this fact, i.e. that "أخذ" is retributively-punished.

⁴³ For lack of a better term I chose a "she-moving-creature" for "دابة," as a simple "she-creature" (alone) will not do, because a "rock" is a "she-creature" but it does not have apparent motility.

⁴⁴ The word "الأجل" means term-limit, see اللسان.

⁴⁵ The word "musamma" is masculine, singular, subjective noun, meaning that which is known and named. +



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

1. Yaseen.¹ يَس ١
2. By² The Qur'an^x The Hakeeme³ (*infinite hekma*⁴ Possessor). وَالْقُرْآنِ الْحَكِيمِ ٢
3. Verily you^g surely (*are*) of the *mursaleena* (*sent-messengers*). إِنَّكَ لَمِنَ الْمُرْسَلِينَ ٣
4. On *Sseratten* (*single and specific Path*) straight. عَلَى صِرَاطٍ مُسْتَقِيمٍ ٤
5. A descending⁵ (*of/ caused by*) The Mighty *Ar-Raheeme* (*multitudinous mercy Giver*). نَزِيلَ الْعَزِيزِ الرَّحِيمِ ٥
6. To warn [*you*^s] a people not (*had been*) warned their fathers; so they (*are*) neglecters. لِنُنْذِرَ قَوْمًا مَّا أُنْذِرَ آبَاؤُهُمْ فَهُمْ غَافِلُونَ ٦
7. *Laqad* (*verily, already and affirmatively*) righted the say on most (*of*) them, so they believe not. لَقَدْ حَقَّ الْقَوْلُ عَلَى أَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُونَ ٧
8. Verily We made in their necks^w shackles, so it^w (*being*) to the chins; so they (*are*) *muqmaboona* (*ones whose heads are forcefully bent backward so that they cannot look forward or down*). إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلَالًا فَهِيَ إِلَى الْأَذْقَانِ فَهُمْ مُقْمَحُونَ ٨
9. And We made of between their hands^{w6} a dam and of their rears a dam; so We overlaid them, so they discern/sight not. وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ ٩
10. And equal on them whether warned them you^h or [*you*^s] warned them not, not believe they.^z وَسَوَاءٌ عَلَيْهِمْ ءَأَنْذَرْتَهُمْ أَمْ لَمْ تُنْذِرْهُمْ لَا يُؤْمِنُونَ ١٠
11. Verily only [*you*^s] warn whom^p *ettaba'a* (*[he] closely-followed*) the *Thekra* (*Qur'an*) and *kbashaya* (*[he] reverently-feared*) *Ar-Rahaman* by the invisible; so إِنَّمَا نُنْذِرُ مَنِ اتَّبَعَ الذِّكْرَ وَخَشِيَ الرَّحْمَنََ الْغَيْبِ فَبَشِرْهُ ١١

¹ See the *Lexicon* attached to this *Translation* for some commentary on this.

² In Arabic the letter “و” is a letter used to *swear* in the name of Allah. In English the *equivalent* for swearing is “by.” Therefore, since this *Ayah* begins by making an oath by the name of “القرآن,” so we start with the word “by” and not “و” as “و” will not suffice the meaning.

³ See the *Lexicon* attached to this *Translation* for an exposition on the words “الحكيم” and “حكيم.”

⁴ See the *Lexicon* attached to this *Translation* for “hekma.”

⁵ The word “تنزيل” has several meanings, among them: (1) gradual revelation, and (2) descending, (3) array. See التاج.

⁶ The expression “between their hands” is a lofty Arabic tongue expression meaning: *in from of them*.

*bashsher*⁷ (let-tell pleasant tidings) [you^s] (to) him by forgiveness^w and a remuneration-*kareem*⁸ (bounteous, ennobling and of many uses/effects).

بَعْفِرَةٍ وَأَجْرٍ كَرِيمٍ ﴿١١﴾

12. Verily We quicken the dead and We write what they^z advanced and their effects/footprints;⁹ and every-thing *abssaynabo*¹⁰ (We comprehensively reckoned it^x) in a principal manifest.

إِنَّا نَحْنُ نُحْيِي الْمَوْتِ وَنَكْتُبُ مَا قَدَّمُوا وَءَاتَاهُمْ وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ ﴿١٢﴾

13. And let-strike [you^s] for them a parable/example, the village^w companions *edh* (when/since) came (to) it^w the *mursaloona* (sent-messengers).

وَأَضْرَبَ لَهُمْ مَثَلًا أَصْحَابَ الْقَرْيَةِ إِذْ جَاءَهَا الْمُرْسَلُونَ ﴿١٣﴾

14. *Edh* (when/since) We sent to them two, then they^z denied them both, so we corroborated by a third; then they^z said: verily we (are) to you^b *mursaloona* (sent-messengers).

إِذْ أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوهُمَا فَعَزَّزْنَا بِثَالِثٍ فَقَالُوا إِنَّا إِلَيْكُم مُّرْسَلُونَ ﴿١٤﴾

15. Said they^z: not you^c except human like us; and not descended *Ar-Rahman* of a thing; *en* (not) you^f (are) except lying.

قَالُوا مَا أَنتُمْ إِلَّا بَشَرٌ مِثْلُنَا وَمَا أَنزَلَ الرَّحْمَنُ مِن شَيْءٍ إِنْ أَنتُمْ إِلَّا تَكْذِبُونَ ﴿١٥﴾

16. Said they^z: our Lord knows, verily we (are) to you^b surely *mursaloona* (sent-messengers).

قَالُوا رَبَّنَا يَعْلَمُ إِنَّا إِلَيْكُم لَمُرْسَلُونَ ﴿١٦﴾

17. And not on us except the announcement the manifest.

وَمَا عَلَيْنَا إِلَّا الْبَلْغُ الْمُبِينُ ﴿١٧﴾

18. They^z said: verily we omened by you,^b *la'en* (indeed if) not desisted you^z surely assuredly¹¹ we stone¹² you^b and surely assuredly touch/betides you^b from us a painful torment.

قَالُوا إِنَّا تَطَيَّرْنَا بِكُمْ لَئِن لَّمْ نَنْتَهُوا لَرْجَمْنَا وَلَيَمْسَنَكُمْ مِنَّا عَذَابٌ أَلِيمٌ ﴿١٨﴾

19. Said they^z: yourⁿ omen (*is*) with you,^b is *en*¹³ (if/when) (had been) reminded you^c¹⁴ rather you^f (are) people prodigals/exceeders.¹⁵

قَالُوا طَئِرُكُمْ مَعَكُمْ أَيْنَ ذُكِّرْتُمْ بَلْ أَنتُمْ قَوْمٌ مُّسْرِفُونَ ﴿١٩﴾

⁷ See the *Lexicon* attached to this Translation for *bashshara/yonbashsharo/mubasher* = بُشْرًا / نَبَشْرًا / مُبَشِّرًا.

⁸ The word “*kareem*” = كَرِيم is a subjective, singular, masculine noun. It has no exact English equivalent, as explained at length in the *Lexicon* attached to this Translation. Summarily it means bounty-giver ennobler.

⁹ The word “الآثار” is specifically meant to be “footsteps,” to the mosques to perform the payers. See القرطبي.

¹⁰ The word “أحصى” is comprehensively reckoned, i.e. accounted for from all aspects, not the simple enumeration. See البصائر.

¹¹ The “ل” in “الترجمكم” and “اليمسكم” are a juratory “ل” = “ل القسم” amounting to = “التأكيد”, i.e. affirmation, expressed in both cases by “assuredly”.

¹² The word “ترجم” in “ترجمكم” is the derivative of “رجم”, which has many meanings: (1) stoned, i.e. struck with a stone, (2) cursed, (3) used abusive language of any kind, (4) left (someone) alone, i.e. left off, (5) banished, (6) surmised, (7) killed.

¹³ For the expression “أَنَّن”, *Emam al-Qurtobey*, rather noted Qur’an commentator, lists nine reading renditions of “أَنَّن”, each is slightly different than the other.

¹⁴ That is whenever you are reminded you augured, your omen is always with you.

¹⁵ The word “مُسْرِفُونَ” translated as “exceeders” here in the sense of immoderate in giving, saying or doing. In =

20. And came from the city's^w uttermost a man striding;¹⁶ said [he]: O, my people *ettabe'ao* (*let-closely-follow*) you^z the *mursaleena* (*sent-messengers*). ﴿٢٠﴾
21. *Ettabe'o* (*let-closely-follow you^z*) whom^p not asks you^b [he] a remuneration while they (are) *muhtadoona*¹⁷ (*they who found and accepted the divine-guidance*). ﴿٢١﴾
22. And what (is) for me not worship [I] Whom *fattara* (*had innately-perfectly-originated*) me [He] and to Him you^z (*are to be*) returned. ﴿٢٢﴾
23. *A'attakbetho*¹⁸ (*do [I] take and presume*) of lesser than-/without Him *aaleba'tan* (*deities*); en (if) *Ar-Rahman* wants me by a *dburren* (*persistent distress*) not enriches-/sufficed¹⁹ *a'n* (*off*) me their intercession^w a thing and nor they^z rescue [me].²⁰ ﴿٢٣﴾
24. Verily I then surely in a misguidance manifester. ﴿٢٤﴾
25. Verily I believed by yourⁿ Lord, so let-hear [me]²¹ you.^z ﴿٢٥﴾
26. (*Had been*) said: let-enter [you^s] the Paradise;^w said [he]: *yalayta* (*O, for a longing*) my people know. ﴿٢٦﴾
27. By what forgave me, my Lord and [He] made me of the *mukrameena* (*they who are hospitality accorded and honor bestowed*). ﴿٢٧﴾
28. And not We descended on his people of after him of soldiers from the Heaven^w and We were not *munzeleena*²² (*Causers of the descending*). ﴿٢٨﴾

= this, case the addressees were "exceeders" in their stubbornness vis-à-vis the facts or the truth as presented by their messengers. Also, "مُسْرِفُونَ" means according to التاج unbelievers. I could not find this meaning for "مُسْرِف" as unbeliever except in a single not a main entry in التاج.

¹⁶ The word "سعى" has several meanings, depending on the context: (1) "بمعنى عدا دون الشد" i.e. strode = walking with long steps, especially in a hasty or vigorous way, as in this context; (2) "بمعنى مشى أو مضى" i.e. treaded = walk on, over, or along; (3) "عمل باجتهاد" = endeavored, i.e. he made conscientious or concerted effort toward an end; (4) "بمعنى قصد" intentionally treaded. When "سعى" in the sense of "striding" it is made transitive by "إلى" and when it is in the sense of "work" then it is made transitive by "الأم". See اللسان, and Refer to the attached list of References.

¹⁷ See the Lexicon attached to this Translation for "muhtadee" and its plural "muhtadoon" / "muhtadeen."

¹⁸ The word "اتخذ" from "الإتخاذ" which is "إفتعال" for "الاتخاذ" as stated in لسان العرب; therefore, "اتخذ" is always taking and presuming some-thing about what was taken. Thus, it is not just the mere taking.

¹⁹ The word "تغني" has double meanings: (1) enriches, (2) suffices. But "enriches" includes suffice and not vice versa. As "enriches" makes rich or richer, makes fuller, more meaningful, or more rewarding whereas "suffices" meets the present needs of a specific task. Hence "enriches" is superior.

²⁰ The letter "ن" in "ينقذون" by Arabic (linguistic) Rule, is called "نون الوقاية او العمداء، حيث لا يستغنى عنها" which precedes the speaker's pronoun "ي". The speaker's pronoun "ي" in "ينقذون" is omitted, for "التخفيف" = "alleviation, lightening" or Ayat's end harmony (rhyme). See إعراب القرآن، لمحمود صافي

²¹ Ibid, only regarding اسمعون.

²² The word "munzeleen" is plural, masculine subjective noun, meaning the causers of the descending. Hence "munzeleen" has no English equivalent. Descenders= ones that descend, give a different meaning.

29. *En (not) was it^w except a shriek-she^y a one-she^y then edba (suddenly/whereas) they (are) kha'medona (stills/quiets).* إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ خَامِدُونَ ﴿٢٩﴾
30. *Alas, hasratanⁿ²³ (ardent contrition)^w over the eba'de (worshippers/submitters/slaves) not ya'atee^x (approaches/comes to)^x them of a messenger except they^z were by him yastab'zeona (they^z are: affirmably-jesting/jesting).* يَحْزَنَةً عَلَى الْعِبَادِ مَا يَأْتِيهِمْ مِّن رَّسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٣٠﴾
31. *Have not they^z seen how-many²⁴ We perished before them of the generations; verily they, to them not return.* أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا قَبْلَهُم مِّنَ الْقُرُونِ أَنَّهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ ﴿٣١﴾
32. *And en (not) all lamma²⁵ (but/except) together laday²⁶ (directly and possessively from) Us mubdharoon²⁷ (those that are made present predeterminedly vis-à-vis time and place).* وَلِإِن كُلُّ لَمَّا جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ ﴿٣٢﴾
33. *And an Aya'ton^w (miracle/sign/proof) for them (is) the dead-she^y [the] land^w We quickened it^w and akhrajna (We emerged/produced) from it^w grains^x so of it^x they^z eat.* وَأَيُّهُمُ الْأَرْضُ أَلَمَيَّةٌ أَحْيَيْنَاهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ ﴿٣٣﴾
34. *And We made in it^w gardens^w of date-palms^w and grapes and fajjarna (We caused to gush) in it^w of the wells.^w* وَجَعَلْنَا فِيهَا جَنَّاتٍ مِّن نَّخِيلٍ وَأَعْنَابٍ وَفَجْرْنَا فِيهَا مِنَ الْعُيُونِ ﴿٣٤﴾
35. *To eat they^z of its^x thama're^x (trees/plant crops/fruits)^x and what worked their hands,^w do then not they^z thank.* لِيَأْكُلُوا مِن ثَمَرِهِ وَمَا عَمِلَتْهُ أَيْدِيهِمْ أَفَلَا يَشْكُرُونَ ﴿٣٥﴾
36. *Subhana²⁸ (hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of) Who [He] created the pairs,²⁹ all of it^w of what the Earth^w sprouts^w and of their selves^w and of what not they^z know.* سُبْحَنَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا تُثْبِتُ الْأَرْضُ وَمِنْ أَنفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ ﴿٣٦﴾

²³ The word “حسرة” is “أشدُّ الندم,” see التاج. So we qualify the word “contrition” by ardent to indicate such intensity of contrition.

²⁴ The word “كم” is an interrogative exclamatory particle, meaning: “how-many,” “how-much,” “how-long.”

²⁵ The particle “لَمَّا” has many functions, among them as an exhaustive particle, i.e.: restriction; so “but” here in its sense of exception. See القرطبي ومغني اللبيب.

²⁶ The word “لَدُنْ” is closer than “عند” as you can say: “عندي مال و المال ليس بقبضتك الآن,” thus, “لَدُنْ” which closer spatially and more specific. So, “directly and possessively from” (Us) seems to indicate such closeness. See اللسان.

²⁷ The word “mubdharoon” is plural of “mubdhar,” masculine, singular objective noun meaning: made present. However, such plural sense almost always despite their wish to be present.

²⁸ The word “subhana”= “سبحان” has no English equivalent. Wherever this word, or its grammatical inflections (such as “سبحانه” or “سبحاتك”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus Allah is hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness. So, we can render “subhana”= “سبحان” concept by saying: hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him.

²⁹ The word “زوج” in “زوجين” strictly and linguistically speaking means (1) pair, (2) husband or wife, (3) the individual entity with a companion, (4) category (sort or kind or specimen), (5) hue (color). And quite relevant to the word “زوج” is its plural: (1) “أزواج,” which could also mean: (2) similars, i.e. the look-likes.), (3) hues. See اللسان.

37. And an *Aya'ton*^w (miracle/sign/proof) for them (*is*) the night^x We slough of it^x the *naba'ra* (between sunrise and sunset); then *edha* (suddenly/whereas) they (are) *mudhle-moona* (they that have darkness in them or who have lapsed in darkness).
وَأَيَّاهُ لَهُمْ أَلَيْلٌ نَسْلَخُ مِنْهُ النَّهَارَ
فَإِذَا هُمْ مُظْلِمُونَ ﴿٣٧﴾
38. And the sun^w runs^w for a *mustagarren* (permanent-abode/ultimate realization) for it;^w *tha'leka* (afar-that-it-/that)^x (*is*) a fating (*of*) The Mighty The Omniscient.
وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا
ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿٣٨﴾
39. And the moon^x We fated it^x zodiacs until [*il*]^x returned like the *orjoona* (shrivelled date-palm stalk) the old.
وَالْقَمَرَ فَدَّرَنَاهُ مَنَازِلَ حَتَّىٰ عَادَ
كَالْعُرْجُونِ الْقَدِيمِ ﴿٣٩﴾
40. Neither the sun^w befitting for it^w to overtake the moon^x and nor the night (*is*) the *naba're* (between sunrise and sunset) foregoer; and each (*is*) in an orbit swimming they.^z
لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ
الْقَمَرَ وَلَا أَلَيْلٌ سَابِقُ النَّهَارِ وَكُلٌّ فِي
فَلَكَ يَسْبَحُونَ ﴿٤٠﴾
41. And an *Aya'ton*^w (miracle/sign/proof) for them (*is*) (*that*) surely We carried their progeny^w in the *folke*^x (*ship*)^x the laden.
وَأَيَّاهُ هُمْ أَنَا حَمَلْنَا ذُرِّيَّتَهُمْ فِي
الْفُلْكِ الْمَشْحُونِ ﴿٤١﴾
42. And We created for them of its^x similar what they^z ride.
وَخَلَقْنَا لَهُمْ مِنْ مِثْلِهِ مَا يَرْكَبُونَ ﴿٤٢﴾
43. And *en* (*if*) [*We*] will [*We*] drown them, then neither a cry for them and nor (*are to be*) rescued they.^z
وَلِنْ نَّشَأْ نَعْرِقْهُمْ فَلَا صَرِيحَ لَهُمْ وَلَا
هُمْ يُنْقَذُونَ ﴿٤٣﴾
44. Except a mercy^w from Us and a *mata'an*³⁰ (resource for a transitory worldly delight) to a while.
إِلَّا رَحْمَةً مِنَّا وَمَتَاعًا إِلَىٰ حِينٍ ﴿٤٤﴾
45. And if (*being/had-been*) said for them: *ettaqo* (let-you^x reverently-guard not to displease) what (*is*) between your hands^{w31} and what (*is*) behind you^b *la'allu* (craving currently unavailable deed that/perhaps) you^b *torhamona*³² (to be mercy-given you^x).
وَإِذَا قِيلَ لَهُمْ اتَّقُوا مَا بَيْنَ أَيْدِيكُمْ
وَمَا خَلْفَكُمْ لَعَلَّكُمْ تُرْحَمُونَ ﴿٤٥﴾
46. And not *ta'tey*^w (descend/come)^w them of an *Aya'ten*^w (miracle/sign/proof) of their Lord's *Aya'te*^w (plural for *Aya'ten*^w) except they^z were a'n (regarding) it^w shunners.
وَمَا تَأْتِيهِمْ مِنْ آيَةٍ مِنْ آيَاتِ
رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ ﴿٤٦﴾
47. And if (*being/had-been*) said for them: let-expend
وَإِذَا قِيلَ لَهُمْ أَنْفِقُوا مِمَّا رَزَقَكُمُ اللَّهُ

³⁰ The word “متاع”=“mata'an” is rooted in the word “مَتَعَ”=“matta'a” with many meanings, among them: resources of transitory worldly delight. See the Lexicon attached to this Translation for elaboration.

³¹ The lofty say “between your hands” is an Arabic tongue expression, meaning: before you, or in front of you.

³² The word “رحمة”=“mercy” in Arabic “رحمة” is unlike its English equivalent, in that “رحمة” can be conjugated into verbs of the past, present, future, active, passive, etc. As in this case, it is constructed in the future-passive for the masculine plural. There is no way to exactly render this in English per se. So the closest is to possibly say: “perhaps you^z torhamona (be given-mercy) you^z” thus introducing the idea of “giving-mercy” which the Arabic text does not really say per se. The Arabic says, as if to say: perhaps you are being mercied,” which cannot be said in correct English, as there is no such word as “mercied.”

you^z of what provided you^b Allah, said who^r unbelieved they^z to whom^r they^z believed: *a'nutt'emo* (do we: give to ingest/feed) whom^p if/had³³ wills/willed Allah *att'ama* (gave to ingest/fed) him; *en* (not) you^f (are) except in a misguidance manifester.

قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا
أَنُطْعِمُ مَنْ لَوْ يَشَاءُ اللَّهُ أَطْعَمَهُ إِنْ
أَنْتُمْ إِلَّا فِي ضَلَالٍ مُبِينٍ ﴿٤٧﴾

48. And they^z say: when (*is*) this the appointment, *en* (*if*) you^c [were] *ssa'dequeena* (always truth enforcers).

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ
صَادِقِينَ ﴿٤٨﴾

49. Not wait they^z except a shriek-she^y one-she^y [*it^w*] takes-she^y them while they dispute.

مَا يَنْظُرُونَ إِلَّا صَيْحَةً وَاحِدَةً
تَأْخُذُهُمْ وَهُمْ يَخِصِّمُونَ ﴿٤٩﴾

50. So not can they^z (*make*) an enjoinder^w and nor to their families^w return they.^z

فَلَا يَسْتَطِيعُونَ تَوْصِيَةً وَلَا إِلَى
أَهْلِهِمْ يَرْجِعُونَ ﴿٥٠﴾

51. And (*had-been*) blown in the horn, then *edha* (*suddenly/whereas*) they (*are*) from the *ajda'the* (tombs) flitting they.^z

وَنُفِخَ فِي الصُّورِ فَإِذَا هُمْ مِنَ
الْأَجْدَاثِ إِلَى رَبِّهِمْ يَنْسِلُونَ ﴿٥١﴾

52. Said they:^z *ya'waylana* (O, for us: a lengthy stay in Hell-/ruin/woe); who aroused/resurrected³⁴ us from our berth; this (*is*) what promised us *Ar-Rahman* and *ssadaqa* (always enforced the truth) the *mursaloona* (*sent-messengers*).

قَالُوا يَوَيْلَنَا مَنْ بَعَثَنَا مِنْ مَرْقَدِنَا
هَذَا مَا وَعَدَ الرَّحْمَنُ وَصَدَقَ
الْمُرْسَلُونَ ﴿٥٢﴾

53. *En* (not) was except a shriek-she^y one-she^y then *edha* (*suddenly/whereas*) they (*are*) together *laday*³⁵ (*directly and possessively from*) Us *muhdbaroona*³⁶ (*those that are made present predeterminedly vis-à-vis time and place*).

إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً
فَإِذَا هُمْ جَمِيعٌ لَدَيْنَا مُحْضَرُونَ ﴿٥٣﴾

54. So today not (*to be*) wronged³⁷ a self^w a thing and nor (*to be*) requited you^z except what you^c were working.

فَالْيَوْمَ لَا تُظْلَمُ نَفْسٌ شَيْئًا وَلَا
تُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ ﴿٥٤﴾

55. Verily the Paradise's^w companions today (*are*) in a work marveling.³⁸

إِنَّ أَصْحَابَ الْجَنَّةِ الْيَوْمَ فِي شُغْلٍ
فَاكِهِونَ ﴿٥٥﴾

56. They and their spouses (*i.e. wives*) (*are*) in shades on the couches recliners.

هُمْ وَأَزْوَاجُهُمْ فِي ظِلِّ عَلَى
الْأَرَآئِكِ مُتَكِلُونَ ﴿٥٦﴾

³³ The particle “لو” since it is a *future-connected* verb, probable to occur and *not* sure it's a present occurrence, such a “لو” amounts to “if/had” or “when.” See مقني اللبيب، ابن هشام.

³⁴ The word “بعث” carries several meanings, among them: *sent, arouse, resurrected, awaken, and prompted*.

³⁵ The word “لدى” is *closer* than “عند” as you can say: “عندي مال و المال ليس بقبضتك الآن” thus, “لدى” which *closer* spatially and more specific. So, “directly and possessively from” (Us) seems to indicate such *closeness*. See اللسان.

³⁶ The word “muhdbaroon” is plural of “muhdbar,” masculine, singular objective noun meaning: *made present*. However, such *plural sense* almost always *despite their wish to be present*.

³⁷ The word “wrongs” has myriads of meanings, among them: *curtains* or *diminishes*, as in this *Ayah*.

³⁸ The word “فاكهون” means “يتعجبون”=*marveling*, see القرطبي والتاج.

57. For them in it^w fruit^{w39} and for them what they^z claim/wish.⁴⁰ لَّهُمْ فِيهَا فَاكِهَةٌ وَلَهُمْ مَا يَدَّعُونَ ﴿٥٧﴾
58. Peace, a say of a Lord *Raheemen* (iterative mercy Giver). سَلَامٌ قَوْلًا مِنْ رَبِّ رَحِيمٍ ﴿٥٨﴾
59. And *imtazo* (let-be-you^z distinguished) today, O, you the criminals.^x وَامْتَرُوا الْيَوْمَ أَيُّهَا الْمُجْرِمُونَ ﴿٥٩﴾
60. Have not [I] covenanted to you^b O, Adam's sons that not you^z worship the Satan; verily he (*is*) for you^b a foe⁴¹ manifest. أَلَمْ نَعْهَدْ إِلَيْكُمْ يَبْنَیْءَ آدَمَ أَنْ لَا تَعْبُدُوا الشَّيْطَانَ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴿٦٠﴾
61. And that let-you^z worship Me; this (*is*) *Sseratton* (road/way) straight. وَإِنْ أَعْبُدُونِي هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٦١﴾
62. And *laqad* (verily, already and affirmatively) [he] misled of you^b many generations; have then not been you^z cerebrating. وَلَقَدْ أَضَلَّ مِنْكُمْ جِبِلًّا كَثِيرًا أَفَلَمْ تَكُونُوا تَعْقِلُونَ ﴿٦٢﴾
63. This-she^y (*is*) Hell,^w which^u you^c [were] (*being*) promised. هَذِهِ جَهَنَّمُ الَّتِي كُنْتُمْ تُوعَدُونَ ﴿٦٣﴾
64. *Isslan*⁴² (let-broiled you^z on/by) it^w today, by⁴³ what you^c were unbelieving you.^z أَصْلَوْهَا الْيَوْمَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿٦٤﴾
65. Today, We seal/consummate⁴⁴ on their mouths^w and talk (*to*) Us their hands^w and witness/testify their feet^w by what they^z were earning. الْيَوْمَ نَخْتِمُ عَلَىٰ أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ ﴿٦٥﴾
66. And if⁴⁵ [We] will, surely We (*would have*) smothered on their eyes^w then they^z (*would have*) raced (*to*) the *Sseratte* (road/way), so wherefrom⁴⁶ they^z sight. وَلَوْ نَشَاءُ لَطَمَسْنَا عَلَىٰ أَعْيُنِهِمْ فَاسْتَبَقُوا الصِّرَاطَ فَأَنْ يَصِيرُوا ﴿٦٦﴾
67. And if⁴⁷ [We] will surely We (*would have*) deformed them on their station, so not could proceed they^z and nor return they^z. وَلَوْ نَشَاءُ لَمَسَخْنَاهُمْ عَلَىٰ مَكَانَتِهِمْ فَمَا اسْتَطَاعُوا مُضِيًّا وَلَا يَرْجِعُونَ ﴿٦٧﴾

³⁹ The word "فاكهة" = "fruit" in Arabic is feminine-gender. Hence it and its qualifier adjective are feminized by.^w

⁴⁰ The word "يدعون" has more than one meaning. It could mean (1) wish, or (2) claim. See *القرطبي* and *اللسان*.

⁴¹ The word "عدو" in Arabic is used for: (1) singular and (2) plural as well as (3) "multitudinous foe," see *الهاضي* and *اللسان*.

⁴² The word "يصلون" transliterated "yaslawna" here for lack of a properly corresponding word in English, means broil simultaneously from all sides, as if the entire body is immersed in the intensely kindled Fire.

⁴³ The particle "ب" in "بكم" commands fourteen different meanings, among them "the causality," as indicated here by "by" = "for." See *مغني اللبيب*.

⁴⁴ That is close hermetically and determined irrevocably, or tighten on their mouths.

⁴⁵ The particle "لو" since it is a future-connected verb, probable to occur and not sure it's a present occurrence, such a "لو" amounts to "if" or "when." See *مغني اللبيب*, *ابن هشام*.

⁴⁶ The word "أنى" is a multi-meaning adverbial particle: wherefrom, when, how-so, where.

⁴⁷ See footnote 33 above regarding "لو."

68. And whomever [We] age him [We] (turn) him upside-down in the creation; do then not they^z cerebrate. وَمَنْ نُعَمِّرْهُ نُنَكِّسْهُ فِي الْخَلْقِ أَفَلَا يَعْقِلُونَ ﴿٦٨﴾
69. And not We taught him the poetry; and (is) not befitting for him; *en (not) it^x/he⁴⁸* except a *Thekron* (message/exhortation) and a Qur'an manifest. وَمَا عَلَّمْنَاهُ الشِّعْرَ وَمَا يَنْبَغِي لَهُ إِنْ هُوَ إِلَّا ذِكْرٌ وَقُرْآنٌ مُبِينٌ ﴿٦٩﴾
70. To warn [be] whomever [be] [was] *hayyan* (living-/alive) and right [the] say on the unbelievers. يُنذِر مَنْ كَانَ حَيًّا وَيَحْيِ الْقَوْلُ عَلَى الْكَافِرِينَ ﴿٧٠﴾
71. Have [and] not seen they^z (that) surely We created for them of what worked Our Hands^{w49} *an'aaman^w* (cattle/sheep/goats/camels)^w so they (are) for it^w possessors. أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِمَّا عَمِلَتْ أَيْدِينَا أَنْعَمًا فَهُمْ لَهَا مَالِكُونَ ﴿٧١﴾
72. And We humbled it^w for them; so of it^w (are) their rides/ride⁵⁰ and of it^w eat they.^z وَذَلَّلْنَاهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ ﴿٧٢﴾
73. And for them in it^w benefits^w and drinks; do then not thank they.^z وَلَهُمْ فِيهَا مَنَافِعُ وَمَشَارِبٌ أَفَلَا يَشْكُرُونَ ﴿٧٣﴾
74. And *ittakbatho⁵¹* (they^z took and presumed) of lesser than/without Allah *aalehatan* (deities), *la'alla* (craving currently unavailable deed that, perhaps) they (are to be) succored. وَاتَّخَذُوا مِنْ دُونِ اللَّهِ آلِهَةً لَعَلَّهُمْ يُنصَرُونَ ﴿٧٤﴾
75. [Not] can they^z succor them; and they for them soldiers *mubdharoona⁵²* (those that are made present predeterminedly vis-à-vis time and place). لَا يَسْتَطِيعُونَ نَصْرَهُمْ وَهُمْ لَهُمْ جُنْدٌ مُنْصَرُونَ ﴿٧٥﴾
76. So let not sadden you⁸ their say; verily We know what they^z conceal and what they^z disclose. فَلَا يَحْزَنْكَ قَوْلُهُمْ إِنَّا نَعْلَمُ مَا يُسْرُونَ وَمَا يُعْلِنُونَ ﴿٧٦﴾
77. Has not seen the human (that) surely We created him of a *nuttfa'ten* (sperm-drop)^w then *edha* (suddenly-/whereas) he (is), *kha'sseemon* (iterative disputant/antagonist) manifest. أَوَلَمْ يَرَ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُبِينٌ ﴿٧٧﴾

⁴⁸ The pronoun “هو” in this *Ayah* potentially carries more than one meaning. Qur'an commentators differ as to exactly what it is? For example: *Emam الطبري* says: “أَيُّ مُحَمَّدٍ: إِنْ هُوَ” *Emam القرطبي* says: “أَيُّ هَذَا الَّذِي يَتْلُوهُ” *Emam الرازي* says: “أَيُّ هُوَ ذَكَرٌ وَ مَوْعِظَةٌ” And said “الذَّكَرُ” = Mohammad (SAWS), just like “الكَلِمَةُ” = “The Word” = Esa, son of Maraima (Mary), see الراغب. Of course others do likewise, and each with a good rationale supporting their stand. So this pronoun could be: “he” or “it.”

⁴⁹ Regarding “Our Hands,” some maintain that the “hands” are symbols of divine Might or Power.

⁵⁰ The word “رُكُوبُهُمْ” with a “فَتْحَةٌ عَلَى الدَّر” is a plural, and said others “رُكُوبُهُمْ” with “ضَمَّةٌ عَلَى الدَّر” is a plural.

⁵¹ The word “اتَّخَذَ” from “الِاتِّخَاذُ” which is “إِفْتَعَالٌ” for “الِاتِّخَاذُ” as stated in لسان العرب; therefore, “اتَّخَذَ” is always taking and making/presuming a thing of what was taken. Thus, it is not just the mere taking.

⁵² The word “mubdharoon” is plural of “mubdhar,” masculine, singular objective noun meaning: made present. However, such plural sense almost always despite their wish to be present.

78. And [he] struck for Us a parable/example and [he] forgot⁵³ (*ceased paying attention to*) his creation; said [he]: Who^a quickens the bones while it^w decay. وَصَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ. قَالَ مَنْ يُحْيِي الْعِظَامَ وَهِيَ رَمِيمٌ ﴿٧٨﴾
79. Let-say [you^s]: quickens it^w Who [He] established it^w first once-she^y (*time^w*); and He (*is*) by every creation Omniscient. قُلْ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ ﴿٧٩﴾
80. Who [He] made for you^b of the trees^w the green a fire;^w then *edha* (*suddenly/whereas*) you^f (*are*) of it^x you^z kindle. الَّذِي جَعَلَ لَكُم مِّنَ الشَّجَرِ الْأَخْضَرِ نَارًا فَإِذَا أَنتُم مِّنْهُ تُوقِدُونَ ﴿٨٠﴾
81. Does not Who [He] created the Heavens^w and the Earth^w surely *Qadir*⁵⁴ (*He-Who is capable of: giving/doing-/enforcing/ or influencing*) on to create like them; *bala*⁵⁵ (*certainly-not*); and He (*is*) The *Khallago* (*multitudinous Creator*), The Omniscient. أَوَلَيْسَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِقَدِيرٍ عَلَىٰ أَن يَخْلُقَ مِثْلَهُمْ بَلَىٰ وَهُوَ الْخَلَّاقُ الْعَلِيمُ ﴿٨١﴾
82. Verily only His command if [He] wanted a thing (*is*) to say for it:^x let-be [you^s], so [*it*^x] is. إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَن يَقُولَ لَهُ كُنْ فَيَكُونُ ﴿٨٢﴾
83. So *subhana*⁵⁶ (*hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of*) Who (*is*) in His Hand^{w57} *Malakooto*⁵⁸ (*everlasting-absolute-Kingship*) (*of*) every-thing and to Him (*are to be*) returned you.^z فَسُبْحَانَ الَّذِي يَدِيهِ مَلَكُوتُ كُلِّ شَيْءٍ وَإِلَيْهِ تُرْجَعُونَ ﴿٨٣﴾

اياتها 182 Ayah	سورة الصافات Surato As'Saffa'te (The Rankers-she ^{rm})	الترتيب 37 The Order
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

⁵³ The word “نسي” has dual meanings: (1) “forgot” or (2) dismissed or dispelled, in the sense of *cast off* or *ceased to pay attention to*. The second meaning especially applies where Allah says: “We forgot you,” (S32:14), as Allah does *not* forget, but He chooses to *ceases paying attention to a thing*. See اللسان.

⁵⁴ The word “قادر” is masculine, singular, subjective noun, meaning: (1) *Causer of Fate*, (2) *He-Who is capable of: giving, doing, enforcing, or influencing*.

⁵⁵ The word “bala”= “indeed-not” is absolutely *not* synonymous to “yes”= “نعم,” see footnote 196 or the *Lexicon* attached to this *Translation* for more elaboration.

⁵⁶ The word “subhana”= “سبحان” has *no* English equivalent. Wherever this word, or its grammatical *inflections* (such as “سبحانك” or “سبحانه”) occur all are *associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do*, thus Allah is *hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness*. So, we can render “subhana”= “سبحان” concept by saying: *hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him*.

⁵⁷ Some maintain that the “hands” are *symbols of divine Might or Power*.

⁵⁸ The word “ملكوت” means kingship but of everlasting and absolute nature.

1. By¹ the *ssa'ffa'te*² (rankers-she^{ym}) *ssaffan*³ (absolute ranking). وَالصَّفَّاتِ صَفًّا ١
2. So the *ẓa'jera'te*⁴ (detrerrers-she^{ym}/drivers-she^{ym}) *ẓajran*⁵ (absolute deterring/driving). فَالزَّجَرَاتِ زَجْرًا ٢
3. So the reciters-she^{ym6} *Thekra* (Qur'an). فَالتَّلَايَاتِ ذِكْرًا ٣
4. Verily yourⁿ *elaha* (deity) (is) surely One. إِنَّ إِلَهَكُمْ لَوَاحِدٌ ٤
5. Lord (of) the Heavens^w and the Earth^w and what (are) between them both and Lord (of) the *mashareqe* (sunrises' loci).⁷ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَرَبُّ الْمَشْرِقِ ٥
6. Verily We bedecked the Heaven^w (of) the world^w by the stars^{w8} adornment.^w إِنَّا زَيْنَّا السَّمَاءَ الدُّنْيَا بِزِينَةِ الْكَوَاكِبِ ٦
7. And an (absolute) keep-up⁹ from every Satan *ma'reden* (obdurate/rebel). وَحَفَظًا مِنْ كُلِّ شَيْطَانٍ مَارِدٍ ٧
8. Not *yassamma'ona*¹⁰³ (they^z incline to hearken) to the chiefs the highest; and (are to be) cast they^z from every side. لَا يَسْمَعُونَ إِلَى آلَمٍ لَّا أَعْلَى وَيَقْدِفُونَ مِنْ كُلِّ جَانِبٍ ٨
9. *Dohooran* (ones that are being assuredly repelled from Allah's mercy) and for them (is) a torment *wasseb* (persevering/everlasting). دُحُورًا وَهُمْ عَذَابٌ وَأَصِيبٌ ٩
10. Except whom^p [he] (stealthily) snatched a snatch^w then followed him a *she'habon* (flamer) *tha'qib* (piercer). إِلَّا مَنْ خَطِفَ الْخَطْفَةَ فَأَتْبَعَهُ شِهَابٌ ثَاقِبٌ ١٠
11. So *istaf'te* (let-[you]^s) seek situationally fitting and wise opinion of¹¹ them; are they harder creation or whom^p فَاسْتَفْتِهِمْ أَهْمْ أَمْ أَسْدُ خَلْقًا أَمْ مَنْ ١١

¹ In Arabic the letter “و” is a letter used to swear in the name of Allah. In English the equivalent for swearing is “by.” Therefore, since this *Ayah* begins by making an oath by the name of the “الصّافات,” which is by implication by the “Lord of the “الصّافات.” So we start with the word “by” and not “و” as “و” will not suffice the meaning in this context.

² The word “الصّافات” is a feminine noun, hence the [she-] prefix indicative.

³ The word “صفا” is the infinitive noun for the word “صف.” Thus, in order to indicate this “infinitive ness” the word “absolutely” is prefixed to the word “ranking.”

⁴ The word “الزّاجرات” is a feminine noun, hence the [she-] indication. Additionally, “الزّاجرات” has two distinct meanings: (1) detrerrers or preventers, (2) drivers or propellers.

⁵ The word “زجرا” is the infinitive noun for the word “زجر.” Thus, in order to indicate this “infinitive ness” the word “absolutely” is prefixed to the words “detrerring/driving.”

⁶ The word “التّاليات” some Prophet's (SAWS) say that what is meant is *Gabriel*, as the reciter of the *Qur'an*, mentioned as a plural as he is the chief of the angels. Others have said any one who recites the *Qur'an*.

⁷ Sunrise's locus = “المشرق” versus sunrise = “الشروق”.

⁸ The word “كوكب” is the plural of “كوكب,” from a linguistic point of view means: star. Although in modern times “كوكب” = planet.

⁹ The word “حفظا” is rooted in “حفظ” = “kept-up” not just “kept, or maintained,” or even “guarded.” *Merriam Webster's Dictionary* puts “keep up” as: “to stay even (as in acts of strength, endurance, or speed) *although he was small he could keep up with the larger boys in sports*.” (Emphasis is added). Also the word “حفظا” is an infinitive noun to indicate the absolute function of the verb, hence the prefix “absolute,” see محمود صافي. إعراب القرآن، محمود صافي.

¹⁰ The word “yassamma'o” = “يسمعون” in “يسمعون” is “يُصغي، أي يميل بالراس و الأذن للسمع بجد”، so they incline to hearken, but they will not achieve their goal. See اللسان.

¹¹ See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word.

We created; verily We created them of a mud *la'zib*
(cohesive/adhesive).

خَلَقْنَاهُمْ إِنَّا خَلَقْنَاهُمْ مِنْ طِينٍ لَّازِبٍ ﴿١١﴾

12. Rather marveled/wondered you^b and scorn they.^z

كُلٌّ عَجِبْتَ وَيَسْخَرُونَ ﴿١٢﴾

13. And if (*had-been*) reminded they^z not remember they.^z

وَإِذَا ذُكِّرُوا لَا يَذْكُرُونَ ﴿١٣﴾

14. And if they^z saw an *Aya'tan*^w (*miracle/sign/proof*)
*yastaskherona*¹² (*they^z deem scorning*).

وَإِذَا رَأَوْا آيَةً يَسْتَسْخَرُونَ ﴿١٤﴾

15. And they^z said: *en* (*not*) this except a magic manifester.

وَقَالُوا إِنَّ هَذَا إِلَّا سِحْرٌ مُبِينٌ ﴿١٥﴾

16. Is if we died and we were *tora'ban* (*crushed sand*)
and bones, are verily we surely *maboothoona* (*ones*
that are to be resurrected).

أَإِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا أَإِنَّا لَمَبْعُوثُونَ ﴿١٦﴾

17. Are our fathers the [firsts] (*too*).¹³

أَوَآبَاؤُنَا الْأَوَّلُونَ ﴿١٧﴾

18. Let-say [*you*^s]: yes and¹⁴ you^f (*are*) *dakherona* (*they*
who became contemptible or of no significance).

قُلْ نَعَمْ وَأَنْتُمْ دَاخِرُونَ ﴿١٨﴾

19. So verily only, she/it^w (*is*) a *zaj'raton* (*screech-she^y*
/determent-she^y) one-she^y then *edba* (*suddenly/whereas*)
they (*are*) looking.¹⁵

فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ فَإِذَا هُمْ يَنْظُرُونَ ﴿١٩﴾

20. And they^z said: *ya'waylana*¹⁶ (*for us: a lengthy: stay in*
a valley in Hell/bane/woe) this (*is*) the Deen's¹⁷ Day.

وَقَالُوا يَوَيْلَنَا هَذَا يَوْمُ الدِّينِ ﴿٢٠﴾

21. This (*is*) Day (*of*) t *ya'waylana* (*O, for us: a lengthy stay*
in Hell/ruin/woe) he *Fa'ssle*¹⁸ (*Sunderance*), which^x
were you^c by it^{x19} denying,

هَذَا يَوْمُ الْفَصْلِ الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ ﴿٢١﴾

22. Let-throng you^z whom^r *dhalamo*²⁰ (*they^z wronged*)
and their *azwa'je*²¹ (*similar/categories*) and what they^z
were worshipping they.^z

أَحْشَرُوا الَّذِينَ ظَلَمُوا وَأَزْوَاجَهُمْ وَمَا كَانُوا يَعْبُدُونَ ﴿٢٢﴾

23. Of lesser than/without Allah, then let-you^z *ehdo*
(*divinely-guide*) them to *Sseratte* (*road/way*) (*of*) the
*Jabeeme's*²² (*intensely-blazing Fire^w*).

مَنْ دُونِ اللَّهِ فَاهْدُوهُمْ إِلَى صِرَاطِ الْجَحِيمِ ﴿٢٣﴾

¹² Ibid, for the “س.”

¹³ That is are our fathers too to be resurrected?

¹⁴ This “و” here could be “حالية” = “while.”

¹⁵ That is *what is to be done with them*. Hence “يَنْظُرُونَ” could mean “waiting” *what is to be done with them*.

¹⁶ *Waylona* is an Arabic word that has three distinct meanings: (1) long lasting torture; (2) a valley in the Hell Fire with intense heat that it melts every thing that comes into it; (3) ruin.

¹⁷ The “Deen's Day” means day of *reckoning and accountability*, where *penalty* or *reward* is rendered accordingly.

¹⁸ That is the Day when Allah *decides* and *sunders* each and everyone according to their *dues*, good or bad.

¹⁹ The pronoun particle “هـ” in “به” is in the masculine as it refers to the “اليوم” = day, in Arabic a masculine gender. This in contrast to a “بها” in some other *Ayah*, (S34:42) where the reference is to Hell, in Arabic a feminine gender, so the reference there is feminized by it “و”.

²⁰ See the *Lexicon* attached to this Translation for “ظالم” = “فاعل الظلم” = “injustice-doer” and “ظلم” = “wronged.”

²¹ The word “زوج” strictly and linguistically speaking means (1) pair, (2) husband or wife, (3) the individual entity with a companion, (4) category = “صنف” (sort or kind or specimen), (5) hue (color). And quite relevant to the word “زوج” is its plurak: (1) “أزواج,” which could also mean: (2) *similar*, i.e. the *look-likes*.), (3) *bues*. See *اللسان*.

²² The word “الجحيم” is proper noun, but it means *intensely blazing fire*. See *الراغب*.

24. And let-stand them you;^z verily they (are) *masoolond*²³ (ones that are to be questioned). وَقِفُوهُمْ إِنَّهُمْ مَسْئُولُونَ ﴿٢٤﴾
25. What (is) for you^b not mutually-succor you.^z مَا لَكُمْ لَا تَنَاصَرُونَ ﴿٢٥﴾
26. Rather today they (are) surrenderors. بَلْ هُمْ الْيَوْمَ مُسْتَسْلِمُونَ ﴿٢٦﴾
27. And *aqbala* (forwardly-came) some (of) them on some, mutually querying they.^z وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ ﴿٢٧﴾
28. Said they^z: verily you^b you^c were *ta'atona*^x (approaches-/comes to us)^x of²⁴ the *ya'mene* (power/right-side/religion). قَالُوا إِنَّكُمْ كُنْتُمْ تَأْتُونَنَا عَنِ الْيَمِينِ ﴿٢٨﴾
29. They^z said: rather not you^z were believers. قَالُوا بَلْ لَمْ تَكُونُوا مُؤْمِنِينَ ﴿٢٩﴾
30. And [was] not for us on you^b of an authority; rather you^c were people *ttageena*²⁵ (tyrants). وَمَا كَانَ لَنَا عَلَيْكُمْ مِنْ سُلْطَانٍ بَلْ كُنْتُمْ قَوْمًا طَٰغِينَ ﴿٣٠﴾
31. So righted on us our Lord's say: verily we (are) surely tasters. فَحَقَّ عَلَيْنَا قَوْلُ رَبِّنَا إِنَّا لَذَائِقُونَ ﴿٣١﴾
32. So we *aghawayna* (we caused you^b to stray because of fallacious belief); verily we were *ghaweenaa*²⁶ (strayers because of fallacious belief resulting in disappointment). فَأَعْوَيْنَاكُمْ إِنَّا كُنَّا غَاوِينَ ﴿٣٢﴾
33. Then verily they then-day (are) in the torment partners. فَإِنَّهُمْ يَوْمَئِذٍ فِي الْعَذَابِ مُشْتَرِكُونَ ﴿٣٣﴾
34. Verily We like *tha'leka* (afar-that-it/that)^x [We] do by the criminals. إِنَّا كَذَلِكَ نَفْعَلُ بِالْمُجْرِمِينَ ﴿٣٤﴾
35. Verily they were if (had-been) said to them: no an *elaha* (a deity) except Allah *yestakberoona*²⁷ (they^x affirm their prideful haughtiness). إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ ﴿٣٥﴾
36. And say they^z: are verily we surely leavers/leaving our *aalehab* (deities) for a maniac²⁸ poet. وَيَقُولُونَ إِنَّا لَتَارِكُوا آلِهَتِنَا لِشَاعِرٍ مَجْنُونٍ ﴿٣٦﴾
37. Rather came [he] by the right and *ssaddaqa* (affirmed as credible [he]) the *mursaleena* (sent-messengers). بَلْ جَاءَ بِالْحَقِّ وَصَدَّقَ الْمُرْسَلِينَ ﴿٣٧﴾
38. Verily you^b surely (are) tasters (of) the torment the painful. إِنَّكُمْ لَذَائِقُوا الْعَذَابِ الْأَلِيمِ ﴿٣٨﴾
39. And not (to be) requited you^z except what you^c were working. وَمَا تُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ ﴿٣٩﴾

²³ In a true Hadeeth, it is said that whoever was made to stand for questioning on Day of Judgment, is really in rather dire trouble and doom.

²⁴ See the Lexicon attached to this Translation regarding the various meanings of the preposition **عَنِ**.

²⁵ The "tyrants" = "طَاغُونَ" those who are oppressive, harsh and arbitrary in their conduct.

²⁶ The word "الغَاوِينَ" strayers because of fallacious belief resulting in disappointment for them. See **اللسان والراغب**.

²⁷ See the Lexicon attached to this Translation for the effect of the letter **س** when added to a word.

²⁸ The word "مَجْنُون" is a noun corresponding to "maniac" rather than "insane" which is an adjective.

40. Except Allah's *eba'de* (worshippers/submitters/slaves) the *mukblasseena*²⁹ (they who are: purified and saved). إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿٤٠﴾
41. Those for them a *rez'qon*^x (provision/victuals for sustenance)^x *ma'aloomon* (that which known). أُولَئِكَ لَهُمْ رِزْقٌ مَعْلُومٌ ﴿٤١﴾
42. Fruits^w and they (are) *mukramoona* (they that are hospitality accorded and honored). فَوَكَرَهُ وَهُمْ مُكْرَمُونَ ﴿٤٢﴾
43. In paradises^w/gardens^w (of) the *naeeme* (permanent mental and physical delights in the highest chambers of Paradise). فِي جَنَّاتِ النَّعِيمِ ﴿٤٣﴾
44. On beds mutually (are) they^z fronting (*tête-à-tête*). عَلَى سُرُرٍ مُتَقَابِلِينَ ﴿٤٤﴾
45. (Being/to-be) circumambulated over them by a goblet³⁰ of *ma'eenen* (ever-flon). يُطَافُ عَلَيْهِمْ بِكَأْسٍ مِّنْ مَّعِينٍ ﴿٤٥﴾
46. White^w a delectableness^w for the drinkers. بَيْضَاءَ لَذَّةٍ لِلشَّارِبِينَ ﴿٤٦﴾
47. Neither in it^w headiness/havoc and nor they (are) because³¹ (of) it^w *younzafona*³² (they^z are to be intoxicated-/drink-depleted). لَا فِيهَا غَوْلٌ وَلَا هُمْ عَنْهَا يُنْزَفُونَ ﴿٤٧﴾
48. And they^z have *qa'sser'te-atta'rfe*³³ (eye-extremities^w confiners)^w *eeynon* (wide-eyed).^w وَعِنْدَهُمْ قَاصِرَاتُ الطَّرْفِ عِينٌ ﴿٤٨﴾
49. As verily they^y (were) eggs *maknoon* (rather clean, covered and well sheltered). كَأَنَّهُنَّ بَيْضٌ مَّكْنُونٌ ﴿٤٩﴾
50. Then *aqbala* (forwardly came) some (of) them on some mutually querying they.^z فَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ ﴿٥٠﴾
51. Said a sayer of them: verily I, [was] for me a mate. قَالَ قَائِلٌ مِّنْهُمْ إِنِّي كَانَ لِي قَرِينٌ ﴿٥١﴾
52. Says [he]: are surely you^g assuredly³⁴ of the *mussadde-geena*³⁵ (accepters of the say or its sayer as credible). يَقُولُ أَإِنَّكَ لَمِنَ الْمُصَدِّقِينَ ﴿٥٢﴾
53. Is (it) if we died and we were *tora'ban* (crushed sand) and bones are verily we surely *madeenoona*³⁶ (ones-judged-upon). أَوَدَا مِنَّا وَكُنَّا تُرَابًا وَعِظْمًا أَأَنَّا لَمَبِينُونَ ﴿٥٣﴾
54. Said [he]: are *mutta'leona*³⁷ (profound-observers you^z). قَالَ هَلْ أَنْتُمْ مُطَّلِعُونَ ﴿٥٤﴾

²⁹ The word "mukblaseen" is objective, masculine, plural noun meaning: they that were selected by Allah for purity of their genuine nature and thus were provide safety and security from any punishment.

³⁰ Not linguistically *per se* but conventionally and figuratively speaking the word "كأس" = "goblet," in the Arabic came to mean the goblet which contains "الخمير," meaning wine or such alcoholic beverage.

³¹ See the *Lexicon* attached to this Translation regarding the various meanings of the preposition *عن*.

³² The word "يُنْزَفُونَ" could also mean their drink gets depleted, in which case this *Ayah* negates such depletion.

³³ The expression "قاصرات الطرف" = "eye-extremities' confiners" means those that restrict their sights to their husbands.

³⁴ The "ل" in "لَمِنَ" is "ل" = "لِ الْمَزْحَلَّةِ" amounting to = "التأكيد," i.e. affirmation, expressed here by "assuredly".

³⁵ The word "mussaddegeen" is more than "affirmers," as "affirmers are directly for affirmation or confirmation.

³⁶ The word "مدينين" = ones-judged-upon, i.e. "مجزيين" = to be recompensed, good or bad each accordingly. See *الراغب*.

³⁷ The word "مطلع" = "الواقف على الامور و العالم بها," i.e. profound observer.

55. So *itta'la'a*³⁸ ([*he*] *profoundly-observed*); then [*he*] saw him in the *Jaheeme's*³⁹ (*intensely-blazing Fire*^w)'s middle. فَاطْلَعَ فَرَاهُ فِي سَوَاءِ الْحَجِيمِ ﴿٥٥﴾
56. Said [*he*]: *ta-Allahey*⁴⁰ (*by Allah*) *en* (*surely*) *kedta* (*you*^s *nighed/verged/almost*) *surely die* [*me*]⁴¹ out⁴². قَالَ تَاللَّهِ إِنْ كِدَتْ لَتُرْدِينَ ﴿٥٦﴾
57. And *lawla* (*had it not been for*) my Lord's boon^{w43} *surely I* (*would have*) *been of the muhdbareena*⁴⁴ (*those that are made present predeterminedly vis-à-vis time and place*). وَلَوْلَا نِعْمَةُ رَبِّي لَكُنْتُ مِنَ الْمُحْضَرِينَ ﴿٥٧﴾
58. Are then not we *surely dying*. أَفَمَا نَحْنُ بِمَيِّتِينَ ﴿٥٨﴾
59. Except our dying^w the first^w and not we (*are*) *surely mo'athabeen* (*ones that are to be tormented*). إِلَّا مَوْتَنَا الْأُولَىٰ وَمَا نَحْنُ بِمُعَذَّبِينَ ﴿٥٩﴾
60. Verily this *surely it*^x (*is*) the win the great. إِنَّ هَذَا هُوَ الْفَوْزُ الْعَظِيمُ ﴿٦٠﴾
61. For like this then let work the workers. لِيُشِلْ هَذَا فَلْيَعْمَلِ الْعَامِلُونَ ﴿٦١﴾
62. Is *tha'leka* (*afar-that-it/that*)^x *khayron* (*superior/worthiest*) *nozolan* (*hospitality-abode*) or tree^w the *zaggoomen* (*most distasteful and evil fruit in Hell*). أَذَلِكَ خَيْرٌ تُزَلُّ أَمْ شَجَرَةُ الزَّقُّومِ ﴿٦٢﴾
63. Verily We made it^w an essay^w for the *dha'lemeena*⁴⁵ (*injustice-doers*). إِنَّا جَعَلْنَاهَا فِتْنَةً لِلظَّالِمِينَ ﴿٦٣﴾
64. Verily it^w (*is*) a tree^w [*it*^w] emerges^w in the *Jaheeme's*⁴⁶ (*intensely-blazing Fire*^w) *ass'le* (*origination/base/root*). إِنَّهَا شَجَرَةٌ تَخْرُجُ فِي أَصْلِ الْحَجِيمِ ﴿٦٤﴾
65. Its^w sheath (*is*) like that it^x (*is*) the Satans' heads. طَلَعَهَا كَأَنَّهُ رُءُوسُ الشَّيَاطِينِ ﴿٦٥﴾
66. So verily they *surely* (*are*) eaters of it^w then fillers they^z (*are*) of it^w the bellies. فَأَنَّهُمْ لَآكِلُونَ مِنْهَا فَمَالِئُونَ مِنْهَا الْبُطُونَ ﴿٦٦﴾
67. Afterwards verily for them on it^w *surely* (*is*) an admixture of *hameemen*⁴⁷ (*maximally heated/cooled water*). ثُمَّ إِنَّ لَهُمْ عَلَيْهَا لَشَوْبًا مِّنْ حَمِيمٍ ﴿٦٧﴾

³⁸ The word “اطلع” could also mean: looked from a height downwards.

³⁹ See footnote 4734 above regarding *Jaheem*.

⁴⁰ The word “*ta-Allahey*” is made up of *two distinct* components: the “*ta*”= “ت” and “*Allahey*.” The “*ta*” is “ت” = a “*jurative particle*,” in English it’s equivalent to “*by*” in the sense of: “*in the name of*,” and “*Allahey*” is “الله” grammatically inflected because of the *prepositional genitive particle* “*fa*.”

⁴¹ The letter “ن” in “لتُرْدِينَ” by Arabic (*linguistic*) Rule, is called “*نون الوقاية او العماد، حيث لا يستغنى عنها*” which precedes the speaker’s pronoun “ي.” The speaker’s pronoun “ي” in “لتُرْدِينَ” is omitted, for “التخفيف” = “*alleviation, lightening*” or *Ayat’s end harmony (rhyme)*. See *إعراب القرآن، لمحمود صافي*.

⁴² The word “لتُرْدِينَ” means to *die (me) out*, i.e. cause me to cease living completely.

⁴³ See the *Lexicon* attached to this Translation for “*ne’amah*” (“*boon*”).

⁴⁴ The word “*muhdbareena*” is plural of “*muhdhar*,” masculine, singular objective noun meaning: *made present*. However, such plural sense almost always despite their wish to be present.

⁴⁵ The “ظالمين” = “the injustice-doer,” as “الظلم” = “injustice.” See the *Lexicon* attached to this Translation.

⁴⁶ See footnote 22 above regarding *Jaheem*.

⁴⁷ The word “*hameemen*”=“حميم” has no English equivalent *per se*. So, we transliterate and parenthetically explain. The word “*hameemen*”=“حميم” has at least four different meanings, one of which is a paradoxical meaning of *maximally heated water* or *cooled water* or could be *just warm water*. In this paradoxical sense most of the time it is the *maximally heated water* is intended. A second meaning is very near or rather close friend/relative; a third meaning is: *possessor of mutual affection towards another*; and fourth meaning: a *summer rain*. See *اللسان*.

68. Afterwards verily their return surely (is) to the *Jabeeme's*⁴⁸ (*intensely-blazing Fire*^w). ثُمَّ إِنَّ مَرْجِعَهُمْ لَإِلَى الْجَحِيمِ ﴿٦٨﴾
69. Verily they *also* (*they^z sadly commonly found*) their fathers, strayers. إِنَّهُمْ أَلْفَوْا آبَاءَهُمْ ضَالِّينَ ﴿٦٩﴾
70. So they (are) on their footsteps *youb'ra'ona* (*they^z are being hastened*). فَهُمْ عَلَى آثَرِهِمْ يُهْرَعُونَ ﴿٧٠﴾
71. And *laqad* (*verily, already and affirmatively*) strayed before them most (*of*) the firsts. وَلَقَدْ ضَلَّ قَبْلَهُمْ أَكْثَرُ الْأَوَّلِينَ ﴿٧١﴾
72. And *laqad* (*verily, already and affirmatively*) We sent in them *muntheereena* (*iterative warners*). وَلَقَدْ أَرْسَلْنَا فِيهِمْ مُنْذِرِينَ ﴿٧٢﴾
73. So let-look [*youⁿ*] how [*was*] consequence^w (*of*) the *munthareena* (*those that were warned*). فَأَنْظِرْ كَيْفَ كَانَ عَقِبَةُ الْمُنْذَرِينَ ﴿٧٣﴾
74. Except Allah's *eba'da* (*worshippers/submitters/slaves*) the *mukblasseena*⁴⁹ (*they who are purged and saved*). إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿٧٤﴾
75. And *laqad* (*verily, already and affirmatively*) called Us Noohon (Noah), so surely *ne'ama* (*most excellent*) (are) the answerers. وَلَقَدْ نَادَيْنَا نُوحَ فَلَنِعْمَ الْمُجِيبُونَ ﴿٧٥﴾
76. And *najjaynabo* (*We iteratively delivered him*) and his family^w from the distress the great. وَنَجَّيْنَاهُ وَأَهْلَهُ مِنَ الْكَرْبِ الْعَظِيمِ ﴿٧٦﴾
77. And We made his progeny^w they (are) the remainders/survivors. وَجَعَلْنَا ذُرِّيَّتَهُ هُمُ الْبَاقِينَ ﴿٧٧﴾
78. And We left on him in the lasts. وَتَرَكْنَاهُ فِي الْآخِرِينَ ﴿٧٨﴾
79. Peace (*is/be*) on Noohen (Noah) in the worlds. سَلَامٌ عَلَى نُوحٍ فِي الْعَالَمِينَ ﴿٧٩﴾
80. Verily We, like *tha'leka* (*afar-that-it/that*)^x requite [*We*] the benefactors. إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٨٠﴾
81. Verily he (is) of Our *eba'de* (*worshippers/submitters-slaves*) the believers. إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ ﴿٨١﴾
82. Afterwards We drowned the others. ثُمَّ أَغْرَقْنَا الْآخَرِينَ ﴿٨٢﴾
83. And verily of his sect^w/faction^{w50} surely (is) *Ebrabeema* (Abraham). وَإِنِّ مِنْ شِيعَتِهِ لَإِبْرَاهِيمَ ﴿٨٣﴾
84. *Edb* (*when/since*) came [*he*] (*to*) his Lord by a *sa'leemen* (*free of blights and defects/sound*) heart. إِذْ جَاءَ رَبَّهُ بِقَلْبٍ سَلِيمٍ ﴿٨٤﴾
85. *Edb* (*when/since*) [*he*] said for his father and his people: what (are) you^z worshipping. إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَاذَا تَعْبُدُونَ ﴿٨٥﴾

⁴⁸ See footnote 22 above regarding *Jaheem*.

⁴⁹ The word "*mukblaseen*" is objective, masculine, plural noun meaning: they that were selected by Allah for purity of their genuine nature and thus were provide safety and security from any punishment.

⁵⁰ The word "شِيعَة" = "sect/faction" in the sense of a party whose members *mutual follow and succor each other*.

86. Is *efkan*^x (*slandorous-fabrication/specious concoction*)^x a'lehatan^w (*deities*)^w lesser than/without Allah you^z want. ﴿أَفَنِكَاءِ إِلَهَةٍ دُونَ اللَّهِ تُرِيدُونَ﴾ ٨٦
87. So what (*is*) yourⁿ presumption by the worlds' Lord. ﴿فَمَا ظَنُّكُمْ بِرَبِّ الْعَالَمِينَ﴾ ٨٧
88. Then [he] looked a look^w in the stars. ﴿فَنَظَرَ نَظْرَةً فِي النُّجُومِ﴾ ٨٨
89. Then [he] said: verily I am ill. ﴿فَقَالَ إِنِّي سَقِيمٌ﴾ ٨٩
90. So they^z diverted, a'n (*off*) him retreaters. ﴿فَنَوَلُّوا عَنْهُ مُدْبِرِينَ﴾ ٩٠
91. Then *ragha* ([he] *dodged/furtively swerved*) to their *aalebata*^w (*deities*);^w then said [he]: would not⁵¹ you^z eat. ﴿فَرَأَى إِلَى آلِهَتِهِمْ فَقَالَ أَلَا تَأْكُلُونَ﴾ ٩١
92. What (*is*) for you,^b not pronounce you.^z ﴿مَا لَكُمْ لَا تَنْطِفُونَ﴾ ٩٢
93. Then *ragha* ([he] *dodged/furtively swerved*) over them beating by the *yameene*⁵² (*right-hand*). ﴿فَرَأَى عَلَيْهِمْ صَرْبًا يَأْتِينَ﴾ ٩٣
94. Then *aqbalo* (*forwardly-came they*⁵³) to him *yazeffona* (*crowdedly hastening they*⁵⁴). ﴿فَأَقْبَلُوا إِلَيْهِ يَرَوْنَ﴾ ٩٤
95. Said [he]: do you^z worship what you^z carve. ﴿قَالَ تَعْبُدُونَ مَا تَنْحِتُونَ﴾ ٩٥
96. And Allah created you^b and what you^z work. ﴿وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ﴾ ٩٦
97. They^z said: let-build you^z for him a *bon'yanan*^x (*fixed-and-aggrandized build*)^x then let-throw him you^z in the *Jahee'me*⁵⁵ (*intensely-blazing Fire*)^w. ﴿قَالُوا ابْنُوا لَهُ بُيُوتًا فَأَلْقُوهُ فِي الْجَحِيمِ﴾ ٩٧
98. So they^z wanted by him a scheme so We made them the lowest. ﴿فَارَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَسْفَلِينَ﴾ ٩٨
99. And [he] said: verily I am a goer to my Lord [He] will *yahdeen*⁵⁴ (*divinely-guide [me]*). ﴿وَقَالَ إِنِّي ذَاهِبٌ إِلَى رَبِّي سَيَهْدِينِ﴾ ٩٩
100. My Lord: let-grant for me [You^s] of the *ssa'leheena* (*righteous-people*). ﴿رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ﴾ ١٠٠
101. So *bashsharna*⁵⁵ (*We had told pleasant tidings to*) him by a *gholamon*⁵⁶ forbearer. ﴿فَبَشَّرْنَاهُ بِغُلَامٍ حَلِيمٍ﴾ ١٠١

⁵¹ Clearly this “أَلَا” is the “أَلَا” for “عرض الترغيب أو التحريض” i.e. *urging or desiring, promoting* the action of the following verb. In this case the “desiring” action.

⁵² The word “the right” here could have several meanings, as seems to be the case, as mentioned by the various Qur'an commentators. It could mean: (1) the *right hand*, as normally and for most people, it is *stronger*. (2) It could mean: by the *oath*, which he made “And by Allah I shall surely contrive against your idols after you turn away retreaters.” (S21:57). (3) Or possibly by “the justice= the right.” (S69:44).

⁵³ See footnote 4734 below regarding *Jaheem*.

⁵⁴ The letter “ن” in “سيهدين” by Arabic (*linguistic*) Rule, is called “نون الوقاية او العماد، حيث لا يُستغنى عنها” which precedes the speaker's pronoun “ي.” The speaker's pronoun “ي” in “سيهدين” is omitted, for “التخفيف” = “alleviation, lightening” or *Ayat's end harmony (rhyme)*. See *إعراب القرآن، لمحمود صافي*؛

⁵⁵ The word *bashshara* = “بشّر” has no English equivalent *per say*. So, we resort to *transliteration and parenthetical explanation*. It is a *command verb* where a *speaker is commanding another to tell pleasant tidings*, albeit surely not all of the times pleasing to some recipients. As some times “grievous” tiding could be the case. Clearly *demeritorious people do not deserve any pleasant tidings, except by way of sarcasm*. As *raising their expectations and suddenly plunging it deep into the abyss of dismality* is very fitting for them..

⁵⁶ The word “gholam” means (1) a *male boy*, (2) a *young mustached boy*, (3) a *hireling*, (4) a *servant/slave*.

102. So *lamma* (*when/whence*) [*he*] reached with him the *sa'aya*⁵⁷ (*endeavor*), said [*he*]: O, my little-son,⁵⁸ verily I see in the *mana'me* (*sleep-vision/sleep*) verily I am slaying/slaughtering you;⁸ so let-[*you*^s] look what [*you*^s] see; said [*he*]: O, my father do what [*you*^s] (*are being*) commanded, [*you*^s] shall find me *en* (*if*) *willed* Allah of the *ssa'bereen* (*people of patience*).
فَلَمَّا بَلَغَ مَعَهُ السَّعَىٰ قَالَ يَبْنَئُ
إِني أَرَىٰ فِي الْمَنَامِ أَنِّي أَذْبَحُكَ
فَانْظُرْ مَاذَا تَرَىٰ قَالَ يَتَأَبَّتُ أَفْعَلُ
مَا تُؤْمَرُ سَتَجِدُنِي إِن شَاءَ اللَّهُ مِن
الصَّابِرِينَ ﴿١٠٢﴾
103. Then *lamma* (*when/whence*) both consigned⁵⁹ (*themselves*) and *tallaho*⁶⁰ (*[he] tipped/flung him*) for the *ja'bee'-ne*⁶¹ (*on the side of the forehead between the eye and the ear*).
فَلَمَّا أَسْلَمَا وَتَلَّهُ لِلْجَبِينِ ﴿١٠٣﴾
104. And We called him that O, *Ebraheemo* (*Abraham*).
وَنَادَيْنَاهُ أَن يَا إِبْرَاهِيمُ ﴿١٠٤﴾
105. *Qad* (*already and affirmatively*): *ssaddaqata* (*you*^s *affirmed as true*) the *ru'aya* (*dream/vision*); verily We, like *tha'leka* (*afar-that-it/that*)^x requite [*We*] the benefactors.
قَدْ صَدَقْتَ الرَّؤْيَا إِنَّا كَذَلِكَ نَجْزِي
الْمُحْسِنِينَ ﴿١٠٥﴾
106. Verily this, surely it^x (*is*) the essay the manifester.
إِنَّ هَذَا لَهُوَّ الْبَلَاءُ الْمُبِينُ ﴿١٠٦﴾
107. And We ransomed him by a *thebhen*⁶² (*an offering to be slaughtered, i.e. corban*) great.
وَقَدَرْنَاهُ بِذَبِيحٍ عَظِيمٍ ﴿١٠٧﴾
108. And We left on him in the lasts.
وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ ﴿١٠٨﴾
109. Peace (*be/is*) on *Ebraheema* (*Abraham*).
سَلَامٌ عَلَىٰ إِبْرَاهِيمَ ﴿١٠٩﴾
110. Like *tha'leka* (*afar-that-it/that*)^x [*We*] requite the benefactors.
كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١١٠﴾
111. Verily he (*is*) of Our *eba'de* (*worshippers/submitters-/slaves*) the believers.
إِنَّهُ مِن عِبَادِنَا الْمُؤْمِنِينَ ﴿١١١﴾
112. And *bashsha'rnabo*⁶³ (*We told him pleasant tidings*) by *Is-haqa* (*Isaac*), a prophet of the *ssa'leheena* (*righteous people*).
وَبَشَّرْنَاهُ بِإِسْحَاقَ نَبِيًّا مِّن الصَّالِحِينَ ﴿١١٢﴾
113. And We blessed on him and on *Is-haqa* (*Isaac*); and of progeny^w (*of*) them both a benefactor and *dha'lemon*⁶⁴ (*injustice-doer*) for himself^w manifester.
وَبَارَكْنَا عَلَيْهِ وَعَلَىٰ إِسْحَاقَ وَمِن ذُرِّيَّتِهِمَا مُحْسِنٌ وَظَالِمٌ لِّنَفْسِهِ
مُبِينٌ ﴿١١٣﴾

⁵⁷ The word “سعى” has several meanings, depending on the context: (1) “بمعنى عدا دون الشد” i.e. strode = walking with long steps, especially in a hasty or vigorous way; (2) “بمعنى مشى أو مضى” i.e. treaded = walk on, over, or along; (3) “عمل باجتهاد” = endeavored, i.e. he made conscientiously concerted effort toward an end, as in this context the boy reached the age where he endeavors the life's endeavors help his father; (4) “بمعنى قصد” intentionally treaded. When “سعى” in the sense of “striding” it is made transitive by “إلى” and when it is in the sense of “work” then it is made transitive by “الأم”. See اللسان, and الصانر.

⁵⁸ The word “بني” is “little son” is an Arabic tongue expression meaning endearment, certainly not of slighting.

⁵⁹ That is consigned, i.e. they both entrusted their selves to Allah and His command through Abraham's vision.

⁶⁰ The word “تل” in “تله” means “كبه على وجهه بدرجة من القوة” the best I can find in English is tipped or flung.

⁶¹ There is no English equivalent for “جبين” per se. So, I chose to transliterate and parenthetically explain..

⁶² The word “الذبح” means that which is to be slaughtered. See البصير.

⁶³ See the Lexicon attached to this Translation for bashshara/youbashsharo/mubasheron=بشّر\نبشّر\مبشّر.

⁶⁴ The word “ظالم” = “فاعل الظلم” = “the injustice-doer,” as “الظالم” = “injustice.”

114. And *laqad* (verily, already and affirmatively) surely *manana*⁶⁵ (We graced Our boon^w) on Mosa (Moses) and Haroona (Aaron). وَلَقَدْ مَنَّا عَلَىٰ مُوسَىٰ وَهَارُونَ ﴿١١٤﴾
115. And *najjayna* (We iteratively delivered) them both and people (of) them both from the distress the great. وَجَعَلْنَاهُمَا وَقَوْمَهُمَا مِنَ الْكَرْبِ الْعَظِيمِ ﴿١١٥﴾
116. And We succored them so they^z were they the overcomeers. وَنَصَرْنَاهُمْ فَكَانُوا هُمُ الْغَالِبِينَ ﴿١١٦﴾
117. And *aa'tayna* (We accorded) them both the book the *mustabeena*⁶⁶ (self-evident/seeker/demandeur of evidence). وَءَاتَيْنَاهُمَا الْكِتَابَ الْمُسْتَبِينَ ﴿١١٧﴾
118. And *badayna* (We divinely-guided) them both the *Sseratta* (single and specific Path) the straight. وَهَدَيْنَاهُمَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿١١٨﴾
119. And We left on them both in the lasts. وَتَرَكْنَاهُمَا فِي الْآخِرِينَ ﴿١١٩﴾
120. Peace (be/is) on Mosa (Moses) and Haroona (Aaron). سَلَامٌ عَلَىٰ مُوسَىٰ وَهَارُونَ ﴿١٢٠﴾
121. Verily We like *tha'leka* (afar-that-it/thai)^x [We] requite the benefactors. إِنَّكَ ذَٰلِكَ تَجْزِي الْمُحْسِنِينَ ﴿١٢١﴾
122. Verily both (of) them (are) of Our *eba'de* (worshippers/submitters/slaves) the believers. إِنَّهُمَا مِنْ عِبَادِنَا الْمُؤْمِنِينَ ﴿١٢٢﴾
123. And verily *Eliasa* surely (is) of the *mursa'leena* (sent-messengers). وَإِنَّ إِلْيَاسَ لَمِنْ الْمُرْسَلِينَ ﴿١٢٣﴾
124. *Edb* (when/since) said [he] to his people: should not⁶⁷ *tattaqoo* (you^z reverentially guard not to displease Allah). إِذْ قَالَ لِقَوْمِهِ ۖ أَلَا تَتَّقُونَ ﴿١٢٤﴾
125. Do you^z invoke *Ba'alan*⁶⁸ (i.e. the idol Ba'al) and you^z leave/forsake *ahsa'na*⁶⁹ (perfectest and beautifulest) (of) the creators. أَتَدْعُونَ بَعْلًا وَتَذَرُونَ أَحْسَنَ الْخَالِقِينَ ﴿١٢٥﴾
126. Allah (is) yourⁿ Lord and Lord (of) yourⁿ fathers the firsts. اللَّهُ رَبُّكُمْ رَبَّ آبَائِكُمُ الْأَوَّلِينَ ﴿١٢٦﴾
127. So they^z denied him; so verily they surely (are) *muhdbaroona*⁷⁰ (those that are made present predeterminedly vis-à-vis time and place). فَكَذَّبُوهُ فَإِنَّهُمْ لَمُحْضَرُونَ ﴿١٢٧﴾

⁶⁵ The word "مَنَّ" in "يَمُنُّ" means "نِعْمَةً يُعْنِيهَا" That a "boon He graces it."

⁶⁶ The word "mustabeen" has two distinct but supportive (to each other) meanings: (1) that the book is self-evident, for whoever looks into it rationally and unbiasedly; and (2) The book is "seeker," in the sense of a demander of proof vis-à-vis anyone or anything that contradicts it.

⁶⁷ Clearly this "أَلَا" is the "أَلَا" for "عَرْضُ التَّرْغِيبِ أَوْ التَّحْضِيزِ" i.e. urging or desiring, promoting the action of the following verb. In this case the "urging" action.

⁶⁸ The word "Ba'alan" is only grammatically inflected for "Ba'al," which was the name of an idol some Arabs (in present day town of Ba'albek, Lebanon) were worshipping.

⁶⁹ There is no English word for أحسن = *ahsane*. Both words perfecter and beautifuler are in their adjective sense.

⁷⁰ The word "muhdbaroon" is plural of "muhdbar," masculine, singular objective noun meaning: made present. However, such plural sense almost always despite their wish to be present.

128. Except Allah's *eba'da* (worshippers/submitters/slaves) the *mukhlaseena*⁷¹ (they that were purified and saved).
إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿١٢٨﴾
129. And We left on him in the lasts.
وَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ ﴿١٢٩﴾
130. Peace (be/is) on El-Yaseen.
سَلَامٌ عَلَىٰ آلِ يَاسِينَ ﴿١٣٠﴾
131. Verily We like *tha'leka* (afar-that-it/that)^x [We] requite the benefactors.
إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١٣١﴾
132. Verily he (is) of Our *eba'de* (worshippers/submitters/slaves) the believers.
إِنَّهُ، مِنْ عِبَادِنَا الْمُؤْمِنِينَ ﴿١٣٢﴾
133. And verily Lootan (Lott) (is) surely of the *mursaleena* (sent-messengers).
وَإِنَّ لُوطًا لَمِنْ الْمُرْسَلِينَ ﴿١٣٣﴾
134. Edb (when/since) *najjaynabo* (We iteratively delivered him) and his family^w wholes.
إِذْ نَجَّيْنَاهُ وَأَهْلَهُ أَجْمَعِينَ ﴿١٣٤﴾
135. Except *ajoozan* (aged-woman) in the *gha'bereena* (residuum/remnants).
إِلَّا جُورًا فِي الْغَابِرِينَ ﴿١٣٥﴾
136. Afterwards We destroyed the others.
ثُمَّ دَمَّرْنَا الْآخَرِينَ ﴿١٣٦﴾
137. And verily you^b surely you^z pass-by on them by-morning.
وَالَّذِكْرُ لَكُمْ عَنْهُمْ مُصْبِحِينَ ﴿١٣٧﴾
138. And by night; do then not cerebrate you.^z
وَبِالْأَيْلَ أَفَلَا تَعْقِلُونَ ﴿١٣٨﴾
139. And verily Younisa (Jonah) surely (is) of the *mursaleena* (sent-messengers).
وَإِنَّ يُوسُفَ لَمِنْ الْمُرْسَلِينَ ﴿١٣٩﴾
140. Edb (when/since) [he] absconded to the laden *folke*^x (ship).^x
إِذْ أَبَقَ إِلَى الْفُلْكِ الْمَشْحُونِ ﴿١٤٠﴾
141. Then [he] lotted; then [he] [was] of the *mudhadheena* (losers in the lot).
فَسَاهَمَ فَكَانَ مِنَ الْمُدْحَضِينَ ﴿١٤١﴾
142. So gulped him the fish/whale, while he (was) blameworthy.
فَالْقَمْعُ الْخَوْثُ وَهُوَ مُلِيمٌ ﴿١٤٢﴾
143. So *lawla* (had it not been for) that he [was] of the *musabbeheena* (subhana Allah sayers).⁷²
فَلَوْلَا أَنَّهُ، كَانَ مِنَ الْمُسَبِّحِينَ ﴿١٤٣﴾
144. Surely (he would have) waited in its^x belly to the day (to be) resurrected they.^z
لَلَيْثِ فِي بَطْنِهِ، إِلَى يَوْمِ يُبْعَثُونَ ﴿١٤٤﴾
145. So *nabathnabo* (We caused the whale to regurgitate him) by the open while he (was) *saqeemon* (longly-ill).
فَنَبَذْنَاهُ بِالْعَرَاءِ وَهُوَ سَقِيمٌ ﴿١٤٥﴾
146. And we sprouted on him a tree^w of gourd.
وَأَنْبَتْنَا عَلَيْهِ شَجَرَةً مِّنْ يَقْطِينٍ ﴿١٤٦﴾

⁷¹ The word "mukhlaseena" is objective, masculine, plural noun meaning: they that were selected by Allah for purity of their genuine nature and thus were provide safety and security from any punishment.

⁷² "Subhana Allah" means: hallowedly and marvelously deeming Allah transcending all shortcomings and that all solemnly stand in awe and utmost consecration of Allah.

147. And We sent him to one hundred^w thousand or swell they.^z وَأَرْسَلْنَاهُ إِلَى مِائَةِ آلْفٍ أَوْ يَزِيدُونَ ١٤٧
148. So they^z believed; so *matta'anahum* (We let them relish the transitory worldly delight) to a while. فَآمَنُوا فَمَتَّعْنَاهُمْ إِلَى حِينٍ ١٤٨
149. So *istaftehim* (let-[you]^s] seek situationally fitting and wise opinion of them); is (it) for your^t Lord the daughters and for them the sons. فَاسْتَفْتِهِمْ أَلَيْكَ الْبَنَاتُ وَلَهُمُ الْبَنُونَ ١٤٩
150. Or We created the angels females while they (were) witnesses. أَمْ خَلَقْنَا الْمَلَائِكَةَ إِنثًا وَهُمْ شَاهِدُونَ ١٥٠
151. Indeed, verily they from their *efkey*^x (slandorous-fabrication/specious concoction)^x surely they^z say. أَلَا إِنَّهُمْ مِنْ إِفْكِهِمْ لَيَقُولُونَ ١٥١
152. Begotten Allah;⁷³ and verily they surely (are) liars. وَلَدَ اللَّهِ وَإِنَّهُمْ لَكَاذِبُونَ ١٥٢
153. Has *isstafa*⁷⁴ ([He] superlatively and exclusively selected) the daughters over the sons. أَصْطَفَى الْبَنَاتِ عَلَى الْبَنِينَ ١٥٣
154. What (is) for you;^b how you^z rule. مَا لَكُمْ كَيْفَ تَحْكُمُونَ ١٥٤
155. Do then not you^z reminisce. أَفَلَا تَذَكَّرُونَ ١٥٥
156. Or for you^b an authority manifester. أَمْ لَكُمْ سُلْطَانٌ مُبِينٌ ١٥٦
157. So *oa'to* (let-produce/present you^r) by yourⁿ book, en (if) you^c were *ssa'deqeena* (always truth enforcers). فَأَتُوا بِكِتَابِكُمْ إِنْ كُنْتُمْ صَادِقِينَ ١٥٧
158. And they^z made between Him and [between] the *jenna'te* (Jinn/angels) a lineage; and *laqad* (verily, already and affirmatively) knew the Jinn verily they surely (are) *mubdharoona*⁷⁵ (those that are made present predeterminedly vis-à-vis time and place). وَجَعَلُوا بَيْنَهُ وَبَيْنَ الْجِنَّةِ نَسَبًا وَلَقَدْ عَلِمَتِ الْجِنَّةُ إِنَّهُمْ لَمُحْضَرُونَ ١٥٨
159. *Subhana*⁷⁶ (hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of) Allah a'n (off) what describe they.^z سُبْحَانَ اللَّهِ عَمَّا يُصِفُونَ ١٥٩

⁷³ That is: begat Allah a child. So Allah says: surely they are liars, for saying such a fallacious say.

⁷⁴ See the Lexicon to this Translation for elaboration and some specific examples. The word "اصطفى" means: selected the best from among other similars. The word is a transitive verb by (a) itself or (b) with the prepositional letter "على". In the case of (a) it could include more than a single element. In the case of (a) "الاصطفاء" is for superlative selection (i.e. taken the best of the bests) for: a mission, preference, or bestowment of a privilege over the entity subject of "الاصطفاء". In the case of (b) the subject of "اصطفاء" is exclusive, either because of the make-up or one or more characteristics for such exclusivity.

⁷⁵ The word "mubdharoon" is plural of "mubdhar," masculine, singular objective noun meaning: made present. However, such plural sense almost always despite their wish to be present.

⁷⁶ The word "subhana" = "سبحان" has no English equivalent. Wherever this word, or its grammatical inflections (such as "سبحاتك" or "سبحانه") occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus Allah is hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness. So, we can render "subhana" = "سبحان" concept by saying: hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him.

160. Except Allah's <i>eba'da</i> (worshippers/submitters) the <i>mukhlaseena</i> ⁷⁷ (they that were purified and saved).	إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿١٦٠﴾
161. So verily you ^b and what you ^z worship.	فَإِنَّكُمْ وَمَا تَعْبُدُونَ ﴿١٦١﴾
162. Not you ^f on it ^x surely (are) essaying.	مَا أَنْتُمْ عَلَيْهِ بِفَعَّانِينَ ﴿١٦٢﴾
163. Except whom ^p he (is) <i>ssaley</i> ⁷⁸ ([he] broils on/by) the <i>Jabeeme's</i> ⁷⁹ (intensely-blazing Fire ^w).	إِلَّا مَنْ هُوَ صَالِ الْجَحِيمِ ﴿١٦٣﴾
164. And not of us except for him a <i>maqamon</i> ⁸⁰ (status/station) <i>ma'aloomon</i> (that which is known).	وَمَا مِنَّا إِلَّا لَهُ، مَقَامٌ مَّعْلُومٌ ﴿١٦٤﴾
165. And verily we, surely (are) the <i>ssaffona</i> (row-rankers).	وَلِنَا لَنَحْنُ الصَّافُونَ ﴿١٦٥﴾
166. And verily we, surely (are) the <i>musabbehoona</i> (subhana-Allah sayers).	وَلِنَا لَنَحْنُ الْمُسَبِّحُونَ ﴿١٦٦﴾
167. And <i>en</i> (albeit) they ^z were surely saying they. ^z	وَإِنْ كَانُوا يَقُولُونَ ﴿١٦٧﴾
168. Had that we have a <i>thekran</i> (book like those) of the firsts.	لَوْ أَنَّ عِنْدَنَا ذِكْرًا مِّنَ الْأَوَّلِينَ ﴿١٦٨﴾
169. Surely we (would have) been Allah's <i>ebada</i> (peoples-/submitters) the <i>mukhlaseena</i> ⁸¹ (they that were purified and saved).	لَكُنَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿١٦٩﴾
170. So unbelieved they ^z by it ^x /him, ⁸² so they ^z will know.	فَكْفَرُوا بِهِ ۖ فَسَوْفَ يَعْلَمُونَ ﴿١٧٠﴾
171. And <i>laqad</i> (verily, already and affirmatively) preceded Our word ^w for Our <i>eba'de</i> (worshippers/submitters-/slaves), the <i>mursaleena</i> (sent-messengers).	وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا الْمُرْسَلِينَ ﴿١٧١﴾
172. Verily they, surely they (are) the (had been made)-overcomeers.	إِنَّهُمْ هُمُ الْمُتَصَرُّونَ ﴿١٧٢﴾
173. And verily Our soldiers surely they (are) the prevailers.	وَإِنَّ جُنَدَنَا لَهُمُ الْغَالِبُونَ ﴿١٧٣﴾
174. Then let-divert [you ^s] a'n (off) them until a while.	فَقُولْ لَهُمْ حَتَّىٰ حِينٍ ﴿١٧٤﴾
175. And let-discern/sight them [you ^s] then they ^z will discern/sight.	وَابْصُرْهُمْ ۖ فَسَوْفَ يَبْصُرُونَ ﴿١٧٥﴾
176. Do then by Our torment <i>yasta'ajelona</i> (affirmably hasten they ^z).	أَفَعَدَابِنَا يُسْتَعْجِلُونَ ﴿١٧٦﴾

⁷⁷ See footnote 49 above for "mukhlaseena."

⁷⁸ The word "صال" transliterated "ssaley" here for lack of a properly corresponding word in English, means *broil simultaneously from all sides*, as if the entire body is *immersed* in the intensely heated Fire.

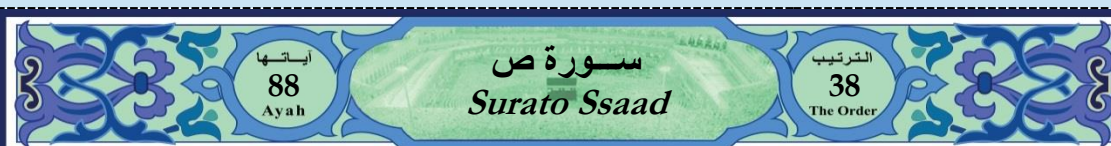
⁷⁹ See footnote 22 above regarding *Jaheem*.

⁸⁰ Qur'an commentator say this is with respect to the angels.

⁸¹ See footnote 49 above, "mukhlaseena."

⁸² The pronoun "هـ" in "به" refers mostly to The Qur'an, it^x, as The Qur'an is a *masculine* gender in Arabic; or possibly to Prophet Mohammad (SAWS).

177. So if [it^x] descended by their court^w then fouled *the munthareen's (ones that were warned) morning.* فَأِذَا نَزَلَ بِسَاحَتِهِمْ فَسَاءَ صَبَاحُ الْمُنْذَرِينَ ﴿١٧٧﴾
178. And let-divert [you^s] a'n (off) them until a while. وَتَوَلَّ عَنْهُمْ حَتَّىٰ حِينٍ ﴿١٧٨﴾
179. And let-discern/sight [you^s] then will discern-/sight they.^z وَابْصُرْ فَسَوْفَ يَبْصُرُونَ ﴿١٧٩﴾
180. Subhana⁸³ (hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of) your^t Lord, Lord (of) the prestige^{w84} a'nmma (regarding) what describe they.^z سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ ﴿١٨٠﴾
181. And peace (be/is) on the mursaleena (sent-messengers). وَسَلَامٌ عَلَى الْمُرْسَلِينَ ﴿١٨١﴾
182. And the praise (is) for Allah, the worlds' Lord. وَلِلَّهِ الْحَمْدُ رَبِّ الْعَالَمِينَ ﴿١٨٢﴾



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me (The iterative Mercy Giver)*

1. Ssad.¹ By² The Qur'an, the Thek're (repute/ message-/ reminder) possessor. صَ وَالْقُرْآنِ ذِي الذِّكْرِ ﴿١﴾
2. Rather who^r unbelieved they^z (are) in haughtiness^{w3} and a discord. بَلِ الَّذِينَ كَفَرُوا فِي عِزِّهِمْ وَشِقَاقٍ ﴿٢﴾
3. How-many⁴ We perished of before them of a generation; so they^z called, while not then *mana'ssen*⁵ (escape-place). كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ فَنَادَوا وَلَوْلَا حِينٌ مِّنَّا ﴿٣﴾
4. And they^z wondered that came (to) them a warner of them; and said the unbelievers: this (is) a magician *kaththabon* (iterative liar). وَعَجِبُوا أَنْ جَاءَهُمْ مُنْذِرٌ مِّنْهُمْ وَقَالَ الْكَافِرُونَ هَذَا سَاحِرٌ كَذَّابٌ ﴿٤﴾
5. Has [he] made the *aalehata*^w (deities)^w an *elaban* (a deity) one; verily this (is) surely a thing (of) *aojabon* (a wonderment). أَجَعَلَ الْآلِهَةَ إِلَهًا وَاحِدًا إِنَّ هَذَا لَشَيْءٌ عُجَابٌ ﴿٥﴾

⁸³ See footnote76 regarding *subhana*.

⁸⁴ The word “العزة” = “prestige” = lordliness in the sense of: possessing power and authority over others.+

¹ See the *Lexicon* attached to this *Translation* for commentary on this.

² In Arabic the letter “و” is a letter used to swear in the name of Allah. In English the equivalent for swearing is “by.” Therefore, since this *Ayah* begins by making an oath by the name of “القرآن,” so we start with the word “by” and not “و” as “و” will not suffice the meaning.

³ The word “عزة” here is not “prestige,” of widely recognized prominence of esteem and honor by others towards an entity. This “عزة” is haughtiness, i.e. scornful and condescending pride towards others.

⁴ The word “كم” is an interrogative exclamatory particle, meaning: “how-many,” “how-much,” “how-long.”

⁵ The word “مناس” is a place to escape to or take refuge into it.

6. And launched the chiefs of them (*saying they*⁶): that let-walk you^z and *issbero* (*let-you^z hold on patiently*) on yourⁿ *aaleha'te*^w (*deities*);^w verily this (*is*) a thing (*to be/being*) wanted. ٦
7. Not we heard by this in the [sect/faith]-she^{y6} the last-she;^{yen} (*not*) this except a fabrication. ٧
8. Has (*had-been*) descended on him the *Thek'ro* (*Qur'an*) from among us; rather they (*are*) in a doubt of My *Thek're*; rather *lamma* (*not yet*)⁷ they^z tasted a torment. ٨
9. Or do they have your^t Lord's mercy-treasures, The Mighty The *Wahba'be* (*iterative Granter*). ٩
10. Or for them the Heavens^w and the Earth's^w proprietorship and what (*are*) between them both; then let ascend they^z in the causes (*means*). ١٠
11. Soldiers, whatever far-there,⁸ *mahzoomon* (*he who is defeated*) of the parties. ١١
12. Denied-she^{y9} before them *Noohen's* (*Noah's*) people and *Aadon* and Pharaoh the pickets¹⁰ possessor. ١٢
13. And *Thamado* and *Lootten's* (*Lott's*) people and *lay'ka'te* (*wood's*^w) companions; those (*are*) the parties. ١٣
14. *En* (*not*) All except denied they^z the messengers; so, righted¹¹ [*My*]¹² punishment. ١٤
15. And not wait¹³ those except a shriek-she^{y14} one-she^y not for it^w of a *fawa'qen*¹⁵ (*time span between two she-camel milkings*). ١٥

⁶ The word "الملة" is a feminine gender, so its qualifier "last" is likewise. Hence, superscripted^w.

⁷ The particle "لَمَّا" has many functions, such as: it enters on the present tense and makes it past tense, and negates it. It also could mean a particle of exception, i.e.: "but." See القرطبي ومغني اللبيب.

⁸ In Arabic the demonstrative noun: "هنا", "هناك", and "هنا لك" are used respectively for "here" (near), "there" (middle) and "far there (for the furthest)." For the "بعيد" = "far," i.e. neither the immediate and nor the middle but the far. In English there are only two aspects of demonstrative nouns: *here* and *there*.

⁹ The word "كذبت" = denied^w is in reference to the "people," which is جمع تكسير = broken plural in Arabic; so its reference must be feminized, as indicated by the "ت" in "كذبت."

¹⁰ The expression "Pharaoh the pickets' possessor" is the title of the Pharaoh at the time of Moses, either because he built those pyramids that look like the pigs or pickets in the ground or because he fastened his victims with pickets in the ground as he slew them.

¹¹ That is upon them.

¹² The speaker's pronoun "ي" in "عقاب," by Arabic (linguistic) Rule, is omitted, for "التخفيف," = "alleviation, lightening" or *Ayat's* end harmony (rhyme). See إعراب القرآن، لمحمود صافي.

¹³ The word "ينظر" here means "ينتظر," see القرطبي.

¹⁴ The Arabic word "صبيحة" is singular feminine noun, and its qualifying numerical "واحدة" is likewise feminine. Hence the prefix [she-] for both to indicate that.

¹⁵ The word "fawaq" or "fawaq" means the time span between two milkings, when the udder has time to get some milk back into it.

16. And they^z said: O, our Lord, let-hasten [You^s] for us our chit¹⁶ (*portion*) before day (*of*) the reckoning. وَقَالُوا رَبَّنَا عَجِّلْ لَنَا قِطْنَآ قَبْلَ يَوْمِ الْحِسَابِ ﴿١٦﴾
17. Issber (*let-[you^s] hold on patiently*) on what they^z say and let-remember [you^s] Our abda¹⁷ (*slave/worshipper*) Dawooda (*David*) the ay'de (*strength/might*) possessor; verily he (*is*) anwabon (*iterative repenter*). أَصْبِرْ عَلَىٰ مَا يَقُولُونَ وَادْكُرْ عَبْدَنَا دَاوُودَ ذَا الْأَيْدِ إِنَّهُ أَوَّابٌ ﴿١٧﴾
18. Verily We subjugated the mountains with him, yousabbehna¹⁸ (*she-they say: subhana Allah*) by the aashe'yye¹⁹ (*last part of day*) and the ishbra'qe²⁰ (*surrounding lighting due to sunshine from sunrise*). إِنَّا سَخَرْنَا الْجِبَالَ مَعَهُ يُسَبِّحْنَ بِالْعِشِيِّ وَالْأَشْرَاقِ ﴿١٨﴾
19. And the birds, mahshooratan^{w21} (*it-standers-thronged*);^w all for him anwabon (*iterative returnee-repenter*). وَالطَّيْرِ مَحْشُورَةً كُلٌّ لَّهِ أَوَّابٌ ﴿١٩﴾
20. And We hardened his kingship and aa'taynabo (*We accorded him*) the hekmeta^{w22} (*wisdom*)^{w23} and fassla al-kheyta'be²⁴ (*the speech-sunderance*). وَسَدَدْنَا مُلْكَهُ. وَأَعْيَيْنَاهُ الْحِكْمَةَ وَفَصَّلَ الْخُطَابِ ﴿٢٠﴾
21. And has atakaka^x (*descended/came to you^s*)^x naba'o²⁵ (*piece-of-significant-and-availing-news*) (*of*) the antagonist edh (*when/while*) they^z climbed the niche. وَهَلْ أَتَاكَ نَبَأُ الْخَصْمِ إِذْ سَوَّرُوا الْمِحْرَابَ ﴿٢١﴾
22. Edh (*when/while*) they^z entered on Dawooda (*David*); then [be] startled from them; they^z said: let-not fear [you^s]; twain disputants/antagonist transgressed some (*of*) us on some; so let-rule [you^s] between us by the right and let-not tosh'ttett (*exceed [you^s]*); and ehdena (*let-divinely-guide us [you^s]*) to intent/center (*of*) the Sseratte (*road/way*). إِذْ دَخَلُوا عَلَىٰ دَاوُودَ فَفَزِعَ مِنْهُمْ قَالُوا لَا تَحَفَّ خَصْمَانِ بَعْیَ بَعْضُنَا عَلَىٰ بَعْضٍ فَاحْكُم بَيْنَنَا بِالْحَقِّ وَلَا تُشْطِطْ وَاهْدِنَا إِلَىٰ سَوَاءِ الصِّرَاطِ ﴿٢٢﴾
23. Verily this (*is*) my brother, for him (*are*) nine and ninety ewe²⁶ and for me ewe-she^y one-she^y; then إِنَّ هَذَا أَخِي لَهُ تِسْعٌ وَتِسْعُونَ نَعْمَةً وَلِي

¹⁶ The word "قط" is a written deed, or a short letter or note, i.e. a chit wherein stated portion of provision or rewards. However, figuratively "قط" means book. Also it came to mean a "portion." See اللتاج.

¹⁷ The word "abda" = "slave," the denotation of this word is vastly paradoxical with respect to Allah vis-à-vis the humans. See the Lexicon attached to this Translation for an elaboration. This "abda" is a might-possessor in his worship to Allah, e.g.: he fasted on alternative days. This is rather very hard to do.

¹⁸ The word "yousabbehna" means she: it/they say: "subhana Allah," that is: we single Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around. Mountains and birds are "broken plural" in Arabic, so their reference is feminized, hence "يسبحن" = she-they/it say.....

¹⁹ The word: "العشي" = "last part of day," this is by and large, See اللتاج. However, "العشي" could mean according to some from immediately afternoon till morning. Clearly there is no English equivalent for "العشي."

²⁰ The word "الإشراق وانبساط نور الشمس على الأرض"، طبعاً بعد الشروق = "الإشراق" see اللتاج. That means when the sun fully rises over the Earth. This is not to be confused with "initial-sunrise" = "البزوغ"، i.e. when the sun first appears like the crescent but not fully out. And "الشروق" which is basically the atmospheric illumination/lighting due to the unobstructed sunshine after sunrise. Thus, "الإشراق" = sunshine.

²¹ The word "mahshooratan" is an objective plural noun, with no English equivalent, meaning: it-standers thronged."

²² See the Lexicon attached to this Translation for "bekma."

²³ Ibid.

²⁴ The expression "فصل الخطاب" is Arabic tongue expression meaning sound-determination by the speaker whereby a sunderance or separation of right and wrong become lucidly apparent.

²⁵ See the Lexicon attached to this Translation for "naba'a."

²⁶ In Arabic tongue the word "ewe" could denote a female (or a wife).

[he] said: let-[you^s] sponsor me it,^w and [he] outwitted me in the speech.

نَجَّهٌ وَحِدَةً فَقَالَ أَكْفَلْنِيهَا وَعَزَّنِي فِي الْخِطَابِ ﴿٢٣﴾

24. Said [he]: *laqad* (verily, already and affirmatively) [he] wronged²⁷ you^g by his request (of) your^t ewe to his ewes; and verily many of the mixers surely transgress some over some except whom^r they^z believed and they^z worked the righteous-works;^w and (there are) a few of them; and presumed Dawoodo (David) that only We essayed him; so *istaghfara* ([he] sought forgiveness) (of) his Lord and [he] tumbled, *ra'key'an* (he who is markedly bowing i.e. head stooping, chest paralleling the ground and both palms leaning/holding on the knees) and *anaba*²⁸ ([he] returned-penitently).

قَالَ لَقَدْ ظَلَمَكَ لِسُؤَالِ نَجِّيكَ إِلَى نَجَاحِهِ ۖ وَإِنَّ كَثِيرًا مِّنَ الْخُلَطَاءِ لَيَبْغِي بَعْضُهُمْ عَلَى بَعْضٍ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَقَلِيلٌ مَّا هُمْ وَظَنَّ دَاوُدُ أَنَّمَا فَتَنَّاهُ فَاسْتَغْفَرَ رَبَّهُ ۖ وَخَرَّ رَاكِعًا وَأَنَابَ ﴿٢٤﴾

25. So We forgave for him *tha'leka* (afar-that-it/that);^x and verily for him *endana* (by Our: munificence/Rule); surely (is) a nigh^w and *husna*²⁹ (ultimate meritorious and beautiful) *ma'aabe* (willful-penitent-return).

فَغَفَرْنَا لَهُ ذَٰلِكَ ۖ وَإِنَّ لَهُ عِندَنَا لَزُلْفَىٰ وَحُسْنَ مَّآبٍ ﴿٢٥﴾

26. O, Dawoodo (David); verily We made you^g a vicegerent³⁰ in the Earth,^w so let-rule [you^s] among the mankind by the right and let-not *tattabe'a* (closely-followed [you^s]) the *hawa* (tendentious liking)^x then [it^x] misleads you^g a'n (off) Allah's path; verily who^r stray/mislead they^z a'n Allah's path for them (is) a severe torment; by what they^z forgot³¹ (ceased paying attention to) Day (of) the reckoning.

يَا دَاوُدُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَىٰ فَيُضِلَّكَ عَنْ سَبِيلِ اللَّهِ ۚ إِنَّ الَّذِينَ يَظْلُمُونَ عَنْ سَبِيلِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ بِمَا نَسُوا يَوْمَ الْحِسَابِ ﴿٢٦﴾

27. And not We created the Heavens^w and the Earth^w and what (are) between them both falsely; *tha'leka* (afar-that-it/that)^x (is) presumption (of) whom^r unbelieved they;^z so *waylon* (lengthy: stay in a valley in Hell/bane-/woe) for whom^r unbelieved they^z of The Fire.^w

وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا بَطْلًا ۚ ذَٰلِكَ ظَنُّ الَّذِينَ كَفَرُوا فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنَ النَّارِ ﴿٢٧﴾

28. Or do We make who^r believed they^z and worked they^z the righteous-works,^w like the corrupters in the Earth;^w or do We make the *muttaqeena* (they that reverentially guard against Allah's displeasure) as the *fujja're*³² (religious-cover-rippers).

أَمْ نَجْعَلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ كَالْمُفْسِدِينَ فِي الْأَرْضِ أَمْ نَجْعَلُ الْمُتَّقِينَ كَالْفُجَّارِ ﴿٢٨﴾

²⁷ The Lexicon attached to this Translation for “ظالم”=“فاعل الظلم”= “injustice-doer” and “اَظْلَمَ”= “wronger.”

²⁸ The word “أَنَابَ” means iteratively returned penitently. See الراغب.

²⁹ Some linguists suggest that الحسن is for the face while الجمال is for the parts of the body and other things. See الهادي

³⁰ The word “خليفة” is a masculine and the ة in “خليفة” is for intensification as in علامة. See كتب التفسير، مثل: تفسير. Also “خليفة”=Ameer of the believers, highest authoritative person.

³¹ The word “نسي” has dual meanings: (1) “forgot” or (2) dismissed or dispelled, in the sense of cast off or ceased to pay attention to. The second meaning especially applies where Allah says: “We forgot you,” (S32:14), as Allah does not forget, but He chooses to ceases paying attention to something. See اللسان.

³² The word “فَجَّارٌ”= “rippers of religious cover,” as the religious cover prohibits and prevents its wearer from =

29. A book^x We descended it^x to you^g blessed;^x to ruminate they^z its^x *Aya'te*^w (*Qur'anic statements*); and to reminisce the *alba'be*³³ (*hearts-intellects staff*) possessors. كَتَبْنَا أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرُوا أَلَّا يَكُنِ
30. And We granted for *Dawooda* (*David*) *Sulaymana* (*Solomon*); *ne'ama* (*most excellent*) the *abdo*³⁴ (*slave-/worshipper*); verily he (*is*) *anwabon* (*iterative returnee-repenter*). وَوَهَبْنَا لِذَاوُودَ سُلَيْمَانَ نِعَمَ الْعَبْدِ إِنَّهُ أَوَّابٌ
31. *Edb* (*when/since*) (*had been*) paraded on³⁵ him by late after-noon, the *ssafena'te*^{w36} (*horses that are poised on three legs and have the hoof of the forth leg barely touching the ground*)^w the coursers. إِذْ عُرِضَ عَلَيْهِ بِالْعَشِيِّ الصَّافِنَاتُ الْخِيَادُ
32. Then [*he*] said: verily I loved, love (*of*) the *kbayre*³⁷ (*horses*) a'n³⁸ (*off*) *thek're* (*Prayer for*) my Lord until it^w (*the sun*) faded by the veil (*of darkness*). فَقَالَ إِنِّي أَحْبَبْتُ حُبَّ الْخَيْرِ عَنْ ذِكْرِ رَبِّي حَتَّى تَوَارَتْ بِالْحِجَابِ
33. *Ruddo*³⁹ (*let-you^z forthwith return*) it^{w40} on me; then commenced [*he*] striking by the legs and the necks. رُدُّوْهَا عَلَيَّ فَطَفِقَ مَسْحًا بِالسُّوقِ وَالْأَعْنَاقِ
34. And *laqad* (*verily, already and affirmatively*) We essayed *Sulaymana* (*Solomon*) and thrown on his chair a *jasadan*⁴¹ (*tinged-physique*); afterwards *anaba*⁴² (*[he] returned-penitently*). وَلَقَدْ فَتَنَّا سُلَيْمَانَ وَأَلْقَيْنَا عَلَى كُرْسِيِّهِ جَسَدًا ثُمَّ أَنَابَ
35. Said [*he*]: my Lord let-[*You*^s] forgive for me and let-[*You*^s] grant for me a proprietorship not befitting for an *ahaden*⁴³ (*a lone/any-one*) of after me; verily You,^g You^s (*are*) The *Wabha'bo* (*Ever/Stout Grantor*). قَالَ رَبِّ اغْفِرْ لِي وَهَبْ لِي مُلْكًا لَا يَنْبَغِي لِأَحَدٍ مِنْ بَعْدِي إِنَّكَ أَنْتَ الْوَهَّابُ
36. So We subjugated for him the wind;^w [*it*^w] runs^w by his command gently whence *assaba* (*[he] aimed*). فَسَخَّرْنَا لَهُ الرِّيحَ تَجْرِي بِأَمْرِهِ رُخَاءً حَيْثُ أَصَابَ

= committing crimes in the open. So when the rippers of religious cover rip off such a cover they exceed the bounds. See **الراغب** for the word “**فأجبر**”

³³ See the *Lexicon* attached to this *Translation* for The Qur'an's characterizations of “ذوالالباب”= the *alba'b's* possessors.

³⁴ The word “*abdo*” = “slave,” the denotation of this word is *vastly paradoxical* with respect to *Allah vis-à-vis the humans*. See the *Lexicon* attached to this *Translation* for an elaboration.

³⁵ It is important to note here that “**على**” = “on,” in “**عليه**” is *adverb of time/place*, i.e. *circumstantial, state or condition*. See **المعني**.

³⁶ The word “*ssafena'*” means those horses that are *poised on three legs* and have the *hoof of the forth leg barely touching the ground*.

³⁷ The word “**الخبر**” here *in this context* means “*horses*,” as the Arabs call the *horses* by *such a term*. See **النتاج**.

³⁸ See the *Lexicon* attached to this *Translation* for the *various meanings* of the *prepositional letter* “**عن**.”

³⁹ The word “**رُدُّوْهَا**” is rooted in “**رَدَّ**” meaning *forthwith returned*; example the greeting must be “*forthwith returned*,” as in: “And when (*had*) been greeted you^z by a greeting^w then let-you^z greet by better than it^w or let-you^z forthwith-return it.” (S4: 86).

⁴⁰ That is the horses.

⁴¹ The word “**جسدًا**” = a *tinged-physique* versus “*body*” be it *tinged* (colored) or *not*. See **الراغب**

⁴² The word “**أناب**” means *iteratively returned penitent*. See **الراغب**.

⁴³ See the *Lexicon* attached to this *Translation* regarding “**أحد**.”

37. And the Satans, each a builder and a diver. وَالشَّيَاطِينُ كُلٌّ بَنَاءٌ وَعَوَاصٍ ﴿٣٧﴾
38. And others *muqarra'neena*⁴⁴ (*multitudinously bound*) in the manacles. وَآخَرِينَ مُقَرَّنِينَ فِي الْأَصْفَادِ ﴿٣٨﴾
39. This (is) Our giving; so *amnon*⁴⁵ (*let-[you^s] grace a boon^w*) or let-withhold [you^s] by other than reckoning/count. هَذَا عَطَاؤُنَا فَامْنُنْ أَوْ أَمْسِكْ بِغَيْرِ حِسَابٍ ﴿٣٩﴾
40. And verily for him *endana* (*by Our munificence/Rule*) surely a nigh^w and *husna*⁴⁶ (*ultimate meritorious and beautiful*) *ma'aa'be* (*willful-penitent-return*). وَإِنَّ لَهُ، عِنْدَنَا لَإِثْقَالَ رُجُلَيْنِ أَحْسَنَ مَثَابٍ ﴿٤٠﴾
41. And let-remember [you^s] Our *abda*⁴⁷ (*a slave-/worshipper*) *Ayyouba* (*Job*) *edh* (*when/since*) [*he*] invoked his Lord: surely I touched/betided me the Satan by an anguish and a torment. وَأَذْكُرْ عَبْدَنَا أَيُّوبَ إِذْ نَادَىٰ رَبَّهُ أَنِّي مَسَّنِيَ الشَّيْطَانُ بِنُصْبٍ وَعَذَابٍ ﴿٤١﴾
42. Let-kick/run [you^s] by your^t feet;^w this (is) a *mughtasalon* (*water for bathing and showering*) cool and a drink. أَرْكُضْ بِرِجْلِكَ هَذَا مُغْتَسَلٌ بَارِدٌ وَشَرَابٌ ﴿٤٢﴾
43. And We granted for him his family^w and their like with them, a mercy^w from Us and a reminiscence-/remembrance^{w48} for the *albab's* (*hearts-intellecets staffs*)'s possessors. وَوَهَبْنَا لَهُ أَهْلَهُ وَمِثْلَهُم مَّعَهُمْ رَحْمَةً مِنَّا وَذِكْرَىٰ لِأُولِي الْأَلْبَابِ ﴿٤٣﴾
44. And let-take [you^s] by your^t hand a bunch^x (*of grass or shrubs*)^x then let-strike [you^s] by it^x and let-not *tab'nath* ([you^s] *perjure/suborn*); verily We found him *ssa'beran* (*patiently enduring suffering*); *ne'ama* (*most excellent*) (is) the *abdo*⁴⁹ (*a slave/worshipper*); verily he (is) *amwabon* (*iterative penitent-returnee* [*he*]). وَخَذُ بِيَدِكَ صِغَةً فَأَضْرِبْ بِهِ، وَلَا تَحْنُتْ إِنَّا وَجَدْنَاهُ صَابِرًا نِعَمَ الْعَبْدِ إِنَّهُ أَوَّابٌ ﴿٤٤﴾
45. And let-mention/remember [you^s] Our *ebada* (*worshippers/submitters/slaves*) *Ebrabeema* (*Abraham*) and *Is-haqa* (*Isaac*) and *Ya'agooba* (*Jacob*) possessors (*of*) the hands/might and the *abssa're* (*insights/discernments*). وَأَذْكُرْ عَبْدَنَا إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ أُولِيَ الْأَيْدِي وَالْأَبْصَارِ ﴿٤٥﴾
46. Verily We refined them by a refinement^w a reminiscence^w/remembrance^{w50} (*of*) the home^w (*the world/the Hereafter*). إِنَّا أَخْلَصْنَاهُمْ بِخَالِصَةٍ ذِكْرَىٰ الدَّارِ ﴿٤٦﴾

44 The word “مُقَرَّنِينَ” is “مَشْدَدَةٌ لِلكَثْرَةِ” as stated in التاج و البصائر.

45 The word “مَنْ” in “أَمْنُنْ” means “نِعْمَةً يُنْعِمُهَا” That a “boon he graces it.”

46 Some linguists suggest that الحسن is for the face while الجمال is for the parts of the body and other things. See الهادي

47 See the Lexicon attached to this Translation regarding “أَحَدٌ.”

48 The word “ذِكْرَى” is “reminiscence/remembrance” based on this great Ayah, “And if the Satan (causes) you^g to assuredly forget then sit not, after [the] reminiscence/remembrance” (S6: 68).

49 See the Lexicon attached to this Translation regarding “أَحَدٌ.”

50 See footnote 48 above regarding reminiscence.

47. And verily they (are) *endana* (by Our Munificence-/Rule) surely of the *musstafeena*⁵¹ (superlatively and exclusively selected) the *akhya're* (the ones that are: bounteously endowed with riches/who are good all around). ﴿٤٧﴾
48. And let-mention/remember [you⁸] *Ismaela* (Ishmael) and *Alyasa'a* (Eloisa) and *Thal-Kefle* (Isaiah) and everyone (of them is) of the *akhya're* (the ones that are bounteously endowed with riches and who are good all around). ﴿٤٨﴾
49. This (is) *thek'ron* (Qur'an) and verily for the *mutaqeena* (they who reverentially guard against Allah's displeasure) surely *busno*⁵² (ultimately meritorious beautiful) *ma'aaben* (penitent return). ﴿٤٩﴾
50. *Adnen's* (Eden's)⁵³ Paradise^w/Gardens^w *mufattabatan*^w (fully opened, automatically get open)^w for them the doors. ﴿٥٠﴾
51. Reclining they^z (are) in it;^w they^z summon⁵⁴ in it^w by fruit-she^{y55} much^{w56} and a drink.^x ﴿٥١﴾
52. And they have *qa'sser'to-atta'rfe*⁵⁷ (eye-extremities^w confiners)^w *atra'bon*⁵⁸ (agers-identical). ﴿٥٢﴾
53. This, what (is has been/being) promised you^z for day (of) the reckoning/accountability. ﴿٥٣﴾
54. Verily this (is) surely Our *rez'qa*^x (provision/victuals for sustenance)^x not for it^x of depletion. ﴿٥٤﴾
55. This; and verily for the tyrants⁵⁹ surely (is) eviler *ma'aaben* (penitent-return). ﴿٥٥﴾
56. Hell^w *yasslannda*⁶⁰ (they^z be broiled on/by) it;^w so wretched the *meba'do* (bed/cradle/fixed expanse). ﴿٥٦﴾

⁵¹ See the *Lexicon* to this Translation for elaboration and some specific examples. The word "اصطفى" means: selected the best from among other similars. The word is a transitive verb by (a) itself or (b) with the prepositional letter "على." In the case of (a) it could include more than a single element. In the case of (a) "الاصطفاء" is for superlative selection (i.e. taken the best of the bests) for: a mission, preference, or bestowment of a privilege over the entity subject of "الاصطفاء." In the case of (b) the subject of "اصطفاء" is exclusive, either because of the make-up or one or more characteristics for such exclusivity.

⁵² Some linguists suggest that الحسن is for the face while الجمال is for the parts of the body and other things. See الهادي

⁵³ The word "عدن" is unlike the Biblical concept of being the garden of first home of Adam and Eve. But the "عدن" is center of Paradise. According to Abdullah Ibn Omar, "عدن" is a palace in Paradise enters it but a prophet, seddique, or martyr.

⁵⁴ That is whatever they call, by way of their wishes, they are provided.

⁵⁵ The word "فاكهة" = "fruit" in Arabic is feminine-gender. Hence it and its qualifier adjective are feminized by the suffix -she^y.

⁵⁶ This superscript (w) is to feminize much.

⁵⁷ The expression "قاصرات الطرف" = "eye-extremities' confiners" means those that restrict their sights to their husbands.

⁵⁸ The word "اتراب" means they were born at the same time.

⁵⁹ The "tyrants" = "طاغون" those who are oppressive, harsh and arbitrary in their conduct.

⁶⁰ The word "يصلون" transliterated "yaslannda" here for lack of a properly corresponding word in English, means broil simultaneously from all sides, as if the entire body is immersed in the intensely kindled Fire.

57. This; so let taste it^x they^z *hameemon*^{x61} (*maximally heated/cooled water*)^x and *ghassagon* (*cold-purulent*)^x. هَذَا فَلْيَذُوقُوهُ حَمِيمٌ وَغَسَّاقٌ ٥٧
58. And another of its^x form [similar/s/pairs].⁶² وَآخَرٌ مِنْ شَكْلِهِ أَزْوَاجٌ ٥٨
59. This (*is*) a drove *mugtabemon* (*temerariouly-entrant*) with you;^b not welcome by them; verily they *ssalo*⁶³ (*they^z who broil on/by*) The Fire.^w هَذَا فَجٍّ مُنْتَجِمٌ مَعَكُمْ لَا مَرْجَأَ بِهِمْ أَنْتُمْ صَالُوا النَّارَ ٥٩
60. Said they:^z rather you^f (*are*) not welcome by you;^b you^f offered/advanced it^x for us; so wretched the abode. قَالُوا بَلْ أَنْتُمْ لَا مَرْجَأَ بِكُمْ أَنْتُمْ قَدْ مَتَّمُوهُ لَنَا فَيَسَّ الْقَرَارُ ٦٠
61. Said they:^z O, our Lord, who^A [*he*] offered this to us, so let-augment him [*You^s*] double torment in The Fire.^w قَالُوا رَبَّنَا مَنْ قَدَّمَ لَنَا هَذَا فَزِدْهُ عَذَابًا ضَعْفًا فِي النَّارِ ٦١
62. And they^z said: what (*is*) for us we see not men we were counting them of the evils. وَقَالُوا مَا لَنَا لَا نَرَى رِجَالًا كُنَّا نَعُدُّهُمْ مِنَ الْأَشْرَارِ ٦٢
63. *A'ttakhabtna*⁶⁴ (*have we had taken and made*) them scornfully or (*had*) swerved a'n (*off*) them the *abssa'ro* (*insights/discernments*). أَخَذْنَهُمْ سَخِرِيًّا أَمْ زَاغَتْ عَنْهُمْ الْأَبْصَارُ ٦٣
64. Verily *tha'leka* (*afar-that-it/that*)^x (*is*) surely right The Fire^w folks^w dispute. إِنَّ ذَلِكَ لَحَقٌّ تَخَاصُمُ أَهْلِ النَّارِ ٦٤
65. Let-say [*you^s*]: verily only I am a warner and not of an *elaben* (*a deity*) except Allah, The One The *Qabha'ro* (*Ever/Stout Subduer*). قُلْ إِنَّمَا أَنَا مُنذِرٌ وَمَا مِنْ إِلَهٍ إِلَّا اللَّهُ الْوَاحِدُ الْقَهَّارُ ٦٥
66. Lord (*of*) the Heavens^w and the Earth^w and what (*are*) between them both, The Mighty The *Ghffa'ro* (*Ever/Stout Forgiver*). رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الْعَزِيزُ الْغَفُورُ ٦٦
67. Let-say [*you^s*]: it^x (*is*) a great *naba'on*^{x65} (*piece-of-significant-and-availing-news*).^x قُلْ هُوَ نَبَأٌ عَظِيمٌ ٦٧
68. You^f re a'n (*regarding*) it^x (*are*) shunners. أَنْتُمْ عَنْهُ مُعْرِضُونَ ٦٨
69. Not [was] for me of a knowledge by *mala'e* (*the chiefs*) the highest, *edh* (*when/while*) they^z dispute. مَا كَانَ لِي مِنْ عِلْمٍ بِالْمَلَأِ الْأَعْلَى إِذْ يَخْتَصِمُونَ ٦٩

⁶¹ The word "*hameemon*"= "حَمِيمٌ" has no English equivalent *per se*. So, we transliterate and parenthetically explain. The word "*hameemon*"= "حَمِيمٌ" has at least four different meanings, one of which is a paradoxical meaning of maximally heated water or cooled water or could be just warm water. In this paradoxical sense most of the time it is the maximally heated water is intended. A second meaning is very near or rather close friend/relative; a third meaning is: possessor of mutual affection towards another; and fourth meaning: a summer rain. See *اللسان*.

⁶² The word "زوج" in "زَوْجِينَ" strictly and linguistically speaking means (1) pair, (2) husband or wife, (3) the individual entity with a companion, (4) category (sort or kind or specimen), (5) hue (color). And quite relevant to the word "زوج" is its plural: (1) "أَزْوَاجٌ," which could also mean: (2) *similar*, i.e. the look-likes., (3) *bues*. See *اللسان*.

⁶³ The word "صَالُوا" transliterated "*ssalo*" here for lack of a properly corresponding word in English, means *broil simultaneously from all sides*, as if the entire body is immersed in the intensely heated Fire.

⁶⁴ The word "أَتَّخَذَ" from "الِاتِّخَاذِ" which is "إِفْتَعَالٌ" for "الِاتِّخَاذِ," as stated in *لسان العرب*; therefore, "أَتَّخَذَ" is always taking and making/presuming some-thing of what was taken. Thus, it is not just the mere taking.

⁶⁵ See the *Lexicon* attached to this Translation for "*naba'a*."

70. *En (not) (being) revealed*⁶⁶ to me except that only I am *na'theeron (iterative warner)* manifesters. إِن يُوحَىٰ إِلَىٰ إِلَّا أَنَا نَذِيرٌ مُّبِينٌ ﴿٧٠﴾
71. *Edb (while/since) said your^t Lord for the angels:* إِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ إِنِّي خَلَقْتُ بَشَرًا مِّن طِينٍ ﴿٧١﴾
verily I am creating a human of a mud.
72. So *edha (when/if) sawwayto (I erected/evened/set) him,* فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِن رُّوحِي فَقَعُوا لَهُ سَاجِدِينَ ﴿٧٢﴾
and I blew in him of My Rou'be (Soul), then let-fall you^z for him kowtowing.
73. So kowtowed the angels all (*of*) them wholes. فَسَجَدَ الْمَلٰٓئِكَةُ كُلُّهُمْ أَجْمَعُونَ ﴿٧٣﴾
74. Except Eblis *istakbara*⁶⁷ (*[he] affirmed his prideful haughtiness*) and *[he] [was] of the unbelievers/ingrates.* إِلَّا إِبْلِيسَ اسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ ﴿٧٤﴾
75. Said [*He*]: O, *Eblis*, what prevented you^g that not⁶⁸ [*you*^s] kowtow for what I created by My Both Hands,^{w69} have *istakbarata*⁷⁰ (*[you^h] affirmed your^t prideful haughtiness*) or you^h were of the highs. قَالَ يٰٓإِبْلِيسُ مَا مَنَعَكَ أَن تَسْجُدَ لِمَا خَلَقْتُ بِيدَيَّ اسْتَكْبَرْتَ أَمْ كُنتَ مِنَ الْعَالِينَ ﴿٧٥﴾
76. Said [*he*]: I am *khayron (choicer/superior/worthier)* than him, [*You^s*] created me of a fire^w and [*You^s*] created him of a mud. قَالَ أَنَا خَيْرٌ مِّنْهُ خَلَقْتَنِي مِن نَّارٍ وَخَلَقْتَهُ مِن طِينٍ ﴿٧٦﴾
77. Said [*He*]: then let-exit [*you^s*] from it;^w so verily you^g (*are*) *rajeemon (one who is ever iteratively stoned-/ cursed).* قَالَ فَخَرِّجْ مِنْهَا فَإِنَّكَ رَجِيمٌ ﴿٧٧﴾
78. And verily on you^g (*is*) My curse^w to the *Deen's (Judgment's/Requital's) Day.* وَإِنَّ عَلَيْكَ لَعْنَتِي إِلَى يَوْمِ الدِّينِ ﴿٧٨﴾
79. Said [*he*]: my Lord, then let-reprieve me [*You^s*] to a day (*to be*) resurrected they.^z قَالَ رَبِّ فَأَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ ﴿٧٩﴾
80. Said [*He*]: so verily you^g (*are*) of the *mundhareena (they who are reprieved).* قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ ﴿٨٠﴾
81. To [*day*] (*of*) the time, the *ma'aloome (that which is known).* إِلَى يَوْمِ أَلُوقَتِ الْمُعْلَمُونَ ﴿٨١﴾
82. Said [*he*]: by Your^t prestige^w surely I (*shall*) assuredly⁷¹ *aghaweyannhom*⁷² (*I cause them to indulgently stray and have disappointment*) wholes. قَالَ فَبِعِزَّتِكَ لَأُغَوِّيَنَّهُمْ أَجْمَعِينَ ﴿٨٢﴾

⁶⁶ The word “أوحى” in “يوحى” denotes at least six diverse meanings, *all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another* (e.g.: a commanded). And “الوحي” is fire or king. See اللسان.

⁶⁷ See the Lexicon attached to this Translation for the effect of the letter س when added to a word.

⁶⁸ The particle “أن” = “لنلا” see مغني اللبيب.

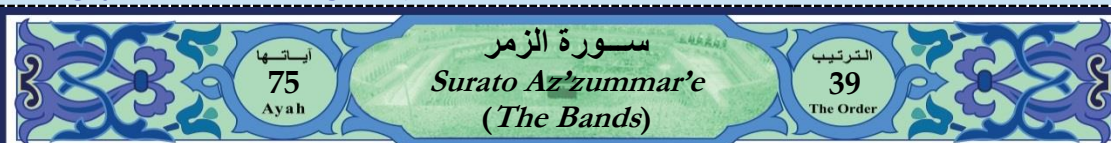
⁶⁹ The indication of the “hands” here says Emam القرطبي is for closeness of *hospitality and ennoblement extended to Adam* by Allah SWT. As in this world the “boss” does not directly do the work himself except by way *ennobling the product*. Others say: the “hands” are symbols of divine Might or Power. Under *all* circumstances, Allah's "Hands is unlike anything imaginable or knowable, as with respect to Allah: "None (*is*) as His like a thing," (S42:11), hence no place for comparison at all.

⁷⁰ See the Lexicon attached to this Translation for the effect of the letter س when added to a word.

⁷¹ The “ل” in “لأغوينهم” is a juratory “ل” = “القسم” amounting to = “التأكيد” i.e. affirmation, expressed by “assuredly”.

⁷² The word “غوى” in “أغوين” = “أنهمك في الضلال و خاب,” so *be: indulgently strayed and was disappointed*. See اللسان.

83. Except Your^r *ebada* (worshippers/submitters/slaves) the *mukhlasseena*⁷³ (purified and saved). إِلَّا عِبَادَكَ مِنْهُمْ الْمُخْلَصِينَ ﴿٨٣﴾
84. Said [He]: So the right, and the right [I] say. قَالَ فَالْحَقُّ وَالْحَقَّ أَقُولُ ﴿٨٤﴾
85. Surely [I] assuredly⁷⁴ fill Hell^w from you^g and of whom^p [he] followed you^g of them wholes. لَأَمْلَأَنَّ جَهَنَّمَ مِنْكَ وَمِمَّنْ تَبِعَكَ مِنْهُمْ أَجْمَعِينَ ﴿٨٥﴾
86. Let-say [you^s]: not [I] ask you^b over it^x of remuneration and not I am of the *mutakallefeena* (ones that are officious or pretentious). قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ ﴿٨٦﴾
87. En (not) it^x except *Thekron*^x (Qur'an/messenger-reminder)^x for the worlds. إِنَّ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿٨٧﴾
88. And surely assuredly⁷⁵ know you^z *naba'a*⁷⁶ (piece-of-significant-and-availing-news) it^{x77} after a while. وَلَتَعْلَمَنَّ نَبَأَهُ بَعْدَ حِينٍ ﴿٨٨﴾



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (The iterative Mercy Giver)

1. Descending¹ (of) The Book (is) from Allah, The Mighty The *Hakeeme*² (infinite *hekmah*³ Possessor). تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ ﴿١﴾
2. Verily We descended to you^g The Book by the right; so let-worship [you^s] Allah, *mukh'lessan* (sincerely/faithfully/honestly) for Him (is) the religion. إِنَّا أَنْزَلْنَاهُ إِلَيْكَ الْكِتَابَ بِالْحَقِّ فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ ﴿٢﴾
3. Lo. For Allah (is) the religion the pure; and who^r *ittakbatho*⁴ (they^z took and presumed) of lesser than-/without Him *aw'leyaa*⁵ (guardians/allies), not [we] worship them except to near us they^z to Allah a night;^w verily Allah rules among them in what they (are) in it^x differing they;^z verily Allah divinely-guides not whom^p he (is) a liar *kaffaron* (ever/stout ingrate). أَلَا لِلَّهِ الدِّينُ الْخَالِصُ وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ ﴿٣﴾

⁷³ The word "*mukhlaseen*" is objective, masculine, plural noun meaning: they that were selected by Allah for purity of their genuine nature and thus were provide safety and security from any punishment.

⁷⁴ The "ل" in "لأملأن" is a juratory "ل" = "ال القسم" amounting to = "التأكيد", i.e. affirmation, expressed by "assuredly".

⁷⁵ The "ل" in "للتعلمن" is a juratory "ل" = "ال القسم" amounting to = "التأكيد", i.e. affirmation, expressed by "assuredly".

⁷⁶ See the Lexicon attached to this Translation for "*naba'a*".

⁷⁷ The pronoun "هـ" in "نبأه" refers to the *theqro* = The Qur'an. +

¹ The word "تنزيل" has several meanings, among them: (1) gradual revelation, and (2) descending, (3) array. See التاج.

² See the Lexicon attached to this Translation for an exposition on the words "الحكيم" and "حكيم".

³ See the Lexicon attached to this Translation for "*hekmah*".

⁴ The word "اتخذ" from "الاتخاذ" which is "إفعال" for "الاتخاذ", as stated in لسان العرب; therefore, "اتخذ" is always taking and making/presuming some thing of what was taken. Thus, it is not just the mere taking.

⁵ The word "أولياء" could also mean, among them: protector, friend.

4. Had Allah wanted to *yattakbetha*⁶ ([He] takes and makes) a child, surely (would have) *isstafa*⁷ ([He] superlatively and exclusively selected) of what [He] creates whatever⁸ [He] wills; *subhana*⁹ (Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of) Him, He (is) Allah The One The *Qabha'ro* (Ever/Stout Subduer).

لَوْ أَرَادَ اللَّهُ أَنْ يَتَّخِذَ وَلَدًا
لَاصْطَفَىٰ مِمَّا يَخْلُقُ مَا يَشَاءُ
سُبْحَانَهُ ۚ هُوَ اللَّهُ الْوَاحِدُ الْقَهَّارُ

5. [He] created the Heavens^w and the Earth^w by the right; *youkannvero* ([He] wraps/transposes) the night over the *naha're* (between sunrise and sunset) and *youkannvero* the *naha'ra* over the night; and [He] subjugated the sun^w and the moon^x each runs for *ajalen*¹⁰ (term-limit) *musamma*¹¹ (that which is designated and/or named); ha, He (is) The Mighty The *Ghaffaro* (Ever/Stout Forgiver).

خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ
يَكْوِّرُ اللَّيْلَ عَلَى النَّهَارِ وَيُكَوِّرُ
النَّهَارَ عَلَى اللَّيْلِ وَسَخَّرَ
الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي
لِاجْتِئَاثٍ مُسَمًّى ۚ أَلَا هُوَ الْعَزِيزُ
الْغَفُورُ

6. [He] created you^b of one^w self;^w afterwards [He] made of her/it^w her/its^w spouse (wife);¹² and [He] descended for you^b of the *an'aa'me*^w (cattle/camels-/sheep/goats)^w eight pairs;¹³ [He] creates you^b in yourⁿ mother's bellies, a creation of after a creation in three darknesses;^w *tha'lekum* (collective-afar-that)^x Allah (is) yourⁿ Lord; for Him (is) the proprietorship; no an *elaha* (a deity) except Him, so wherefrom¹⁴ you^z (are being) distracted.

خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ ثُمَّ جَعَلَ
مِنْهَا زَوْجَهَا وَأَنزَلَ لَكُمْ مِنَ الْأَنْعَامِ
ثَمَنِينَ ۚ أَرْوَجَ يُخْلُقُكُمْ فِي بُطُونِ
أُمَّهَاتِكُمْ خَلْقًا مِنْ بَعْدِ خَلْقٍ فِي
ظُلُمَاتٍ ثَلَاثٍ ۚ ذَٰلِكُمْ اللَّهُ رَبُّكُمْ لَهُ
الْمُلْكُ لَا إِلَهَ إِلَّا هُوَ فَأَنَّى تُصْرَفُونَ

7. En (if) you^z unbelieve then verily Allah (is) rich a'n (regarding) you;^b and not delights [He] for His *eba'de*

إِنْ تَكْفُرُوا فَإِنَّ اللَّهَ غَنِيٌّ عَنْكُمْ

⁶ See footnote 4 above regarding اتَّخَذَ.

⁷ See the Lexicon to this Translation for elaboration and some specific examples. The word "اصْطَفَىٰ" means: selected the best from among other similars. The word is a transitive verb by (a) itself or (b) with the prepositional letter "عَلَىٰ." In the case of (a) it could include more than a single element. In the case of (a) "الاصْطِفَاءُ" is for superlative selection (i.e. taken the best of the bests) for: a mission, preference, or bestowment of a privilege over the entity subject of "الاصْطِفَاءُ." In the case of (b) the subject of "اصْطِفَاءُ" is exclusive, either because of the make-up or one or more characteristics for such exclusivity.

⁸ The particle "مَا" is "إِسْمٌ أَوْ أَدَاةُ شَرْطٍ" = conditional noun/particle; or "مَا" = "إِسْمٌ مُوصُولٌ" = connective noun meaning whatever, or that which. See محمود صافي and إعراب القرآن، لـ أحمد الحلب and الذر المصون، لـ أحمد الحلب.

⁹ The word "subhana" = "سُبْحَانَهُ" has no English equivalent. The word is made up of two parts: "subhana" and the pronoun "ho" = "Him." Wherever the word "subhana," or its associates/inflections (such as "سُبْحَانَ" or "سُبْحَانِكَ") occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus deserving the utmost solemn consecration for His divine uniqueness. So, we can render "subhana" = "سُبْحَانَ" concept by saying: Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of Him).

¹⁰ The word "الْأَجَلُ" means term-limit, see اللسان.

¹¹ The word "musamma" is masculine, singular, subjective noun, meaning: that which is designated and/or named.

¹² The word "spouse" here means "wife," because in (S 7:189) Allah says: "to quiet [be] to her."

¹³ The word "زَوْجٌ" in "زَوْجِينَ" strictly and linguistically speaking means (1) pair, (2) husband or wife, (3) the individual entity with a companion, (4) category (sort or kind or specimen), (5) hue (color). And quite relevant to the word "زَوْجٌ" is its plural: (1) "أَزْوَاجٌ," which could also mean: (2) similars, i.e. the look-likes., (3) hues. See اللسان.

¹⁴ The word "أَنَّى" is a multi-meaning adverbial particle: wherefrom, when, how-so, where.

(*worshippers/submitters/slaves*) the unbelief; and if you^z thank [He] delights it^x for you,^b and not *ta'zero* (*ill-burdens/sins/offends*) a *wa'zeyra'ton* (*she-ill-burden-bearer/she-sinner/she-offender*) another's *wezra*¹⁵ (*an ill-burden/sin/offense*); afterwards to yourⁿ Lord (*is*) yourⁿ return then *youn'be'o* (*inform by piece-of-significant-and-availing-news*) you^b [He] by what you^c were working; verily [He] (*is*) Omniscient by the chests' possession.

وَلَا يَرْضَىٰ لِعِبَادِهِ الْكُفْرَ وَإِنْ تَشْكُرُوا
يَرْضَهُ لَكُمْ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ
ثُمَّ إِلَىٰ رَبِّكُمْ مَرْجِعُكُمْ فَيُنَبِّئُكُمْ
بِمَا كُنتُمْ تَعْمَلُونَ إِنَّهُ عَلِيمٌ بِذَاتِ
الصُّدُورِ ﴿٧﴾

8. And if touched/betided the human *dhurron* (*persistent distress*) [he] invoked his Lord, *muneeban*¹⁶ (*iteratively penitent-returnee*) [he] to Him; afterwards if *khanwala* ([He] *fostered/nurtured*) him a boon^{w17} from Him, [he] forgot¹⁸ (*ceased paying attention to*) what [he] [was] invoking of before; and [he] made for Allah compeers, to stray [he] *a'n* (*off*) His path; let-say [you^s]: *tamatta'ao* (*let-relish the transitory worldly delights [you^s]*) by your^t unbelief a little; verily you^g (*are*) of The Fire's^w companions.

وَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَا رَبَّهُ
مُنِيبًا إِلَيْهِ ثُمَّ إِذَا خَوَّلَهُ نِعْمَةً مِنْهُ
نَسَىٰ مَا كَانَ يَدْعُو إِلَىٰ إِلَهِ مِنْ قَبْلُ
وَجَعَلَ لِلَّهِ أَنْدَادًا لِيُضِلَّ عَنْ سَبِيلِهِ
قُلْ تَمَتَّعْ بِكُفْرِكَ قَلِيلًا إِنَّكَ مِنْ
أَصْحَابِ النَّارِ ﴿٨﴾

9. O/*is*¹⁹ who^p [he] (*is*) a *gha'neton* (*he-devotedly-obeyers-/submitter*) the night's segments, kowtowing [he] and standing [he], *yah'thara* ([he] *takes caution*) (*regarding*) the Hereafter^w and *yarjo*²⁰ ([he] *fears/hopes*) His Lord's mercy; let-say [you^s]: are level who^r they^z know and who^r not know they^z; verily only reminisce the *alba'be's* (*hearts-intellecstuffs*)'s possessors.

أَمَنْ هُوَ قَلْبٌ فَإِنِّي أَنَا إِلَهِ سَاجِدًا
وَقَالِمًا يَحْذَرُ الْآخِرَةَ وَيَرْجُو رَحْمَةً
رَبِّهِ قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ
وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُو
الْأَلْبَابِ ﴿٩﴾

10. Let-say [you^s]: O, [My] *eba'de* (*worshippers/submitters-/slaves*) who^r believed they^z *ettaqo* (*let-[you^s] reverentially guard not to displease*) yourⁿ Lord; for whom^r *ahasano* (*they^z rendered: meritorious-deed*) in this-she^{v21} the world^w a *hasanaton*^w (*meritorious-deed*),^w and Allah's Earth^w (*is*) vast;^w verily only (*to be*) fulfilled²² the *ssa'beroona* (*people of patience*) their remuneration by other than a count.

قُلْ يَعْبَادِ الَّذِينَ ءَامَنُوا اتَّقُوا رَبَّكُمْ
لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا
حَسَنَةٌ وَأَرْضُ اللَّهِ وَاسِعَةٌ إِنَّمَا يُوَفَّى
الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ ﴿١٠﴾

¹⁵ The word "وزر"=*we'zer* means: *heavy: burden/sin/offense*. Translated parenthetically here as "*heavy: burden/sin/offense*" as it is a *heavy: burden* which *impedes*, unless properly handled. It is *potentially* a sin or an offense for a "*وزير*"=*vizier* because he carries the heavy burden of the King to administer the affairs charged to him. And the vizier's responsibility is so enormous that if he makes a mistake, intended or not, it could be fatal to him and others. Thus, I chose to further *qualify* "*burden*" by the word "*ill*" as such qualification *really and truly best approximate* the seriousness of such a burden in reference. See *اللسان*.

¹⁶ The word "منيبا" from "أنايب" means *iteratively penitent*. See *الراغب*.

¹⁷ See the *Lexicon* attached to this Translation for "*ne'amali*" ("*boon*").

¹⁸ The word "نسى" has dual meanings: (1) "*forgot*" or (2) dismissed or dispelled, in the sense of *cast off* or *ceased to pay attention to*. The *second meaning especially applies where Allah says*: "We forgot you," (S32:14), as Allah does *not* forget, but He chooses to *ceases paying attention to something*. See *اللسان*.

¹⁹ The word "أمن" means "*ياامن*," see *الفرطبي*.

²⁰ That is seeks the delight of Paradise^w.

²¹ "The world" in Arabic is *feminine*. So, the indication to it is by *this-she*^v.

²² The word "يوفي" from "الوفاء"="التمام"، meaning *gathering the last component of any obligation to make it a whole*. So, "يوفي" means to be *endeavored and gathered the last part of an obligation and fulfilled it*.

11. Let-say [you^s]: verily I (*had been*) commanded to worship Allah *mukh'lessan* (*sincerely/faithfully/honestly*) for Him (*is*) the religion. قُلْ إِنِّي أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ مُخْلِصًا لَهُ الدِّينَ ۚ ۞١١
12. And I (*had been*) commanded to that [I] be first (*of*) the Muslims. وَأُمِرْتُ لِأَنْ أَكُونَ أَوَّلَ الْمُسْلِمِينَ ۚ ۞١٢
13. Let-say [you^s]: verily I fear/know,²³ *en* (*if*) I disobeyed my Lord, a great day's torment. قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ ۚ ۞١٣
14. Let-say [you^s]: Allah [I] worship *mukh'lessan* (*sincerely/faithfully/honestly*) for Him (*is*) my religion. قُلْ اللَّهُ أَعْبُدْ مُخْلِصًا لَهُ دِينِي ۚ ۞١٤
15. So let-worship you^z what willed you^c of lesser than/without Him; let-say [you^s]: verily the losers (*are*) who^r lost they^z their selves^w and their families^w The *Qeyamatey's*^w (*Judgment's*) Day; ha, *tha'leka* (*afar-that-it/that*)^x it^{x24} (*is*) the *khusra'ne*²⁵ (*perdition/waste-/misguidance*) the manifester. فَاعْبُدُوا مَا شِئْتُمْ مِنْ دُونِهِ قُلْ إِنَّ الْخَاسِرِينَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ وَأَهْلِيَهُمْ يَوْمَ الْقِيَمَةِ أَلَا ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ ۚ ۞١٥
16. For them from above them shades of Fire^w and from beneath them shades; *tha'leka* (*afar-that-it/that*)^x frightens Allah by it^x His *eba'da* (*worshippers-/submitters/slaves*); O, [My] *eba'de* so *ettago'ne* (*let-you^r reverentially guard against the displeasure of*) [Mine].²⁶ لَهُمْ مِنْ فَوْقِهِمْ ظُلَلٌ مِنَ النَّارِ وَمِنْ تَحْتِهِمْ ظُلَلٌ ذَلِكَ يُخَوِّفُ اللَّهَ بِهِ عِبَادَهُ يَعْبُدُونَ فَاَتَقُونَ ۚ ۞١٦
17. And who^r avoided they^z the *Ttagboota* ("devil"/"tyrant"-/irreligious man-made system/"of rules contravening *Sharey'ab*") to worship it^w and *anabo*²⁷ (*they^z iteratively returned-penitently*) to Allah, for them (*is*) the *bushra*^w (*pleasing-tiding*);^{w28} so *bashsher*²⁹ (*let-[you^s] tell pleasant tidings*) [My] *eba'de* (*worshippers-/submitters/slaves*). وَالَّذِينَ اجْتَنَبُوا الطَّاغُوتَ أَنْ يَعْبُدُوهَا وَأَنَابُوا إِلَى اللَّهِ لَهُمُ الْبُشْرَىٰ فَبَشِّرْ عِبَادَ ۚ ۞١٧
18. Who^r *yasta'meaona*³⁰ (*they^z affirmably hear*) the say then *yattabe'ona* (*they^z closely-follow*) its^x *absa'na*³¹ (*perfectest and beautifulest*), those (*are*) whom^r *bada* (*divinely-guided*) them Allah; and those, they (*are*) the *alba'be's* (*hearts-intellects staff*)'s possessors. الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ أُولَٰئِكَ الَّذِينَ هَدَاهُمُ اللَّهُ وَأُولَٰئِكَ هُمْ أُولُوا الْأَلْبَابِ ۚ ۞١٨

²³ Linguistically the word "خفت" carries dual meanings: (1) fear and (2) know. Both meanings could apply.

²⁴ The pronoun "هو" refers to the "loss" which is a masculine gender in Arabic.

²⁵ The word "الخسران," linguistically in The Qur'an has various senses, such as "waste" or as in here it means misguidance/perdition. See the Lexicon attached to this Translation for details. Also see البصائر.

²⁶ The letter "ن" in "فَاتَقُونَ" by Arabic (linguistic) Rule, is called "نون الوقاية او العماد، حيث لا يستغنى عنها" which precedes the speaker's pronoun "ي." The speaker's pronoun "ي" in "فَاتَقُونَ" is omitted, for "التخفيف" = "alleviation, lightening" or *Ayat's* end harmony (rhyme). See إعراب القرآن، لمحمود صافي.

²⁷ The word "أَنَابُوا" from "أَنَاب" means iteratively returned penitent. See الراغب.

²⁸ Here again there is no single word in English for the noun "بشرى" so we resort to transliteration and parenthetical explanation. So, *bushra* (a pleasing-tiding). And "بشرى" unlike its verbal conjugates, throughout The Qur'an always use it for the "kbayrey" (desirables, goodnesses, worthinesses).

²⁹ Ibid, only here regarding بشر.

³⁰ See the Lexicon attached to this Translation for the effect of the letter س when added to a word.

³¹ There is no English word for أحسن = absane. Both words perfectest and beautifulest are in their adjective sense.

19. Is then whoever righted on him the torment's word,^w are then you^s rescuing who^a (is) in The Fire.^w أَفَمَنْ حَقَّ عَلَيْهِ كَلِمَةُ الْعَذَابِ أَفَأَنْتَ تُنْقِذُ مَنْ فِي النَّارِ ﴿١٩﴾
20. But who^r *ettaqaw* (they^z had reverentially guarded not to displease Allah) their Lord, for them chambers^w above it^w chambers^w *mabneyyatun*^w (that which are built)^w run^w under it^w the rivers; Allah's promise, not unfulfills Allah the appointment. لَكِنَّ الَّذِينَ اتَّقَوْا رَبَّهُمْ هُمْ عُرُفٌ مِّنْ فَوْقِهَا عُرُفٌ مَّبْنِيَّةٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَعَدَ اللَّهُ لَا يَخْلِفُ اللَّهُ الْمِيعَادَ ﴿٢٠﴾
21. Have not seen [you^s] that Allah descended from the sky^w water;^x then [He] threaded it^x springs in the Earth;^w afterwards *youkbrejo* ([He] emerges/produces) by it^x *zer'an*³² (crop that had germinated/sprouted/became ready for harvesting) variant its^x hues;^x afterwards [it^x] desiccates then [you^s] see it^x *mussfarran* (turning-yellow/all yellow); afterwards [He] makes it^x debris; verily in *tha'leka* (afar-that-it/that)^x surely (is) a reminiscence-/remembrance^{w33} for the *alba'be's* (hearts-intellects staff)'s possessors. أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَلَكَهُ يَنبِيعَ فِي الْأَرْضِ ثُمَّ يُخْرِجُ بِهِ زَرْعًا مُّخْتَلِفًا أَلْوَنُهُ ثُمَّ يَهَيِّجُ فَتَرَاهُ مُصْفَرًّا ثُمَّ يَجْعَلُهُ حُطَامًا إِنَّ فِي ذَلِكَ لَذِكْرًا لِأُولِي الْأَلْبَابِ ﴿٢١﴾
22. Is then whomever *sharaba* (delightedly opened) Allah his chest for [the] Islam, so he (is) on an illumination from his Lord; so *waylon* (lengthy: stay in a valley in Hell/bane/woe) for the indurate^{w34} (are) their hearts of *thekre* (Qur'an/mention of) Allah; those (are) in a misguidance manifester. أَفَمَنْ شَرَحَ اللَّهُ صَدْرَهُ لِلْإِسْلَامِ فَهُوَ عَلَى نُورٍ مِّنْ رَبِّهِ قَوْلٌ لِّلْفَاسِيَةِ قُلُوبُهُمْ مِّنْ ذِكْرِ اللَّهِ أُولَٰئِكَ فِي ضَلَالٍ مُّبِينٍ ﴿٢٢﴾
23. Allah *naẓẓala* (iteratively descended) *absana* (excellenter) (of) the discourse^x a Book^x similar (are its^x *Aya'te* i.e. its statements), twain, *taq'sha'erro* (get-gooseflesh/shudder) from it^x skins (of) whom^r *yakbshawna* (they^z reverently-fear) their Lord; afterwards soften their skins and their hearts to Allah's *thek're* (Qur'an); *tha'leka* (afar-that-it/that)^x (is) Allah's *huda* (divine-guidance), *yahdey* ([He] divinely-guides) by it^x whom^r [He] wills and whom^r misleads Allah, then not for him of a *baden* (divinely-guider). اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُّتَشَابِهًا مَّثَانِيَ تَقْشَعِرُّ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَىٰ ذِكْرِ اللَّهِ ذَلِكَ هُدَى اللَّهِ يَهْدِي بِهِ مَنْ يَشَاءُ وَمَنْ يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ ﴿٢٣﴾
24. Has then whoever *yattaqey* (cautiously-guards he) by his face ill (of) the torment³⁵ The *Qeyamatey's*^w أَفَمَنْ يَنْتَقِي وَجْهَهُ سُوءَ الْعَذَابِ

³² See the *Lexicon* attached to this Translation for this very important word.

³³ The word "ذكري" is "reminiscence/remembrance" based on this great *Ayah*, "And if the Satan (causes) you^s to assuredly forget then sit not, after [the] reminiscence/remembrance" (S6: 68).

³⁴ The word "قلوب" = "hearts" is a "جمع تكسير" = "broken plural." And the word "قاسية، أو قسية، كما قال البعض،" and the word "قاسية" is an objective noun referring to the "hearts," so it must be feminized as a "broken plural." Hence: "indurate^w" as so stated.

³⁵ Qur'an commentators say that there is an intended omission of an obvious "predicative clause" = better than he who is saved and delighted? Such omission is due to the eloquence, brevity, and obviousness. As the person will guard =

- (Judgment's) Day;³⁶ and (had been) said for the *dha'lemeena*³⁷ (injustice-doers) let-taste you^z what you^c were earning. يَوْمَ الْقِيَمَةِ وَقِيلَ لِلظَّالِمِينَ ذُوقُوا مَا كُنْتُمْ تَكْسِبُونَ ﴿٢٤﴾
25. Denied they^z who^r of before them; then *ata*^x (betided/eventuated)^x them the torment from whence not perceive they.^z كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ فَاَنْتَهُمْ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿٢٥﴾
26. So Allah (had caused) them (to) taste the ignominy in the life^w (of) the world^w and surely the Hereafter's^w torment (is) bigger, if they^z were (to) know. فَاَذَاقَهُمُ اللَّهُ الْخِزْيَ فِي الْحَيَاةِ الدُّنْيَا وَلَعَذَابُ الْآخِرَةِ اَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ ﴿٢٦﴾
27. And *laqad* (verily, already and affirmatively) We struck for the mankind in this, The Qur'an^x of every a parable/example, *la'alla* (craving currently unavailable deed that, perhaps) they bethink they.^z وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٧﴾
28. Qur'an^x Arabic, other than possessing crookedness; *la'alla* (craving currently unavailable deed that, perhaps) they *yattaqoona* (they^z reverentially guard not to displease Allah). قُرْآنًا عَرَبِيًّا غَيْرَ ذِي عِوَجٍ لَعَلَّهُمْ يَتَّقُونَ ﴿٢٨﴾
29. Struck Allah a parable/example: a man (slave) in him contentious partners and a man *salaman*³⁸ (peaceful/slave of a sole owner) for a man; are both level/even parable/example; the praise (is) for Allah; rather most (of) them not know. ضَرَبَ اللَّهُ مَثَلًا رَجُلًا فِيهِ شُرَكَاءُ مُتَشَاكِسُونَ وَرَجُلًا سَلَمًا لِرَجُلٍ هَلْ يَسْتَوِيَانِ مَثَلًا الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٢٩﴾
30. Verily you^g (are) *mayye'ton* (eventually dying) and verily they (are) [too] *mayye'toon* (=plural of *mayye'ton*). إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ ﴿٣٠﴾
31. Afterwards verily you^b (are) The *Qeyamatey*'s^w (Judgment's) Day *enda* (by Rule of) yourⁿ Lord you^z dispute. ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَمَةِ عِنْدَ رَبِّكُمْ تَخْتَصِمُونَ ﴿٣١﴾
32. Then who^a (is) wronger³⁹ than who^p [he] lied on Allah and denied [he] by the truth *edh* (when/since) [it^x] came (to) him; is not in Hell^w a *mathwa*⁴⁰ (forced: long-term-abode) for the unbelievers. فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ عَلَى اللَّهِ وَكَذَّبَ بِالصِّدْقِ إِذْ جَاءَهُ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْكَافِرِينَ ﴿٣٢﴾
33. And who^x [he] came by the truth^x and *ssaddaqa* وَالَّذِي جَاءَ بِالصِّدْقِ وَصَدَّقَ بِهِ

= against any danger to his "face," the most distinctive feature of his entity, by his hands. But in this case his hands are bound and shackled to his neck. Thus, he has no other mean to guard against any danger except by his *face*=his entire entity as he is flung into Hell.

³⁶ There is an omitted predicate (=better or he who is in Paradise) at the end of this sentence. See القرطبي.

³⁷ The "ظالمين" = "the injustice-doers," as "الظلم" = "injustice." See the Lexicon attached to this Translation.

³⁸ The word "سَلَمًا" = peaceful see التاج, it also means owned by a sole owner, according to القرطبي.

³⁹ See the Lexicon attached to this Translation for "ظالم" = "فاعل الظلم" = "injustice-doer" and "اَظْلَمُ" = "wronger."

⁴⁰ In "اللسان" "مَثْوًى" = هَلِكٌ, and "مَثْوًى" in The Qur'an overwhelmingly is joined with Hell. So, whoever is in the "مَثْوًى" is there by force of his/her circumstances and not by his/her choice per se. So, *mathwa*-abode is an obligatory one and so "forced: long-term/semi-permanent-abode" seems to me rather appropriate.

أُولَئِكَ هُمُ الْمُتَّقُونَ

لَهُمْ مَا يَشَاءُونَ عِندَ رَبِّهِمْ ذَلِكَ
جَزَاءُ الْمُحْسِنِينَ

يُكَفِّرُ اللَّهُ عَنْهُمْ أَسْوَأَ الَّذِي
عَمِلُوا وَيَجْزِيهِمْ أَجْرَهُم بِأَحْسَنِ
الَّذِي كَانُوا يَعْمَلُونَ ﴿٣٥﴾

أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ
وَيُخَوِّفُونَكَ بِالَّذِينَ مِنْ دُونِهِ
وَمَنْ يَضِلَّ اللَّهُ فَمَا لَهُ مِنْ هَادٍ

وَمَنْ يَهْدِ اللَّهُ فَمَا لَهُ مِنْ مُضِلٍّ
الَّذِي يَهْدِي اللَّهُ يُبْزِزْ ذِي انْتِقَامٍ

وَلَيْن سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ
وَالْأَرْضَ لَيَقُولُنَّ **اللَّهُ** قُلْ أَفَرَأَيْتُمْ مَا
تَدْعُونَ مِنْ دُونِ **اللَّهُ** إِنْ أَرَادَنِيَ **اللَّهُ**
بِضَرٍّ هَلْ هُنَّ كَاشِفَاتُ ضَرْوِهِ أَوْ
أَرَادَنِي بِرَحْمَةٍ هَلْ هِيَ مُمْسِكَةٌ
رَحْمَتَهُ قُلْ حَسْبِيَ **اللَّهُ** عَلَيْهِ يَتَوَكَّلُ
الْمُتَوَكِّلُونَ

قُلْ يَتَقَوِّمِ أَعْمَلُوا عَلَىٰ مَكَانَتِكُمْ
إِنِّي عَمَلٌ فَسُوفَ تَعْلَمُونَ

مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَيَحِلُّ
عَلَيْهِ عَذَابٌ مُّقِيمٌ ﴿٤٠﴾

إِنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ لِلنَّاسِ
بِالْحَقِّ فَمَنْ أَهْتَدَىٰ فَلِنَفْسِهِ ۖ
وَمَنْ ضَلَّٰ فَإِنَّمَا يَضِلُّ عَلَيْهِ ۖ
وَمَا أَنْتَ بِمُكِيلٍ ﴿٥١﴾

⁴⁶ That is the social position or rank.

42. Allah *yatawaffa* ([He] receives: before death/in unconscious state) the selves^w while [its^w]⁴⁷ death; and which^u died not in its^w *mana'me*⁴⁸ (sleep/sleep-locale) then [He] with-holds (*that*) which^u [He] judged on it^w the death and [He] sends the other^w to *ajalen*⁴⁹ (term-limit) *musamma*⁵⁰ (that which is designated/named); verily in *tha'leka* (afar-that-it/that)^x surely (are) *Aya'ten*^w (miracles/signs/proofs) for a people rethinking.

اللَّهُ يَتَوَفَّى الْأَنْفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا فَيُمْسِكُ الَّتِي قَضَىٰ عَلَيْهَا الْمَوْتَ وَيُرْسِلُ الْأُخْرَىٰ إِلَىٰ أَجَلٍ مُّسَمًّى إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٤٢﴾

43. Or *ittakhatho*⁵¹ (they^z took and made) of lesser than-/without Allah intercessors; let-say [you^s]: do even while albeit⁵² they^z [were] neither possessing a thing and nor they^z cerebrate.

أَمْ اتَّخَذُوا مِن دُونِ اللَّهِ شُفَعَاءَ قُلْ أَوَلَوْ كَانُوا لَا يَمْلِكُونَ شَيْئًا وَلَا يَعْقِلُونَ ﴿٤٣﴾

44. Let-say [you^s]: for Allah (*is*) the intercession^w together; for Him (*is*) the Heavens^w and the Earth's^w proprietor-ship; afterwards to Him (*is to be*) returned you.^z

قُلْ لِلَّهِ الشَّفَعَةُ جَمِيعًا لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿٤٤﴾

45. And if (*had-been*) mentioned Allah alone disgusted^w hearts (*of*) whom^r not believe they^z by the Hereafter;^w and if (*had-been*) mentioned whom^r (*are*) lesser than-/without Him, *edha* (suddenly/whereas) they (*are*) *yestabsheroona*⁵³ (they^z affirm pleasant tidings).

وَإِذَا ذُكِرَ اللَّهُ وَحْدَهُ اشْمَأَزَّتْ قُلُوبُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَإِذَا ذُكِرَ الَّذِينَ مِن دُونِهِ إِذَا هُمْ يَسْتَبْشِرُونَ ﴿٤٥﴾

46. Let-say [you^s]: *Allahobumma*⁵⁴ (O, Allah), The Heavens'^w and the Earth's^w *Fatte're* (innately-perfect-Originator); the invisible and the visible Knower; you^s rule among Your^t *eba'de* (worshippers/submitters/slaves) in what they^z were in it^x differing they.^z

قُلِ اللَّهُمَّ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ عَلِيمُ الْغَيْبِ وَالشَّهَادَةِ أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِي مَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿٤٦﴾

47. And had that for whom^r *dhalamo*⁵⁵ (they^z wronged) what (*are*) in the Earth^w together and its^x like with it^x surely (*would have*) ransomed they^z by it^x from the ill torment, The *Qeyamatey's*^w (Judgment's) Day;

وَلَوْ أَنَّ لِلَّذِينَ ظَلَمُوا مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لَافْتَدَوْا بِهِ مِنْ سُوءِ الْعَذَابِ يَوْمَ الْقِيَمَةِ وَبَدَا

⁴⁷ That *each individual self*, without exception.

⁴⁸ As sleep is the *minor* death.

⁴⁹ The word "الأجل" means term-limit, see اللسان.

⁵⁰ The word "musamma" is masculine, singular, subjective noun, meaning: that which is designated and/or named.

⁵¹ The word "اتخذ" from "الإختاذ" which is "إفتعال" for "الأتخاذ", as stated in لسان العرب; therefore, "اتخذ" is *always* taking and presuming some-thing about what was taken. Thus, it is *not* just the mere taking.

⁵² The construct "أولو" is made up of three distinct components: (1) "الاستفهام الإستنكاري" = "disapprobatory interrogative", (2) "الحالية" = "while," and (3) "لو" = conditional particle = "albeit." For (1) I chose "even" as an *intensive* to indicate something that is *unexpected*. For (2) "while" is *obvious*. For (3) "albeit" seems to me very appropriately self-explanatory.

⁵³ The word "استبشروا" means (a) he affirmed the pleasant tidings, or (b) Rejoice or show, by verbal, facial or bodily expressions gladness of pleasant tidings.

⁵⁴ The expression "يا الله" = "اللهم" means a call of invoking/supplicating/beseeching Allah.

⁵⁵ See the Lexicon attached to this Translation for "ظالم" = "ظالم" = "injustice-doer" and "ظلم" = "wronged."

and (*would have*) appeared for them from Allah what not could *yahta'sebona* (they:^z reckon/presume/expect).

لَهُمْ مِنَ اللَّهِ مَا لَمْ يَكُونُوا يَحْتَسِبُونَ ﴿١٧﴾

48. And appeared for them *sayye'aa'to'*^w (*demeritorious-deeds*)^w (*of*) what they^z earned and *haqa* (*deservedly besieged*) by them what they^z were by it^x *yasta'hzeona* (they^z jest/affirmably jest).

وَبَدَا لَهُمْ سَيِّئَاتُ مَا كَسَبُوا وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿١٨﴾

49. So if touched/betided the mankind *dhurron* (*persistent distress*) [*he*] invoked Us; afterwards when *khanwalna* (*We fostered/nurtured*) him a boon^{w56} from Us, said [*he*]: verily only [*I*] (*had-been*) given that on knowledge;⁵⁷ rather it^w (*is*) an essay;^w [and] but most (*of*) them not know.

فَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَانَا ثُمَّ إِذَا خَوَّلْنَاهُ نِعْمَةً مِنَّا قَالَ إِنَّمَا أُوتِيتُهُ عَلَىٰ عِلْمٍ بَلْ هِيَ فِتْنَةٌ وَلَكِنَّا أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿١٩﴾

50. *Qad* (*already and affirmatively*) said it^w who^r of before them; so not sufficed/enriched⁵⁸ *a'n* (*regarding*) them what they^z were earning they.^z

قَدْ قَالُوا الَّذِينَ مِنْ قَبْلِهِمْ فَمَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا يَكْسِبُونَ ﴿٢٠﴾

51. So betided them *sayye'aa'to'*^w (*demeritorious-deeds*)^w (*of*) what they^z earned; and who^r *dhalamo*⁵⁹ (they^z wronged) of these, shall betide them *sayye;aa'to'*^w (*of*) what earned they^z and not they (*are*) surely enfeeblers.

فَأَصَابَهُمْ سَيِّئَاتُ مَا كَسَبُوا وَالَّذِينَ ظَلَمُوا مِنْ هَٰؤُلَاءِ سَيُصِيبُهُمْ سَيِّئَاتُ مَا كَسَبُوا وَمَا هُمْ بِمُعْجِزِينَ ﴿٢١﴾

52. Have [and] not they^z known that Allah *yabsotto* (*swells/expands*) [*He*] the *rez'qa*^x (*provision/victuals for sustenance*)^x for whomever [*He*] wills and [*He*] constricts; verily in *tha'leka* (*afar-that-it/that*)^x surely (*are*) *Aya'ten*^w (*miracles/signs/proofs*) for a believing people.

أَوَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٢٢﴾

53. Let-say [*you*]: O, My *eba'deya* (*worshippers/submitters/slaves*) who^r squandered they^z on their selves:^w let-not despond you^z of Allah's mercy;^w verily Allah forgives the offenses together; verily Allah, [*He*] (*is*) The *Ghafooro* (*iterative Forgiver*) *Raheemo* (*iterative mercy Giver*).

قُلْ يٰٓعِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰٓ أَنْفُسِهِمْ لَا تَقْنَطُوا مِنْ رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴿٢٣﴾

54. And *aneebo*⁶⁰ (*let you^z iteratively return-penitently*) to yourⁿ Lord and *aslemo* (*let-you^z surrender submittingly*)

وَأَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَسْلِمُوا لَهُ مِنْ

⁵⁶ See the *Lexicon* attached to this Translation for the word “نعمة,” the next best approximation in English for “نعمة” is “boon.” in fact there is no English equivalent per se for “نعمة,” as “نعمة” means: (1) a gender noun denoting the few and the multitudes of its various meanings, (2) salvation; (3) good condition all around; and (4) the aright-guidance to Islam.

⁵⁷ That is: over knowledge “I have,” he claims. See الطبري.

⁵⁸ The word “أغنى” has double meanings: (1) enriched, (2) sufficed. But “enriched” includes sufficed and not vice versa. As “enriched” made rich or richer, made fuller, more meaningful, or more rewarding whereas “sufficed” met the present needs of a specific task. Hence “enriched” is superior.

⁵⁹ See footnote 55 above regarding “ظالم”=“ظالم” and “ظلم”=“wronged.”

⁶⁰ The word “أنيبوا” from “أناب”=“عاد مرة بعد مرة”: iteratively returned penitent. See الهادي و الراغب.

for Him from before that *ya'ateyakom*^x (*betides-/eventuates you*^b)^x the torment; afterwards not (*to be*) succored you.^z

قَبْلَ أَنْ يَأْتِيَكُمْ الْعَذَابُ ثُمَّ لَا تُنصَرُونَ ﴿٥٤﴾

55. And *ettabe'ao* (*let-closely-follow you*^r) *ahsa'na*⁶¹ (*perfectest and beautifulest*) (*of*) what (*had been*) descended to you^b from yourⁿ Lord of before that *ya'ateyakom* (*baps/comes to you*^b) the torment suddenly^w while you^f not perceive you.^z

وَأَتَّبِعُوا أَحْسَنَ مَا أُنْزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَكُمْ الْعَذَابُ بَغْتَةً وَأَنْتُمْ لَا تَشْعُرُونَ ﴿٥٥﴾

56. That says a self:^w Alas *hasrata*⁶² (*ardent contrition*)^{w63} over what *farratto*⁶⁴ (*I had-remiss*) in (*my duty*) towards Allah and *en* (*surely*) I was certainly of the scoffers.

أَنْ تَقُولَ نَفْسٌ بِحَسْرَتٍ عَلَى مَا فَرَّطْتُ فِي جَنْبِ اللَّهِ وَإِنْ كُنْتُ لِمَنِ السَّخِرِينَ ﴿٥٦﴾

57. Or says [*the self*]: had Allah *bada* (*divinely-guided*) me, surely (*I would have been*) of the *muttaqeena* (*they who reverentially guard against Allah's displeasure*).

أَوْ تَقُولَ لَوْ أَنَّ اللَّهَ هَدَانِي لَكُنْتُ مِنَ الْمُتَّقِينَ ﴿٥٧﴾

58. Or says [*the self*] when seeing the torment: if that for me (*another*) a recurrence^w then [*I*] be of the benefactors.

أَوْ تَقُولَ حِينَ تَرَى الْعَذَابَ لَوْ أَنَّ لِي كَرَّةً فَأَكُونَ مِنَ الْمُحْسِنِينَ ﴿٥٨﴾

59. *Bala*⁶⁵ (*certainly-not*); *qad* (*already and affirmatively*) came-she^y (*to*) you^g My *Aya'te*^w (*messages/signs/proofs*) then denied you^g by it^w and *istakbarata*⁶⁶ (*[you^g] affirmed your^f prideful haughtiness*) and you^g were of the unbelievers.

بَلَى قَدْ جَاءَتْكَ آيَاتِي فَكَذَّبْتَ بِهَا وَاسْتَكْبَرْتَ وَكُنْتَ مِنَ الْكَافِرِينَ ﴿٥٩﴾

60. And The *Qeyamatey's*^w (*Judgment's*) Day [*you^s*] see who^r lied they^z on Allah their faces (*are*) blackened;^{w67} is not in Hell^w a *mathwa* (*obligatory: long-term/semi-permanent-abode*) for the *mutakabberena*⁶⁸ (*haughtiness-practicers*).

وَيَوْمَ الْقِيَمَةِ تَرَى الَّذِينَ كَذَبُوا عَلَى اللَّهِ وُجُوهُهُم مُسْوَدَّةٌ أَلَيْسَ فِي جَهَنَّمَ مَوْتٌ لِّلْمُتَكَبِّرِينَ ﴿٦٠﴾

61. And *younajjey* (*iteratively delivers*) Allah whom^r *ettaqaw* (*they^z had reverentially guarded not to displease Allah*) by their achievement,^{w69} touches/betides

وَيُنَجِّي اللَّهُ الَّذِينَ اتَّقَوْا بِمَفَازَتِهِمْ لَا يَمَسُّهُمُ السُّوءُ وَلَا

⁶¹ There is no English word for أحسن = *absane*. Both words *perfectest* and *beautifulest* are in their *adjective* sense.

⁶² The word “حسرة” is “أشد الندم,” see التاج. Thus we *qualify* the word “contrition” by *ardent* to indicate such *strength* of contrition.

⁶³ The word “حسرة” is “أشد الندم,” see التاج. Thus “contrition” is *qualified* by *ardent* to indicate such *intensity*.

⁶⁴ The word “فرط” in “فرطت” is *best described* by the word “remiss” which is an *adjective* and all its *synonyms* are also *adjectives* as expected. But “فرط” and “فرطت” all are *verbs* in the *past tense*. So I chose “*had-remiss*.”

⁶⁵ The word “*bala*” = “*certainly-not*” is absolutely *not* synonymous with “yes” = “نعم,” the *Lexicon* attached to this *Translation* for more elaboration.

⁶⁶ See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word..

⁶⁷ The expression “face blackened” is an Arabic *tongue* expression meaning: appear on the face signs of displeasure and shame, or distress.

⁶⁸ There is *no noun* in English for “متكبر” = *who is prideful/haughty*. To make a noun = “*haughtiness-practicers*”.

⁶⁹ The word “مفازة” = “منجاة,” meaning *rescue-achievement*. For the meaning of “مفازة” = “منجاة,” see التاج.

them neither the ill and nor they sadden.

هُمْ يَحْزَنُونَ ﴿٦١﴾

62. Allah, Creator (of) every-thing and He (is) over every-thing a Custodian.

أَلَلَّهُ خَلَقَ كُلَّ شَيْءٍ وَهُوَ عَلَى كُلِّ شَيْءٍ وَكِيلٌ ﴿٦٢﴾

63. For Him (are) the Heavens^w and the Earth's^w *maqa'-leedo* (keys/ lockers); and who^r unbelieved they^z by Allah's *Aya'te*^w (messages) those they (are) the losers.

لَهُ مَقَالِيدُ السَّمَوَاتِ وَالْأَرْضِ وَالَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ أُولَئِكَ هُمُ الْخَاسِرُونَ ﴿٦٣﴾

64. Let-say [you^s]: is then other than Allah you^z surely command me to worship, O you^z the *jahiloona*⁷⁰ (you^z who act ignorantly or incorrectly).

قُلْ أَفَعَيِّرُ اللَّهَ تَأْمُرُونِي أَنْعْبُدَ أَيُّهَا الْجَاهِلُونَ ﴿٦٤﴾

65. And *laqad* (verily, already and affirmatively) (had been) revealed⁷¹ to you^g and to whom^r of before you^g *la'en* (indeed if) you^s partner (others with Allah) surely assuredly⁷² miscarries your^t work and surely assuredly [you^s] be of the losers.

وَلَقَدْ أَوْحَىٰ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكَكَ لَيَحْطَبَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿٦٥﴾

66. Rather Allah so let-worship [you^s] and let-be [you^s] of the thankers.

بَلِ اللَّهِ فَاعْبُدْ وَكُنْ مِنَ الشَّاكِرِينَ ﴿٦٦﴾

67. And not appraised they^z Allah His right appraisalment, while the Earth^w together (is) His grasp^w The *Qeyamete's*^w (Judgment's) Day; and the Heavens^w (are) rolled^w in His *Yame'ne* (Power/ Right-Hand^w); *subhana*⁷³ (Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of) Him and *ta'aala* (ever elevated [He]) *amma* (regarding) what they^z partner (other deities with Him).

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَمَةِ وَالسَّمَوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ ﴿٦٧﴾

68. And (had been) blown in the horn then swooned whomever (are) in the Heavens^w and whomever (are) in the Earth^w except whomever Allah willed; after-wards (had been) blown in it^x another^w then *edha* (suddenly/whereas) they (are) *qeyamon* (standers) looking waiting.⁷⁴

وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ ثُمَّ نُفِخَ فِيهِ أُخْرَىٰ فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ ﴿٦٨﴾

⁷⁰ The word "جاهلون"="jaheloona" is rooted in "جهل" meaning: (1) was ignorant of, (2) believed in some thing contrary to reality, (3) did something not correct. So the "jahiloona" are they who act ignorantly or incorrectly.

⁷¹ The word "أوحى" denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded). And "الوحي" is fire or king. See *اللسان*.

⁷² The "ل" in "ليحطبن" and "لتكونن" are juratory "ل"="ال القسم" amounting to="التاكيد", i.e. affirmation, expressed in both case by "assuredly".

⁷³ The word "subhanahu"="سبحانه" has no English equivalent. The word is made up of two parts: "subhana" and the pronoun "hu"="Him." Wherever the word "subhana," or its associates/inflections (such as "سبحان" or "سبحاتك") occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus deserving the utmost solemn consecration for His divine uniqueness. So, we can render "subhana"="سبحان" concept by saying: Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of Him).

⁷⁴ The word "ينظرون" here could also mean "waiting" what is to be done with everyone.

69. And *asbraga'te*⁷⁵ (atmospherically illuminated) the Earth^w by its^w Lord's Illumination,^x and (had been) put the Book and (had been) come by the Prophets and [by] the witnesser/martyrs,⁷⁶ and (had been) judged among them by the right while they (are) not *yodh'lamoona*⁷⁷ (to be wronged they^z).

وَأَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا
وَوُضِعَ الْكِتَابُ وَجِئَءَ بِالنَّبِيِّينَ
وَالشُّهَدَاءِ وَفُضِيَ بَيْنَهُم بِالْحَقِّ
وَهُمْ لَا يُظْلَمُونَ ﴿٦٩﴾

70. And (had been) fulfilled^{w78} every self^w what [it^w] worked-she^y and He (is) knowinger by what they^z do.

وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهُوَ
أَعْلَمُ بِمَا يَفْعَلُونَ ﴿٧٠﴾

71. And (had been) driven whom^r unbelieved they^z to Hell^w (in) troops, until *edha* (when/whereas) they^z came (to) it^w then (had been) opened its^w doors and said for them its^w *khaẓanato* (treasurers/warders): have not *ya'ateekom*^x (approaches/comes you^b)^x messengers^x of you^b reciting on you^b *Aya'te*^w (messages) (of) yourⁿ Lord and warning you^b *leqa'a* (meeting with) yourⁿ day this; said they^z: *bala*⁷⁹ (certainly-not); [and,] but righted the torment's word^w on the unbelievers.

وَسِيقَ الَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ
زُمَرًا حَتَّىٰ إِذَا جَاءُوهَا فَفُتِحَتْ أَبْوَابُهَا
وَقَالَ لَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ رُسُلٌ
مِّنكُمْ يَتْلُونَ عَلَيْكُمْ آيَاتِ رَبِّكُمْ
وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَذَا قَالُوا
بَلَىٰ وَلَكِنْ حَقَّتْ كَلِمَةُ الْعَذَابِ عَلَى
الْكَافِرِينَ ﴿٧١﴾

72. (Had been) said: let-enter you^z Hell's^w doors, immortals you^z (are) in it;^w so wretched *mathwa*⁸⁰ (long-term-obligatory abode) (of) the *mutakabberena*⁸¹ (haughtiness-practicers).

قِيلَ ادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ
فِيهَا فِئَسَ مَنَئَى الْمُتَكَبِّرِينَ ﴿٧٢﴾

73. And (had been) driven whom^r *ettaqaw* (they^z had reverentially guarded not to displease Allah) to the Paradise^w (in) troops, until *edha* (when/whereas) they^z came (to) it^w and (had been) opened its^w doors and said for them its^w *khaẓanato* (treasurers/warders): peace (be) on you^b *ttebtom* (gladdened you^c) so let-enter it^w you^z immortals you^z.

وَسِيقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَىٰ
الْجَنَّةِ زُمَرًا حَتَّىٰ إِذَا جَاءُوهَا
وَفُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا
سَلَامٌ عَلَيْكُمْ طُبِّئَتْ فَأَدْخَلُوهَا
خَالِدِينَ ﴿٧٣﴾

74. And they^z said: the praise (is) for Allah Who *ssadaqana* (rendered the truth for us), His promise and bequeathed us the land^{w82} *natabawa'a* ([we] deservedly

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي صَدَقَنَا
وَعْدَهُ وَأَوْفَرَنَا الْأَرْضَ نَتَّبِعُوهُ مِن

⁷⁵ The word "*asbraga'te*" = "أَشْرَقَتْ" is made up of two parts: the pronoun of the "ت التانيث" = the feminizing "ت" and the past tense "أشرق" = had illuminated/lighted. This past tense comes from "الشروق" which is basically the atmospheric illumination/lighting due to the unobstructed sunshine after sunrise.

⁷⁶ The word "شهداء" could bear a double meaning and both could be applicable as so indicated above.

⁷⁷ The word "wrongs" has myriads of meanings, among them: curtails or diminishes, as in this *Ayah*.

⁷⁸ The word "وُفِّيَتْ" from "الوفاء" = "التمام", meaning gathering the last component of any obligation to make it a whole. Thus, "وُفِّيَتْ" means had been endeavored and gathered the last part of an obligation and fulfilled it.

⁷⁹ The word "*bala*" = "indeed-not" is absolutely not synonymous to "yes" = "نعم", see footnote 196 or the *Lexicon* attached to this Translation for more elaboration.

⁸⁰ In "اللسان" = "نوى", and "مئوى" in The Qur'an overwhelmingly is joined with Hell. So, whoever is in the "مئوى" is there by force of his/her circumstances and not by his/her choice *per se*. So, *mathwa*-abode is an obligatory one and so "forced: long-term/semi-permanent-abode" seems to me rather appropriate.

⁸¹ There is no noun in English for "متكبر" = who is prideful/haughty. To make a noun = "haughtiness-practicers".

⁸² The word "الأرض" = "the land^w" is land^w of Paradise^w as the land of Paradise is of two types. =

ensconce) from the Paradise^w whence [we] will; so
ne'ama (most excellent) (is) the workers' remuneration.

أَلْعَمَلِينَ^{٧٦} حَيْثُ نَشَأَ فَنِعْمَ أَجْرُ

75. And [you^s] see the angels surrounds/surrounding from around The *Arsh*⁸³ (Throne of Kingship), *yousabbehona*⁸⁴ (be-they say: subhana Allah) by their Lord's praise and (had been) judged/finished among them by the right; and (had been) said: the praise (is) for Allah, the world's Lord.

وَرَأَى الْمَلَائِكَةَ حَافِيَةً مِنْ حَوْلِ
الْعَرْشِ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ^{٧٧} وَقُضِيَ
بَيْنَهُمْ بِالْحَقِّ وَقِيلَ الْحَمْدُ لِلَّهِ رَبِّ
الْعَالَمِينَ^{٧٨}



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (The iterative Mercy Giver)

1. Hameem.¹

حَمِّ

2. Descending² (of) The Book (is) from Allah The Mighty The Omniscient.

تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ
الْعَلِيمِ^٢

3. Forgiver [He] (of) the offense and Acceptor [He] (of) the repentance; severe (in) the punishment [He] (is) possessor (of) *attaw'le*³ (munificence/wealth-/resources) [He], no an *elaha* (a deity) except Him; to Him (is) the destiny.

غَافِرِ الذَّنْبِ وَقَابِلِ التَّوْبِ شَدِيدِ
الْعِقَابِ ذِي الطَّلَوِّ لَا إِلَهَ إِلَّا هُوَ
إِلَيْهِ الْمَصِيرُ^٣

4. Not dispute in Allah's *Aya'te*^w (Qur'anic statements) except whom^r unbelieved they;^z so let not deceive you^g their transpose⁴ in the *bela'de* (country/region).

مَا يُحَدِّثُ فِي عَايَتِ اللَّهِ إِلَّا الَّذِينَ
كَفَرُوا فَلَا يَغْرُرُكَ تَقْلُبُهُمْ فِي الْبَلَدِ^٤

5. Denied-she^{v5} before them *Noohen's* (Noah's) people and the parties of after them; and purposed-she^v every *Ummaten*^w (people/community)^w by their messenger to take⁶ him; and disputed they^z by the falsehood^x

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ
وَالْأَخْرَابُ مِنْ بَعْدِهِمْ وَهَمَّتْ
كُلُّ أُمَّةٍ بِرَسُولِهِمْ لِيَأْخُذُوهُ
وَجَادَلُوا بِالْبَاطِلِ لِيُدْحِضُوا بِهِ

= One type for those deserving to be in Paradise^w and the other for those who could have deserved it but failed to do so. Therefore, their portion of such land goes to the deservors of Paradise in addition to their portions. And so is the case with respect to the land of Hell. Hence, the Paradise and Hell people each gets "double" land.

⁸³ See the Lexicon attached to this Translation for more elaboration on this wondrous word.

⁸⁴ The word "yousabbehona" = be-they say: "subhana Allah," that is: singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around.

¹ See the Lexicon attached to this Translation for a commentary on this.

² The word "تنزيل" has several meanings, among them: (1) gradual revelation, and (2) descending, (3) array. See التاج.

³ The word "attaw'le" does not have an exact English equivalent per se. It generally means: wealth, resources and munificence.

⁴ The word "تقلبهم" = "their transpose," means their betaking themselves uninhibitedly moving.

⁵ The word "كذبت" = denied^w is in reference to the "people," which is جمع تكسير = broken plural in Arabic; so its reference must be feminized, as indicated by the "ت" in "كذبت."

⁶ That is to punish him.

to refute by it^x the right,^x so I took them; so how [was] [My] punishment.⁷

الْحَقُّ فَأَخَذْتُهُمْ فَكَيْفَ كَانَ عِقَابِ

6. And like *tha'leka* (*afar-that-it/that*)^x righted-she^y your^t Lord's word-she^y on whom^r unbelieved they;^z verily they (*are*) The Fire's^w companions.

وَكَذَلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى الَّذِينَ كَفَرُوا أَنَّهُمْ أَصْحَابُ النَّارِ

7. Who they^z bear The *Arshe*⁸ (*Kingship-Throne*) and who^p (*are*) around it^x *yousabbhebona*⁹ (*he-they say: subhana Allah*) by their Lord's praise and they^z believe by Him and *yastaghferona* (*they^z seek forgiveness*)¹⁰ for whom^r believed they:^z our Lord, You^h widened¹¹ (*included-/subsumed*) everything a mercy^w and omniscience; so let-forgive [You^s] for whom^r repented they^z and *ettaba'a* (*closely-followed*) they^z Your^t path; and let-preclude them [You^s] the *Jaheeme*'s¹² (*intensely-blazing Fire*)^w's torment.

الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِ وَيَسْتَغْفِرُونَ لِلَّذِينَ ءَامَنُوا رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً وَعِلْمًا فَاغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ وَقِهِمْ عَذَابَ الْجَحِيمِ

8. (O), our Lord: and let-admit them [You^s] *Adn*'s (*Eden*'s)¹³ Paradises^w/Gardens^w which^u You^h promised them and who^p *ssalaha*¹⁴ (*who had obliged by a divine criteria*) of their fathers and their spouses (*wives*) and their progeny;^w verily You^g You^s The Mighty The *Hakeem*¹⁵ (*infinite bekma*)¹⁶ Possessor).

رَبَّنَا وَأَدْخِلْهُمْ جَنَّاتِ عَدْنِ الَّتِي وَعَدْتَهُمْ وَمَنْ صَلَحَ مِنْ ءَابَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ

9. And let-preclude them [You^s] the *sayye'aa'te*^w (*demeritorious-deeds*)^w and whom^r [You^s] preclude the *sayye'aa'te*^w then-day, so *qad* (*already and affirmatively*) *ra'bema*¹⁷ (*had mercy-given*) him You;^h and *tha'leka*

وَقِهِمُ السَّيِّئَاتِ وَمَنْ تَقِ السَّيِّئَاتِ يَوْمَئِذٍ فَقَدْ رَحِمْتَهُ

⁷ The speaker's pronoun "ي" in "عقاب," by Arabic (*linguistic*) Rule, is omitted, for "التخفيف," = "alleviation, lightening" or for *Ayat*'s end harmony (*rhyme*). See *إعراب القرآن، لمحمود صافي*

⁸ See the *Lexicon* attached to this Translation for more elaboration on this wondrous word.

⁹ The word "yousabbhebona" = *he-they say: "subhana Allah,"* that is: *singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around.*

¹⁰ The word "يستغفرون" = "يطلبون الغفران" = "[they] seek forgiveness." In English there is no *seemly way* to say: "يستغفرون" *per se*. So I settled for saying: "[they] seek forgiveness."

¹¹ The word "وسعت" = "included" means *is already broadened* to contain/encompass.

¹² The word "الجحيم" is proper noun, but it means *intensely blazing fire*. See *الراغب*.

¹³ The word "عدن" is unlike the Biblical concept of being the garden of first home of Adam and Eve. But the "عدن" is center of Paradise. According to Abdullah Ibn Omar, "عدن" is a palace in Paradise enters it but a prophet, *seddique*, or martyr.

¹⁴ The word "صلح" = "salaha" (1) it's "فعل ماض لازم" = an *intransitive verb*, and a *past tense* that is we are dealing not with a *transitive verb*, "أصلح." And (2) "صلح" is very difficult to *exactly define*, let alone translate, as the *criteria* could differ among different *people* and different *eras*. However, a "divine criterion," such as the "Pillars of Islam" or any such criterion which is *Allah sanctioned* would do. Any "righteous" work done according to, say, *secular criteria* will not avail in this respect, as *this respect requires belief in Allah and His Criteria*. There are many *Ayat* that emphasize: "...while he (*is*) a believer." For e.g.: "And whoever works the righteous works^w of a male or a female while he (*is*) a believer, then those they^z enter the Paradise,^w" (S4:124).

¹⁵ See the *Lexicon* attached to this Translation for an exposition on the words "الحكيم" and "حكيم."

¹⁶ See the *Lexicon* attached to this Translation for "bekma."

¹⁷ The word "رحمة" = "mercy" in Arabic "رحمة" is unlike its English equivalent, in that "رحمة" can be =

(*afar-that-it/that*)^x (is) the win the great.

وَذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿١٠﴾

10. Verily who^r unbelieved they^z (to be) called they^z surely Allah's abhorrence (is) bigger than yourⁿ abhorring yourⁿ selves^w *edh* (when/while) you^z (are being) invited to the belief then you^z [unbelieve].

إِنَّ الَّذِينَ كَفَرُوا يُنَادُونَ لِمَقْتُ اللَّهِ أَكْبَرُ مِنْ مَقْتِكُمْ أَنْفُسَكُمْ إِذْ تُدْعَوْنَ إِلَى الْإِيمَانِ فَتَكْفُرُونَ ﴿١٠﴾

11. Said they^z (O), our Lord [You^s] deadened¹⁸ us twice and [You^s] quickened us twice then we confessed by our offenses; so is to a *kehorojen* (an egress^x/return^x to worldly life) of a path.

قَالُوا رَبَّنَا أَتَيْنَا أُنْتُنَيْنِ وَأَحْيَيْتَنَا أُنْتُنَيْنِ فَأَعْرَفْنَا بِدُنُونِنَا فَأَهْلَ إِلَى خُرُوجٍ مِنْ سَبِيلٍ ﴿١١﴾

12. *Tha'lekum* (collective-*afar-that*)^x because verily it^x if (had been) invoked Allah alone, unbelieved you;^c and en (if) (to be) partnered (other deities) by Him you^z believe; so the rule (is) for Allah, He (is) The *Aa'leyo* (High beyond description), The *Ka'beero*^x (Big beyond comparison/comprehension, Predates/Antedates all things).

ذَٰلِكُمْ بِأَنَّهُ إِذَا دُعِيَ اللَّهُ وَحْدَهُ كَفَرْتُمْ وَإِنْ يُشْرَكَ بِهِ تَوَلَّوْا فَالْحُكْمُ لِلَّهِ الْعَلِيِّ الْكَبِيرِ ﴿١٢﴾

13. He Who shows you^b His *Aya'te*^w (miracles/signs/proofs) and *younazzeelo* ([He] iteratively descends) for you^b from the Heavens^w a *rez'qan*^x (rain);^x and not reminisces except who^p *youneebo*¹⁹ ([he] iteratively return-penitent).

هُوَ الَّذِي يُرِيكُمْ آيَاتِهِ وَيُرْسِلَ لَكُمْ مِنَ السَّمَاءِ رِزْقًا وَمَا يَتَذَكَّرُ إِلَّا مَنْ يُنِيبُ ﴿١٣﴾

14. So let-invoke you^z Allah faithfully/sincerely for Him the religion, and albeit disliked the unbelievers.

فَادْعُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ ﴿١٤﴾

15. *Ra'feeo* (Multitudinous Superior/Upgrader)²⁰ (of) the ranks^w [He]; the *Arsh's*²¹ (Kingship-Throne) Possessor; He casts²² *ar-Rooba*²³ (The: Qur'an, revelation, Arch Angel Gabriel) of His command on whom^r He wills of His *eba'de* (worshippers/submitters/slaves) to warn (about) the *tala'qe* (meeting with Allah and His other creatures) Day.

رَفِيعُ الدَّرَجَاتِ ذُو الْعَرْشِ يُلْقِي الرُّوحَ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ لِيُنْذِرَ يَوْمَ التَّلَاقِ ﴿١٥﴾

= conjugated into verbs of the past, present, future, active, passive, etc. As in this case, it is constructed in the past-tense for the masculine singular. There is no way to exactly render this in English *per se*. So the closest is to possibly say: "perhaps you (had) mercy-given-him," thus introducing the idea of "mercy-given" which the Arabic text does not really say *per se*. The Arabic says, as if to say: *perhaps you were mercied*, which cannot be said in correct English, as there is no such word as "mercied."

¹⁸ The word "أَمَاتَ" in "أَمَاتْنَا" is the transitive verb to deprive of life. See Merriam Webster's Unabridged Dictionary.

¹⁹ The word "يُنِيبُ" from "أَنَابَ" = "رَجَعَ مَرَّةً بَعْدَ مَرَّةٍ" meaning: iteratively returned penitent. See Merriam Webster's Unabridged Dictionary.

²⁰ The word "رَفِيعُ" could mean: (a) Superior, no thing above Him, or (b) "رَفِيعُ" the intensive form of "رَفَعَ", and "رَفِيعُ" means "عَلَى وَزْنِ فَعِيلٍ بِمَعْنَى رَافِعٍ". See القرطبي.

²¹ See the Lexicon attached to this Translation for more elaboration on this wondrous word.

²² That is in the sense of: bestow or confer.

²³ It is stated in "اللسان" for the word "ar-Rooh" and "ar-Rawh" two distinct meanings: (1) mercy and (2) Isa, son of Mary (Jesus). However, "ar-Rooh" (the Rooh) there are at least ten distinct meanings: (1) mercy, (2) soul, (3) the Qur'an, (4) the revelation (Qur'an or any other message), (5) the Command, (6) the individual entity, (7) the rejoicing (8) creatures who are special angels, who are "guardians" over the angels who are the guardians over the humans, and (9) the fresh breeze, and (10) rest.

16. Day they (are) apparent, not hides on Allah of them a thing; for Whom^a (is) the proprietorship today; for Allah The One, The *Qahba're* (Ever-/Stout Subduer).
يَوْمَ هُمْ بَارِزُونَ لَا يَخْفَىٰ عَلَى اللَّهِ مِنْهُمْ شَيْءٌ لِّمَنِ الْمُلْكُ الْيَوْمَ لِلَّهِ الْوَاحِدِ الْقَهَّارِ ﴿١٦﴾
17. Today (to be) requited every self^w by what [it^w] earned-she;^y no injustice today; verily Allah (is) swift (in) the account.
الْيَوْمَ تُجْزَىٰ كُلُّ نَفْسٍ بِمَا كَسَبَتْ لَا ظُلْمَ الْيَوْمَ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿١٧﴾
18. And let-warn them [you^s] (about) the *A'zefa'te*^{w24} (She-imminent-Resurrection Event)^w Day, *edh* (when-/while) the hearts (are) *lada*²⁵ (directly at/by) the larynxes suppressor; not for the *dha'lemeend*²⁶ (injustice-doers) of a *hameemen*²⁷ (affectionate friend) and nor an intercessor (to be) obeyed.
وَأَنذِرْهُمْ يَوْمَ الْأَزْفَةِ إِذِ الْقُلُوبُ لَدَى الْحَنَاجِرِ كَظِيمٍ مَا لِلظَّالِمِينَ مِنْ حَمِيمٍ وَلَا سَفِيحٍ يُطَاعُ ﴿١٨﴾
19. [He] knows the treachery^w (of) the eyes^{w28} and what conceals the chests.
بَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ ﴿١٩﴾
20. And Allah judges by the right; and who^r they^z invoke of lesser than/without Him not judge they^z by a thing; verily Allah, He (is) The *Sameeo*²⁹ (The Acute-Hearer/The Enabler of others to hear/favorable Answerer to prayer), The *Basseero* (keenly: Seer/Omniscient).
وَاللَّهُ يَفْضِلُ بِالْحَقِّ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَقْضُونَ شَيْئًا إِنَّ اللَّهَ هُوَ السَّمِيعُ الْبَصِيرُ ﴿٢٠﴾
21. Have [and] not treaded they^z in the Earth^w then see they^z how [was] consequence^w (of) whom^r they^z were of before them; they^z were, [they]³⁰ harder than them a strength^w and effects/traces in the land;^w then took them Allah by their offenses and not [was] for them from Allah of a preventer.
﴿٢١﴾ أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ كَانُوا مِنْ قَبْلِهِمْ كَانُوا هُمْ أَشَدَّ مِنْهُمْ قُوَّةً وَءَانَارًا فِي الْأَرْضِ فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ وَمَا كَانَ لَهُمْ مِنَ اللَّهِ مِنْ وَاقٍ ﴿٢١﴾
22. *Tha'leka* (afar-that-it/that)^x (is) because verily they
ذَٰلِكَ بِأَنَّهُمْ كَانَتْ تَأْتِيهِمْ

²⁴ The word "*Aazefah*" is singular, feminine, subjective noun, meaning *imminent* with no English equivalent *per se*. It is a synonym for the impending Day of Judgment, in Arabic *يوم القيامة*, which is *feminine*.

²⁵ The word "*لدى*" from "*لدى*" is closer than "*عند*" as you can say: "*عندي مال و المال ليس بقبضتك الآن*," thus, "*اللسان*" which closer spatially and more specific. So *lada* = "directly at/by" seems to indicate such closeness. See the *اللسان*.

²⁶ The "*ظالمين*" = "the injustice-doer," as "*الظلم*" = "injustice." See the *Lexicon* attached to this Translation.

²⁷ The word "*حميم*" in Arabic is a paradoxical term, meaning "cold" and "hot" or "very cold" or "very hot." However, in Arabic tongue expression: "*الصديق الحميم*" = "very close friend, a true or a cherisher friend; or a friend who is very loyal, and feels compassionate and sympathetic towards his friend." I do not like to use: "*intimate*" as this word is rather suggestive of "sexual" closeness (intimacy), by its own definition. You can tell I am fumbling to describe "*الصديق الحميم*," as the English language does not seem to lend itself to linguistic precision as compared to the Arabic language. So for "*الصديق الحميم*," I am settling for: "true, cherisher, compassionate and sympathetic friend, mutually affectionate" and for short: "mutually affectionate friend."

²⁸ The expression "*خائنة الأعين*" = "treacherous-eyes" means those eyes that stealthily look or gaze at what they should not look or gaze at.

²⁹ See the *Lexicon* attached to this Translation for this multi-meaning word "*Same'o*" = "*المسمع*."

³⁰ This [they] is for emphasis.

were^w ta'atey^x (approaches/comes to)^x them their messengers by the evidences-she^y then unbelieved they;^z so took them Allah; verily He (is) strong, severe (in) the punishment.

رُسُلُهُم بِالْبَيِّنَاتِ فَكَفَرُوا فَأَخَذَهُمُ اللَّهُ إِنَّهُ قَوِيٌّ شَدِيدُ الْعِقَابِ ﴿٢٣﴾

23. And *laqad* (verily, already and affirmatively) We sent Mosa (Moses) by Our Aya'te^w (miracles/signs/proofs) and an authority^x manifeste^r.

وَلَقَدْ أَرْسَلْنَا مُوسَى بِآيَاتِنَا وَسُلْطَانٍ مُبِينٍ ﴿٢٣﴾

24. To Pharaoh and Hamana and Qaroon; then they^z said: a magician *kaththabon* (ever/stout liar).

إِلَىٰ فِرْعَوْنَ وَهَامَانَ وَقَارُونَ فَقَالُوا سَاحِرٌ كَذَّابٌ ﴿٢٤﴾

25. Then *lamma* (when/whence) [he] came (to) them by the right from enda (by munificence of/by Rule of) Us, they^z said: let-you^z kill sons (of) whom^r believed they^z with him and *istabyon*³¹ (you^z affirmably let live) their women; and not the unbelievers' scheme except in a waste/misguidance.

فَلَمَّا جَاءَهُم بِالْحَقِّ مِنْ عِنْدِنَا قَالُوا اقْتُلُوا أَبْنَاءَ الَّذِينَ آمَنُوا مَعَهُ وَاسْتَحْيُوا نِسَاءَهُمْ وَمَا كَيْدُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ ﴿٢٥﴾

26. And said Pharaoh let me kill Mosa (Moses) and let him invoke his Lord; verily I fear/know³² that [he] substitutes yourⁿ religion or that [he] manifests in the land^w the corruption.

وَقَالَ فِرْعَوْنُ ذَرُونِي أَقْتُلْ مُوسَى وَلْيَدْعُ رَبَّهُ إِنَِّّي أَخَافُ أَنْ يُبَدِّلَ دِينَكُمْ أَوْ أَنْ يُظْهِرَ فِي الْأَرْضِ الْفُسَادَ ﴿٢٦﴾

27. And said Mosa (Moses): verily I refuted by my Lord and yourⁿ Lord from every *mutakabberen*³³ (haughtiness-practicer) not believing [he] by day (of) the reckoning.

وَقَالَ مُوسَىٰ إِنَّي عُدْتُ بِرَبِّي وَرَبِّكُمْ مِنْ كُلِّ مُتَكَبِّرٍ لَا يُؤْمِنُ بِيَوْمِ الْحِسَابِ ﴿٢٧﴾

28. And said a man believer from Pharaoh's aa'le (family/house/kin/chiefs/followers) concealing his belief: do you^z kill a man that says [he] my Lord (is) Allah and *qad* (already and affirmatively) [he] came (to) you^b by the evidences-she^y from yourⁿ Lord; and *en* (if) *yako* (surely [he]is/be) a liar then on him (is) his lying; and *en yako ssa'deqan* (always-truth-enforcer), betides you^b some (of) that [he] promises you;^z verily Allah not *yabdey* (divinely-guides) whom^p he (is) prodigal/exceeder³⁴ *kaththabon* (ever/stout liar).

وَقَالَ رَجُلٌ مُؤْمِنٌ مِنْ آلِ فِرْعَوْنَ يَكْتُمُ إِيمَانَهُ أَتَقْتُلُونَ رَجُلًا أَنْ يَقُولَ رَبِّيَ اللَّهُ وَقَدْ جَاءَكُمْ بِالْبَيِّنَاتِ مِنْ رَبِّكُمْ وَإِنْ يَكُ كَاذِبًا فَعَلَيْهِ كَذِبُهُ وَإِنْ يَكُ صَادِقًا يُصِيبْكُمْ بَعْضُ الَّذِي يَعِدُكُمْ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ مُسْرِفٌ كَذَّابٌ ﴿٢٨﴾

³¹ See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word, as استحيوا.

³² Linguistically the word "خفت" carries dual meanings: (1) fear and (2) know. Both meanings could apply.

³³ There is no noun in English for "متكبر" = who is prideful/haughty. To make a noun = "haughtiness-practicer".

³⁴ The word "مُسرف" translated as "prodigal/exceeder" here in the sense of immoderate in giving, saying or doing. In this, case Pharaoh and his peoples were "lavishers" in their stubbornness vis-à-vis the facts or the truth as presented by Moses, peace be upon him. Also, "مُسرف" means according to التاج unbeliever. I could not find this meaning for "مُسرف" as unbeliever except in a single not a main entry in التاج.

29. O, my people: for you^b the kingship³⁵ today, ascenders³⁶ you^z (are) in the land;^w so who^r [he] succurs us from Allah's *ba'se*^x (intense torment)^x en (if) [it^x] came (to) us; said Pharaoh: not [I] show you^b except what [I] see and not divinely-guide you^b [I] except the *rashad's* (mature-discernment/ rational guidance to the right) path.

يَقَوْمَ لَكُمْ أَمْلُكُ الْيَوْمَ ظَاهِرِينَ
فِي الْأَرْضِ فَمَنْ يَصُرْنَا مِنْ بَاسِ
اللَّهِ إِنْ جَاءَنَا قَالَ فِرْعَوْنُ مَا أُرِيكُمْ
إِلَّا مَا أَرَى وَمَا أَهْدِيكُمْ إِلَّا سَبِيلَ
الرَّشَادِ ٢٩

30. And said [he] who^r [he] believed: O, my people, verily I fear/know³⁷ on you^b like the parties' day.

وَقَالَ الَّذِينَ آمَنُوا يَوْمَ يَخِفُّ عَلَيْكُمْ
مِثْلُ يَوْمِ الْأَحْزَابِ ٣٠

31. Like wont/praxis people (of) Noohen (Noah) and Aaden and Thamooda and who^r (are) of after them; and not Allah wants an injustice for the *eba'de* (worshippers/ submitters/ slaves).

مِثْلَ دَابِّ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ
وَالَّذِينَ مِنْ بَعْدِهِمْ وَمَا اللَّهُ يُرِيدُ ظَلَمًا
لِلْعِبَادِ ٣١

32. And O, my people: verily I fear/know³⁸ on you^b the mutual summoning day.³⁹

وَيَقَوْمُ إِنِّي أَخَافُ عَلَيْكُمْ يَوْمَ التَّنَادِ ٣٢

33. Day you^z flee/diverge retreaters, not for you^b from Allah of a safeguard; and whom^r Allah misleads then not for him of a *baden* (divinely-guider).

يَوْمَ تُؤَلَوْنَ مُدْبِرِينَ مَا لَكُمْ مِنَ اللَّهِ
مِنْ عَاصِمٍ وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ
هَادٍ ٣٣

34. And *laqad* (verily, already and affirmatively) came (to) you^b Yousifo (Joseph) of before by the evidences^w then not ceased you^c in doubt of what [he] came (to) you^b by it;^x until *edha* (when/whereas) [he] perished said you:^z never missions⁴⁰ Allah from after him a messenger; like *tha'leka* (afar-that-it/that)^x misleads Allah whom^p he (is) an exceeeder/prodigal suspecter.⁴¹

وَلَقَدْ جَاءَكُمْ يُوسُفُ مِنْ قَبْلُ
بِالْبَيِّنَاتِ فَمَا زِلْتُمْ فِي شَكٍّ مِمَّا
جَاءَكُمْ بِهِ حَتَّى إِذَا هَلَكَ
قُلْتُمْ لَنْ يَبْعَثَ اللَّهُ مِنْ بَعْدِهِ
رَسُولًا كَذَلِكَ يَضِلُّ اللَّهُ مَنْ
هُوَ مُسْرِفٌ مُرْتَابٌ ٣٤

35. Who^r they^z dispute in Allah's *Aya'te*^w (miracles/ signs-/proofs) by other than an authority *ata*^x (descended-/came to)^x them; enlarged an abhorrence *enda* (by Rule of) Allah and *enda* (by rule of) whom^r believed they;^z like *tha'leka* (afar-that-it/that)^x stamps⁴² Allah on every heart (of) a *mutakabberen*⁴³ (haughtiness-

الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ
بِعَيْرِ سُلْطَانٍ أَنَّهُمْ كَبُرَ مَقَمًا
عِنْدَ اللَّهِ وَعِنْدَ الَّذِينَ آمَنُوا
كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى كُلِّ قَلْبٍ

³⁵ The word "ملك، بضمة على الميم" has two distinct but supportive meanings: (1) Kingship (of Egypt) and (2) the ownership (of land of Egypt and whatever is on it). Albeit the first (1) implies the second (2).

³⁶ The word "ظاهرين" = ascenders, perhaps and Allah knows best, apparent-prevailers over the Israelites.

³⁷ See footnote 32 above regarding fear/ know.

³⁸ Ibid.

³⁹ That is in the Hereafter when the Paradise people call the Hell people and vice versa for various reasons.

⁴⁰ The word "بعث" carries several meanings, among them: sent, missions, arouse, resurrected, awaken, and prompted.

⁴¹ The word "مريب" the word "suspect" could fit for a noun or an adjective.

⁴² The expression: "stamps on the hearts..." is an Arabic tongue expression meaning that if the hearts were to be stamped then such hearts would be sealed so that they understand not and nor comes out of them any meritorious thing.

⁴³ There is no noun in English for "متكبر" = who is prideful/ haughty. To make a noun= "haughtiness-practicer".

practicer) jabbaren (vigorous compeller/ever contumacious stubborn).

مُتَكَبِّرٍ جَبَّارٍ ﴿٣٥﴾

36. And said Pharaoh: O, Hamana let-build [you^s] for me an edifice *la'alla* (craving currently unavailable deed that/perhaps) I [I] reach the means.

وَقَالَ فِرْعَوْنُ يَهْمَكُنْ أَبْنِي لِي صَرْحًا
لَعَلِّي أَتَّبِعُ الْأَسْبَابَ ﴿٣٦﴾

37. Means of the Heavens^{w44} so *attale'ao* ([I] ascend-observing) [to] Mosa's (Moses') *elaba* (deity); and verily I surely presume him a liar; and like *tha'leka* (afar-that-it/that)^x (had been) adorned for Pharaoh his ill-work and [he] (had been) repelled *a'n* (off) the path; and not Pharaoh's connivance except in *tababen* (bane/mar/discomfiture).

أَسْبَبَ السَّمَوَاتِ فَأَطَّلَعَ إِلَى اللَّهِ
مُوسَى وَإِنِّي لَأُظَنُّهُ كَذِبًا
وَكَذَلِكَ زَيْنَ لِفِرْعَوْنَ سُوءِ
عَمَلِهِ وَصَدَّ عَنِ السَّبِيلِ وَمَا
كَدَّ فِرْعَوْنَ إِلَّا فِي تَبَابٍ ﴿٣٧﴾

38. And said who^x [he] believed: O, my people *ettabe'aoney* (let-closely-follow me⁴⁵ you^z); *abdey* ([I] diviney-guide) you^b the *rashad's* (mature-discernment/rational guidance to the right)'s path.

وَقَالَ الَّذِينَ ءَامَنَ يَقَوْمِ اتَّبِعُونِ
أَهْدِكُمْ سَبِيلَ الرَّشَادِ ﴿٣٨﴾

39. O, my people; verily only this,^w the life^w (of) the world,^w (is) a *mata'aon*⁴⁶ (resource for a transitory worldly delight) and verily the Hereafter,^w [she] (is) the permanent-home.^w

يَقَوْمِ إِنَّمَا هَذِهِ الْحَيَاةُ الدُّنْيَا
مَتَاعٌ وَإِنَّ الْآخِرَةَ هِيَ دَارُ
الْأَفْكَارِ ﴿٣٩﴾

40. Whoever [he] worked a *sayye'aa'tan*^w (demeritorious-deed)^w then not (to be) requited [he] except its^w like; and whoever [he] worked righteously of a male or a female while he (is) a believer, then those they^z enter the Paradise^w (to be) provided they^z in it^w by other than a count.

مَنْ عَمِلَ سَيِّئَةً فَلَا يُجْزَى إِلَّا
مِثْلَهَا وَمَنْ عَمِلَ صَالِحًا مِّنْ
ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ
فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ يُرْزَقُونَ
فِيهَا بِغَيْرِ حِسَابٍ ﴿٤٠﴾

41. And O, my people: what (is) for me [I] invite you^b to the deliverance^w and you^z invite me to The Fire.^w

وَيَقَوْمِ مَا لِيَ أَدْعُوكُمْ إِلَى
النَّجْوَىٰ وَتَدْعُونَنِي إِلَى النَّارِ ﴿٤١﴾

42. You^z invite me to unbelieve by Allah and partner [I] (other deities) by Him, what not for me by it^x a knowledge; and [I] invite you^b to The Mighty The *Ghaffa're* (Ever/Stout Forgiver).

تَدْعُونَنِي لِأَكْفُرَ بِاللَّهِ وَأُشْرِكَ
بِهِ مَا لَيْسَ لِي بِهِ عِلْمٌ وَأَنَا
أَدْعُوكُمْ إِلَى الْعَزِيزِ الْغَفَّارِ ﴿٤٢﴾

⁴⁴ The expression “أسباب السماوات” = “means of the Heavens” is an Arabic *tongue* expression meaning: their ways of ascending to them, observing them, their doors, etc.

⁴⁵ The letter “ن” in “فَاتَّبِعُونِ” by Arabic (*linguistic*) Rule, is called “نون الوقاية او العمداء، حيث لا يُستغنى عنها” which precedes the speaker's pronoun “ي.” The speaker's pronoun “ي” in “فَاتَّبِعُونِ” is omitted, for “التخفيف” = “alleviation, lightening” or *Ayat's* end harmony (*rhyme*). See *إعراب القرآن، لمحمود صافي*

⁴⁶ The word “متاع” = “mata'aon” is rooted in the word “مَتَعَ” = “matta'a” with many meanings, among them: resources of transitory worldly delight. See *Lexicon* attached to this Translation for more elaboration.

43. *La'jarama*⁴⁷ (*inevitably-right*), verily only you^z invite me to it^x not for it^x a case^w in the world^w and not in the Hereafter;^w and verily our *maradda* (*forthwith-return*) (*is*) to Allah; and that the exceeders, they (*are*) The Fire's^w companions.
44. So shall remember you^z what [I] say for you^b and [I] consign my matter to Allah; verily Allah (*is*) Basseeron (*keenly: Seer/Omniscient*) by the *eba'de* (*worshippers/submitters/slaves*).
45. So precluded him Allah *sayye'aa'te*^w (*demeritorious-deeds*)^w (*of*) what they^z machinated and *haqa* (*deservedly besieged*) by Pharaoh's *aala* (*family, house, kin, chiefs, followers*) the ill torment.
46. The Fire^w (*being*) exposed they^z (*are*) over it^w *ghodowan* (*dawn-until-sunrise*) and *asheyya*⁴⁸ (*night's start or whole night*); and day *taqumo* (*ups-to-fulfill*)^{w49} The Hour^w (*it's said*): let-you^z admit Pharaoh's *aala* (*family/house-kin/chiefs/followers*) the hardest torment/torture.
47. And *edh* (*when/while*) mutually argue they^z in The Fire^w so say the weaklings to whom^r *istakbaro*⁵⁰ (*they^z affirmed theirⁿ prideful haughtiness*); verily we were for you^b followers, so are you^f sufficers *a'n* (*off*) us a lot of the Fire.^w
48. Said who^r *istakbara*⁵¹ *istakbaro*⁵² (*they^z affirmed theirⁿ prideful haughtiness*): verily we (*are*) all in it;^w verily Allah *qad* (*already and affirmatively*) ruled [He] among the *eba'de* (*worshippers/submitters/slaves*).
49. And said who^r (*are*) in The Fire^w to Hell's^w *khaẓana'te* (*warders/treasurers*): let-invoke you^z yourⁿ Lord (*to*) lighten *a'n* (*off*) us a day of the torment.

⁴⁷ The word “لا جرم” means *inevitably-right*. See الناج. To make the Arabic “لا” corresponds to the English counterpart “not” the “inevitable” is legitimately modified to “not-avoidable” and “rightly” is of course added to it to complete the meaning. Thus, “لا جرم” = “Not avoidable rightly” = inevitably right.

⁴⁸ In English there is no exact corresponding words for “غدو” = “ghodow” (grammatically inflected “ghodowan”) and “عشي” = “asheya” *per se*. As “غدو” means (*dawn-until-sunrise*) and “عشي” = “asheyya” (*early night or the whole night*). It must be pointed out *not early evening or evening*, as evening means: “the period of decreasing daylight between afternoon and night, or the period between sunset or the evening meal and bedtime, or a later period or time.” See *The American Heritage Dictionary*, for the meanings as quoted here.

⁴⁹ There is a distinction between “تقوم” = “up” = “get up or rise” (*in the intransitive sense*, and “stands” = “تقف.” Also the expression “تقوم الساعة” is an Arabic tongue expression meaning: *enormous happening* = *Day of Judgment*.

⁵⁰ See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word.

⁵¹ Ibid.

⁵² See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word.

50. Said they:^z has [and] not *tako*⁵³ (*it^w be*) *ta'tey^w* (*haps-comes to*)^w you^b yourⁿ messengers by the evidences-she;^y Said they:^z *bala*⁵⁴ (*certainly-not*); said they:^z then let-invoke/pray⁵⁵ you^z and not the unbelievers' invocation/prayer except in a misguidance/waste. قَالُوا أَوَلَمْ تَكُ تَأْتِيكُمُ رُسُلُكُمْ بِالْبَيِّنَاتِ قَالُوا بَلَىٰ قَالُوا فَادْعُوا وَمَا دَعَاؤُا الْكَافِرِينَ إِلَّا فِي ضَلَالٍ ۝٥٠
51. Verily We surely succor Our messengers and whom^r they^z believed in the life^w (*of*) the world^w and day up⁵⁶ the witnesses/testifiers.⁵⁷ إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهَادُ ۝٥١
52. Day not benefits the *dha'lemeena*⁵⁸ (*injustice-doers*) their apology^w and for them (*is*) the curse^w and for them (*is*) the ill-home.^w يَوْمَ لَا يَنْفَعُ الظَّالِمِينَ مَعَذِرَتُهُمْ وَلَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ ۝٥٢
53. And *laqad* (*verily, already and affirmatively*) *aa'tayna* (*We accorded*) Mosa (Moses) the *huda* (*divine-guidance*) and We bequeathed Israel's sons the book. وَلَقَدْ آتَيْنَا مُوسَى الْهُدَىٰ وَأَوْرَثْنَا بَنِي إِسْرَءِيلَ الْكِتَابَ ۝٥٣
54. A *huda* (*divine-guidance*) and a reminiscence-/remembrance,^{w59} for the *alba'be's* (*the hearts-intellects staff*)'s possessors. هُدًى وَذِكْرَىٰ لِأُولَى الْأَلْبَابِ ۝٥٤
55. So *issber* (*let-hold on patiently [you^s]*); verily Allah's promise (*is*) right; and *istaghfer*⁶⁰ (*let-[you^s] seek forgiveness*) for your^t offense and *sabbeh*⁶¹ (*let-say [you^s]: subhana Allah*) by your^t Lord's praise by the *aasheyre*⁶² (*the early part of night or the whole night*) and the *ebka're*⁶³ (*a little after sun rise until mid-day*). فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَاسْتَغْفِرْ لِذَنْبِكَ وَسَبِّحْ بِحَمْدِ رَبِّكَ بِالْعَشِيِّ وَالْإِبْكَارِ ۝٥٥
56. Verily who^r they^z dispute in Allah's *Aya'te^w* (*messages/signs/proofs*) by other than an authority^x *ata'hum* (*accorded to them*), *en* (*not*) in their chests إِنَّ الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ بِغَيْرِ سُلْطَانٍ أَتَتْهُمْ

⁵³ *Tako*=*ta'kon*, shortened for resoluteness and assertiveness.

⁵⁴ The word "*bala*"= "*certainly-not*" is absolutely *not* synonymous to "yes"= "*نعم*," see footnote 196 or the *Lexicon* attached to this *Translation* for more elaboration.

⁵⁵ The word "*دعاء*," has several meanings: (1) prayer to Allah, in the sense of supplication (2) the simple calling for the near-by, (3) naming of, or calling by personal name, (4) vocal urging to attain some thing, (5) the simple say of a statement, (6) call for information, (7) torture or torment when suffixed with "on" or upon, (8) invitation, (9) call of angel *Israfeel* to blow in the trumpet for Day of The Judgment, (10) Call of Allah for the folks of Paradise.

⁵⁶ The word "*يقوم*" = "*up*" = "*get up or rise*" (*in the intransitive sense*).

⁵⁷ The word "*witnessers*" = "*الاشهاد*" could also mean "*the Prophets*," according to some. See *اللسان*.

⁵⁸ The word "*ظالمين*" = "*the injustice-doers*," as "*الظلم*" = "*injustice*." See the *Lexicon* attached to this *Translation*.

⁵⁹ The word "*ذكرى*" is "*reminiscence/remembrance*" based on this great *Ayah*, "*And if the Satan (causes) you^s to assuredly forget then sit not, after [the] reminiscence/remembrance*" (*Surah 6: 68*).

⁶⁰ The word "*استغفر*" = "*اطلب الغفران*" = "*let-seeek forgiveness [you^s]*." In English there is *no seemly way* to say: "*استغفر*" *per se*. So I settled for saying: *let-seeek forgiveness [you^s]*."

⁶¹ The phrase "*subhana Allah*," means: *singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around*.

⁶² The word: "*العشي*" = "*ashey*" see footnote 48 above.

⁶³ The word: "*إبكار*"=the time period spanning *a little after sun rise until mid-day*.

except *kebron* (arrogation of self-pridefulness) not they surely reaching it;^x so *ista'eth* (let-[you]^s) affirmably-refuge) by Allah; verily He, He (*is*) The Sameeo (The Acute-Hearer/The Enabler of others to hear/favorable Answerer to prayer) The Basseeron (*keenly*: Seer/Omniscient).

إِنَّ فِي صُدُورِهِمْ إِلَّا كِبْرٌ مَّا هُمْ بِيَلْبِغِيهِ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ ﴿٥٦﴾

57. Surely creation (*of*) the Heavens^w and the Earth^w (*is*) *akbaro* (bigger/antedates compeers) than the mankind's creation, [and] but most mankind know not.

لَخَلْقُ السَّمَوَاتِ وَالْأَرْضِ أَكْبَرُ مِنْ خَلْقِ النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٥٧﴾

58. And not level/even the blind and the *basseero* (*keen*: seer) and who^r believed they^z and they^z worked righteous-works^w and nor the evil-doer; little surely⁶⁴ you^z reminisce.

وَمَا يَسْتَوِي الْأَعْمَى وَالْبَصِيرُ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَلَا الْمُسِيءُ قَلِيلًا مَّا تَتَذَكَّرُونَ ﴿٥٨﴾

59. Verily The Hour^w (*is*) surely *aa'teya'ton* (approaching-/comer-she^v), no suspicion^x (*is*) in it;^w [and,] but most [the] mankind believe not.

إِنَّ السَّاعَةَ لَآتِيَةٌ لَا رَيْبَ فِيهَا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ ﴿٥٩﴾

60. And said yourⁿ Lord: let-you^z invoke Me *astajib*⁶⁵ ([I]favorably-answer) for you;^b verily who^r *yestakberoona*⁶⁶ (they^z affirm their prideful haughtiness) *a'n* (regarding) My *eba'da'te*^w (worship/servility-to-Me)^w shall enter they^z Hell^w *dakhereena* (he-they who became contemptible/of no significance).

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ﴿٦٠﴾

61. Allah, Who made for you^b the night to repose-/quiet you^z in it^{x67} and the *naha'ra* (between sunrise and sunset) *mubsseran*^x (discernment-enabler),^x verily Allah (*is*) surely munificence-possessor on the mankind [and] but most (*of*) the mankind thank not.

اللَّهُ الَّذِي جَعَلَ لَكُمْ لَيْلًا لِتَسْكُنُوا فِيهِ وَالنَّهَارَ مُبْصِرًا إِنَّكَ اللَّهُ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ﴿٦١﴾

62. *Tha'lekum* (collective-afar-that)^x Allah (*is*) yourⁿ Lord, Creator (*of*) every-thing; no an *elaha* (a deity) except Him; then wherefrom⁶⁸ *to'afakona*⁶⁹ (you^z to be off-right dissuaded/speciously concoct).

ذَٰلِكُمْ اللَّهُ رَبُّكُمْ خَلِقُ كُلِّ شَيْءٍ لَا إِلَهَ إِلَّا هُوَ فَآَنِي تُؤْفَكُونَ ﴿٦٢﴾

63. Like *tha'leka* (afar-that-it/that)^x you^z *afako* (to be: off-right dissuaded/dissuaded speciously) who^r they^z [were] by Our *Aya'te*^w (messages) reject they.^z

كَذَٰلِكَ يُؤْفِكُ الَّذِينَ كَانُوا بِآيَاتِنَا اللَّهُ يُجْحَدُونَ ﴿٦٣﴾

⁶⁴ The particle “ما” is for intensity of paucity. See إعراب القرآن، لمحمود صافي.

⁶⁵ The word “استجب” is rooted in “استجاب” = answered plus made available what was requested, i.e. “favorably answered.”

⁶⁶ See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word.

⁶⁷ The pronoun “هـ” in “فيه” refers to the night, which is a masculine gender in Arabic, hence [he-] it^x.

⁶⁸ The word “أنى” is a multi-meaning adverbial particle: wherefrom, when, how-so, where.

⁶⁹ The word “تؤفكون” means you are dissuaded to divert to an improper path away from the right, you get persuaded by specious concoction.

64. Allah, Who made for you^b the Earth^w an abode and the Heaven^w a *bena'an*⁷⁰ (a *build-in-progress*); and [He] portrayed/fashioned you^b then *abasana* ([He] *ultimately perfected and beautified*) yourⁿ portraiture-/fashion; and [He] provided you^b of the goodies;^{w71} *tha'lekum* (collective-afar-that)^x yourⁿ Lord, so *tabaraka*⁷² (firmly bestows multitudinous goodness and worthiness) Allah, the worlds' Lord.

اللَّهُ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ
فَكَرَارًا وَالسَّمَاءَ بِنَاءً وَصَوَّرَكُمُ
فَأَحْسَنَ صُورَكُمْ وَرَزَقَكُم مِّنَ
الطَّيِّبَاتِ ذَٰلِكُمُ اللَّهُ رَبُّكُمْ
فَتَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ

٦٤

65. He, (is) The Hayyo (Living/ Alive), no an *elaha* (a deity) except Him; so let-invoke Him you^z faithfully-/purely for Him the religion; the praise (is) for Allah the worlds' Lord.

هُوَ الْحَيُّ لَا إِلَهَ إِلَّا هُوَ
فَكَادُوهُ مُحْلَصِينَ لَهُ الدِّينُ
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

٦٥

66. Let-say [you^s]: verily I (had been) restrained to worship [I] whom^{r73} you^z invoke of lesser than-/without Allah, *lamma* (when/whence) came (to) me the evidences-she^y from my Lord; and I (had been) commanded that *aslema* (become Muslim/submit to Allah) [I] for the worlds' Lord.

قُلْ إِنِّي نُهَيْتُ أَنْ أَعْبُدَ الَّذِينَ
تَدْعُونَ مِن دُونِ اللَّهِ لَمَّا جَاءَنِي
الْبَيِّنَاتُ مِن رَّبِّي وَأُمِرْتُ أَنْ أُسْلِمَ
لِرَبِّ الْعَالَمِينَ

٦٦

67. He Who created you^b from a *tora'ben* (crushed sand); afterward from *nutfaten*⁷⁴ (sperm-drop);^w afterwards from *alaga'ten*⁷⁵ (adherent-suspender/ blood-clot);^w afterwards *youkbrejo* ([He] emerges/produces) you^b a baby; afterwards to reach you^z yourⁿ *ashuda*⁷⁶ (prime/full strength); afterwards to be you^z *shuyoukhan* (old-aged ones); and of you^b who^p *youtawaffa*⁷⁷ (is caused to die) of before;

هُوَ الَّذِي خَلَقَكُم مِّن رُّبَابٍ ثُمَّ
مِن نُّطْفَةٍ ثُمَّ مِّن عِلْقَةٍ ثُمَّ يُخْرِجُكُمْ
طِفْلًا ثُمَّ لَتَبْلُغُوا أَشَدَّكُمْ
ثُمَّ لَتَكُونُوا شُيُوخًا وَمِنْكُمْ

⁷⁰ The word “بِنَاءً”= “bena-an” is made up of two parts “bena” and “an.” The “an” is a grammatical nunation at the end of an objective noun; and “be’na” is a word which means: (1) a *build-in-progress*, for example in conjunction with: “And the Heaven^w We built it^w by *ay'den* (divine Might), and verily We surely (are) expanding/expanders.” (S51:47). Also it could mean: (2) first time going in *privacy with a bride after the formal wedding contract* is officiated, and clearly such a wedding is taken to be *subject to the vicissitudes of human nature and life*.

⁷¹ The word “طَيِّبَاتٍ”= “goodies”= “goodies,^w”= a feminine gender means anything *delectable and legitimate*.

⁷² See the *Lexicon* attached to this Translation for this important word “تَبَارَكَ.” In summary: [He] firmly bestows as [He] accepts multitudinous goodness and worthiness..

⁷³ The pronoun “whom” is the objective case of “who,” which clearly applies for the *singular* or the *plural*. In this context it could read for the *singular*, when in fact it's intended for the *plural*. Thus, the “them” is affixed to insure the *plural sense of it*.

⁷⁴ The word “نُطْفَةٍ” in the text has at least *two* distinct meanings: (1) a drop of pure or clear water, (2) drop of semen. Clearly, and Allah knows best, here “نُطْفَةٍ” is the male semen.

⁷⁵ The word “عِلْقَةٍ”= “adherent-suspender,”= that which *adheres as suspender* or “clot” in both Arabic and English “عِلْقَةٍ” or “adherent-suspender/ clot” could be of any thing. But in this case of “bloody nature” perhaps it is “the mass of the zygote” (the union of the sperm and an ovum before its cleavage).

⁷⁶ The Arabic word “ashudal”=“أَشَدُّه” translated as [his “prime, full strength” meaning reached the ideal age of physical and mental strengths.

⁷⁷ The word “youtawaffa”=“يُتَوَفَّى” is a transitive, present tense, always passively constructed. Thus, it is different than “يموت,” a transitive verb meaning to die. But in the case of “youtawaffa”=“يُتَوَفَّى” which must always be passively constructed, because when death occurs to some-one, that one gets to be deprived of life by Allah or His agents (the angels) on His command. Thus, his soul is received by Allah or His agent. That is why the person =

and to reach you^z *ajalan*⁷⁸ (term-limit) *musamma*⁷⁹ (that which had been designated and/or named) and *la'allā* (craving currently unavailable deed that/perhaps) you^b cerebrate you.^z

مَنْ يُنَوِّقْ مِنْ قَبْلٍ وَلْيَبْلُغُوا أَجَلًا
مُسَمًّى وَلَعَلَّكُمْ تَعْقِلُونَ ﴿٧٩﴾

68. He Who [He] quickens and [He] deadens;⁸⁰ then when He judged a matter, then verily only says [He] to/for⁸¹ it:^x let-be [you^s]/[it^x] so [he/it^x] is.

هُوَ الَّذِي يُحْيِي وَيُمِيتُ فَإِذَا قَضَىٰ
أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿٨٠﴾

69. Have not seen [you^s] to them that dispute in Allah's *Aya'te*,^w (miracles/signs/proofs) so wherefrom they^z (are to be/being) distracted.

أَلَمْ تَرَ إِلَى الَّذِينَ يُجَادِلُونَ فِي
آيَاتِ اللَّهِ أَنَّىٰ يُصَرَّفُونَ ﴿٨١﴾

70. Who^r they^z denied by The Book^x and by what We sent by it^x Our messengers then will know they.^z

الَّذِينَ كَذَّبُوا بِالْكِتَابِ وَمِمَّا
أَرْسَلْنَا بِهِ رُسُلَنَا فَسَوْفَ يَعْلَمُونَ ﴿٨٢﴾

71. *Edh* (when/while) the shackles (are) in their necks^w and the chains^w (to be/being) dragged they.^z

إِذِ الْأَغْلَالُ فِي أَعْنَاقِهِمْ وَالسَّلْسِلُ
يُسْحَبُونَ ﴿٨٣﴾

72. In the *hameeme*⁸² (maximally heated/cooled water), after-wards in The Fire^w (to be/being) filled they.^{z83}

فِي الْحَمِيمِ ثُمَّ فِي النَّارِ يُسْجَرُونَ ﴿٨٤﴾

73. Afterwards (had been) said for them: where (are) what you^c were partnering.⁸⁴

ثُمَّ قِيلَ لَهُمْ أَنْتُمْ مَا كُنْتُمْ تَشْرِكُونَ ﴿٨٥﴾

74. Of lesser than/without Allah; said they:^z strayed they^z a'n (off) us; rather we not invoked of before a thing; like *tha'leka* (afar-that-it/that)^x misleads Allah the unbelievers.

مِنْ دُونِ اللَّهِ قَالُوا ضَلُّوا عَنَّا بَلْ
لَمْ نَكُنْ نَدْعُوا مِنْ قَبْلُ شَيْئًا كَذَلِكَ
يُضِلُّ اللَّهُ الْكَافِرِينَ ﴿٨٦﴾

75. *Tha'lekum* (collective-afar-that)^x by what you^c were rejoicing in the Earth^w by other than the right and for what you^c were exulting you.^z

ذَلِكَ بِمَا كُنْتُمْ تَفْرَحُونَ فِي الْأَرْضِ
بِعَظِيمِ الْحَقِّ وَمِمَّا كُنْتُمْ تَمْرَحُونَ ﴿٨٧﴾

76. Let-enter you^z Hell's^w doors, immortals you^z (are) in it,^w so wretched (is) a *mathwa*⁸⁵ (forced: long-term-

أَدْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا

= is caused to die. After death, there is a reception of the soul or the body and soul by Allah or His agent to the soul or the soul and body on Allah's command.

⁷⁸ The word "الأجل" means term-limit, see اللسان.

⁷⁹ The word "musamma" is masculine, singular, subjective noun, meaning: that which is designated and/or named.

⁸⁰ The word "يُمِيتُ" in "يُمِيتُ" is the transitive verb to deprive of life. See Merriam Webster's Unabridged Dictionary.

⁸¹ The letter "ل" in "له" is congruent or corresponding to "to." See مغني اللبيب for the twenty meanings of "ل."

⁸² The word "hameem"="حميم" has no English equivalent per se. So, we transliterate and parenthetically explain. The word "hameem"="حميم" has at least four different meanings, one of which is a paradoxical meaning of maximally heated water or cooled water or could be just warm water. In this paradoxical sense most of the time it is the maximally heated water is intended. A second meaning is very near or rather close friend/relative; a third meaning is: possessor of mutual affection towards another; and fourth meaning: a summer rain. See اللسان.

⁸³ The word "يسجرون" comes from the root word "سجر" meaning: filled. Said Ali Ibn abbey Talib, the Fourth Caliph, may Allah be pleased with him, said: "المسجون بالنار أي مملوء." See اللسان.

⁸⁴ That is "other deities with Allah."

⁸⁵ In "اللسان": "مثنوى" = هلك; and "مثنوى" in The Qur'an overwhelmingly is joined with Hell. So, whoever is in the "مثنوى" is there by force of his/her circumstances and not by his/her choice per se. So, mathwa-abode is an obligatory one and so "obligingly: long-term/semi-permanent-abode" seems to me rather appropriate.

abode) (of) the *mutakabberena*⁸⁶ (haughtiness-practicers).

فَإِنَّكَ مَتَوَى الْمُتَكَبِّرِينَ ﴿٧٦﴾

77. So *issber* (let-[you]^s hold on patiently); verily Allah's promise (is) right; so either [We] assuredly show you^g some (of) which^x [We] promise them or *natawaffayy-ana* ([We] assuredly take before dying) you;^g then to Us (to be) returned they.^z

فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَكَيْفَا
نُرِيَنَّكَ بَعْضَ الَّذِي نَعْدُهُمْ أَوْ
نَتَوَفَّيَنَّكَ فَإِلَيْنَا يَرْجِعُونَ ﴿٧٧﴾

78. And *laqad* (verily, already and affirmatively) We sent Our messengers from before you;^g of them whom^p We narrated on you^g and of them not narrated [We] on you;^g and not [was] for a messenger to *ya'ateya*^x ([he] approaches/comes)^x by an *Aya'ten*^w (miracle-/sign/proof) except by Allah's leave; so if Allah's command came, (then had been) judged by the right and lost far-there⁸⁷ the falsifiers.

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ
مِنْهُمْ مَّن قَصَصْنَا عَلَيْكَ وَمِنْهُمْ
مَّن لَّمْ نَقْصُصْ عَلَيْكَ وَمَا كَانَ
لِرَسُولٍ أَن يَأْتِيَ بِثَابِتٍ إِلَّا بِإِذْنِ
اللَّهِ فَإِذَا جَاءَ أَمْرُ اللَّهِ فُضِيَ بِالْحَقِّ
وَخَسِرَ هُنَالِكَ الْمُبْطِلُونَ ﴿٧٨﴾

79. Allah, Who made for you^b the *an'aama*^w (cattle-/camels/goats/and sheep)^w to you^z ride of them^w and of them^w you^z eat.

اللَّهُ الَّذِي جَعَلَ لَكُمُ الْأَنْعَامَ
لَتَرْكَبُوا مِنْهَا وَمِنْهَا تَأْكُلُونَ ﴿٧٩﴾

80. And for you^b in it^w benefits^w and to reach you^z on it^w a need^w in yourⁿ chests and on it^w and on the *fluke*^w (ship/ships)^w you^z (are to be) carried.

وَلَكُمْ فِيهَا مَنَافِعُ وَلِتَبْلُغُوا عَلَيْهَا
حَاجَةً فِي صُدُورِكُمْ وَعَلَيْهَا وَعَلَى
الْفُلُكِ تَحْمَلُونَ ﴿٨٠﴾

81. And [He] shows you^b His *Aya'te*^w (miracles/signs-/proofs); so which (of) Allah's *Aya'te*^w you^z disclaim-/dismiss.

وَيُرِيكُمْ آيَاتِهِ فَآيَ عَايَسْتَ اللَّهَ
تُنْكِرُونَ ﴿٨١﴾

82. Have not they^z treaded in the land;^w then look they^z how [was] consequence^w (of) whom^r of before them; they^z [were] more than them and harder a strength^w and effects/traces in the land;^w so not enriched/sufficed⁸⁸ *a'n* (off) them what they^z were earning.

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا
كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن
قَبْلِهِمْ كَانُوا أَكْثَرَ مِنْهُمْ وَأَشَدَّ
قُوَّةً وَأَثَارًا فِي الْأَرْضِ فَمَا أَعْنَى
عَنْهُمْ مَا كَانُوا يَكْسِبُونَ ﴿٨٢﴾

83. Then *lamma* (when/whence) came-she^y (to) them their^x messengers^x by the evidences-she^y reveled-/rejoiced they^z by what they^z had of the knowledge and *haqa* (deservedly besieged) by them what they^z [were] by it^x *yastah'zeona* (they^z affirmably jesting).

فَلَمَّا جَاءَهُمْ رُسُلُهُم بِالْبَيِّنَاتِ
فَرِحُوا بِمَا عِنْدَهُمْ مِنَ الْعِلْمِ وَحَافَ
بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٨٣﴾

⁸⁶ There is no noun in English for "متكبر" = who is prideful/haughty. To make a noun = "haughtiness-practicers".

⁸⁷ In Arabic the demonstrative noun: "هنا", "هناك" and "هناك" are used respectively for "here" (near), "there" (middle) and "far there (for the furthest)." For the "بعيد" = "far," i.e. neither the immediate and nor the middle but the far. In English there are only two aspects of demonstrative nouns: here and there.

⁸⁸ The word "أغنى" has double meanings: (1) enriched, (2) sufficed. But "enriched" includes sufficed and not vice versa. As "enriched" made rich or richer, made fuller, more meaningful, or more rewarding whereas "sufficed" met the present needs of a specific task. Hence "enriched" is superior.

84. Then *lamma* (when/whence) they^z saw Our *ba'sa* (intense torment) said they:^z we believed by Allah alone and we unbelieved by what we were by it^x *mushbrekeena* (they^z who partner deities with Allah, be-polytheists).
 فَلَمَّا رَأَوْا بِأَسَنًا قَالُوا ءَأَمَّنَّا بِاللَّهِ وَحْدَهُ، وَكَفَرْنَا بِمَا كُنَّا بِهِ مُشْرِكِينَ ﴿٥٤﴾

85. Then not was benefiting them their belief *lamma* (when/whence) they^z saw Our *ba'sa* (intense torment); Allah's dispensation^w which^u *qad* (already and affirmatively) ceded-she^v in His *eba'de* (worshippers-/submitters/slaves) and lost far-there⁸⁹ the unbelievers.
 فَلَمْ يَكْ يَنْفَعُهُمْ إِيْمَانُهُمْ لَمَّا رَأَوْا بِأَسَنًا سَتَّ اللَّهُ أَلَّتِي قَدْ خَلَتْ فِي عِبَادِهِ، وَخَسِرَ هُنَالِكَ الْكَافِرُونَ ﴿٥٥﴾



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (The iterative Mercy Giver)

1. Hameem.¹ حَمْدٌ ﴿٥٦﴾
2. A descending² from *Ar-Rahma'ne*,³ *Ar-Rahee'me* (The iterative mercy Giver). تَنْزِيلٌ مِّنَ الرَّحْمَنِ الرَّحِيمِ ﴿٥٧﴾
3. A Book^x (had been) expounded-she^v its^x *Aya'te*^w (Qur'anic statements) Qur'an^x Arabic, for a knowing people. كُنْتُ فُصِّلَتْ ءَايَاتُهُ، قُرْءَانًا عَرَبِيًّا لِّقَوْمٍ يَعْلَمُونَ ﴿٥٨﴾
4. A *basheeran*⁴ (an iterative teller of pleasant tidings) and *na'theeran* (iterative warner); then shunned most (of) them; so they hear not. بَشِيرًا وَنَذِيرًا فَاعْرَضَ أَكْثَرُهُمْ فَهُمْ لَا يَسْمَعُونَ ﴿٥٩﴾
5. And said they:^z our hearts (are) in coverts^x of what [you^s] invite us to it,^x and in our ears (is) a *wagron* (hearing-beaviness); and [of]⁵ between us and [between] you^g (is) a *heja'bon* (veil/shroud); so let-work [you^s], verily we (are) working/workers. وَقَالُوا قُلُوبُنَا فِي أَكِنَّةٍ مِّمَّا نَدْعُونَآ إِلَيْهِ وَفِي ءَاذَانِنَا وَقْرٌ وَمِنْ بَيْنِنَا وَبَيْنِكَ حِجَابٌ فَأَعْمَلْ إِنَّا عَمِلُونَ ﴿٦٠﴾
6. let-say [you^s]: verily only I am a human like you^b (being) revealed⁶ to me that only yourⁿ *elabo* (deity) قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَىَّ

⁸⁹ See footnote 87 above regarding هُنَالِكَ +

¹ See the *Lexicon* attached to this *Translation* for a commentary on this.

² The word “تنزيل” has several meanings, among them: (1) gradual revelation, and (2) descending, (3) array. See الناج.

³ The word “Ar-Rahman” is Allah's name, according to (S 17:110): “you call upon Allah or you call upon Ar-Rahman, whatever that you call upon surely for Him the names the *busna* (most all around beautiful).”

⁴ See the *Lexicon* attached to this *Translation* for *bashasbara/youbashsharo/mubasheron*=بَشَرٌ\يُبَشِّرُ\مُبَشِّرٌ.

⁵ The particle “من” has many meanings, among them “في”=“in” as in this *Ayah*, see مقاي اللبيب.

⁶ The word “أوحى” in “يُوحَى” denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded). And “الوحي” is fire or king. See اللسان.

(is) an *elabon* (deity) One; so *ista'qemo*⁷ (let-you^r affirmably straighten) for Him and *istaghfero*⁸ (let-you^r seek forgiveness from) Him; and *waylon* (lengthy: stay in a valley in Hell-bane/woe) for the *mushbrekeena* (they who partner deities with Allah/ be-polytheists).

أَنَّمَا إِلَهُكُمُ اللَّهُ وَاحِدٌ فَاسْتَقِيمُوا
إِلَيْهِ وَاسْتَغْفِرُوهُ ۖ وَوَيْلٌ لِلْمُشْرِكِينَ

﴿٦﴾

7. Who^r not *youatona* (they^z accord and fulfill the obligations of) the *Zakata*^w (prescribed percentage of personal possessions)^w and they (are) by the Hereafter^w they (are) unbelievers.

الَّذِينَ لَا يُؤْتُونَ الزَّكَاةَ وَهُمْ
بِالْآخِرَةِ هُمْ كَافِرُونَ ﴿٧﴾

8. Verily who^r believed they^z and they^z worked the righteous-works^w for them a remuneration other than slighted/severed.¹⁰

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ
لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ﴿٨﴾

9. Let-say [you^s]: verily assuredly you^b surely unbelieve by Whom [He] created the Earth^w in two days and you^z make for Him compeers *tha'leka* (afar-that-it/that)^x (is) the worlds' Lord.

﴿٩﴾ قُلْ أَنتُمْ لَتَكْفُرُونَ بِالَّذِي خَلَقَ
الْأَرْضَ فِي يَوْمَيْنِ وَتَتَعَلَّوْنَ لَهُ أَندَادًا
ذَٰلِكَ رَبُّ الْعَالَمِينَ ﴿٩﴾

10. And [He] made in it^w anchors¹¹ (catches/fasteners-/stabilizers) of its^w atop and [He] blessed in it^w and [He] fated in it^w its^w subsistences^x/sustenances^x in four days, equal for the askers.

وَجَعَلَ فِيهَا رُوسًا مِّنْ فَوْقِهَا وَبَرَكَ
فِيهَا وَقَدَّرَ فِيهَا أَقْوَاتَهَا فِي أَرْبَعَةِ أَيَّامٍ
سَوَاءً لِّلسَّائِلِينَ ﴿١٠﴾

11. Afterwards *istawa*¹² (set Himself) [He] to the Heaven^w while it^w (is being) a smoke; then said [He] for it^w and for the Earth:^w *eateya*^x (let-approach/come^x you-both) voluntarily or forcibly;¹³ said both: *atayna* (we both approached/came) (as) volunteers¹⁴/voluntarily.

ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ وَهِيَ دُخَانٌ فَقَالَ
لَهَا وَالْأَرْضِ أَتَيْنَا طَوْعًا أَوْ كَرْهًا
قَالْنَا أَتَيْنَا طَائِعِينَ ﴿١١﴾

12. So [He] judged/finished them^y seven Heavens^w in two days; and [He] [revealed]¹⁵ in every Heaven^w its^w command;^x and We adorned/bedecked the

فَقَضَّاهُنَّ سَبْعَ سَمَوَاتٍ فِي يَوْمَيْنِ
وَأَوْحَىٰ فِي كُلِّ سَمَاءٍ أَمْرَهَا وَزَيَّنَّا

⁷ See the *Lexicon* attached to this *Translation* for the effect of the letter **س** when added to a word.

⁸ The word “استغفروه” = “اطلبوا غفرانه” = “let-see you^r His forgiveness.” In English there is no seemly way to say: “استغفروه” *per se*. So I settled for saying: “let-see forgiveness you^r”

⁹ See the *Lexicon* attached to this *Translation* for what exactly is the *Zakah* and its implications.

¹⁰ The word “ممنون” means slighted or severed by cutting it off. See *مفردات القرآن للراغب*. Refer to the attached list of *References*.

¹¹ That is the mountains.

¹² The word “istawa” has several meanings: (1) intended and set to fix or establish; (2) balanced from a state of imbalance; (3) became straight from crookedness; (4) matured and reached the age of discerning; (5) took a firm hold; (6) made or done (as in the case of food). It is of paramount importance to mention here that in the case of Allah, the “how” did He “istawa” is not knowable, because there is nothing to compare Allah with to know the “how” of His action.

¹³ See the *Lexicon* attached to this *Translation* for the distinction between “كرها” *fat’ha* on the “ك” as in this *Ayah*, and “كرها” *dhammah* on the “ك” as in (S46: 15), and “اكرها” as in (S2:256).

¹⁴ The word “طائعين” is plural of “طائع” and it is plural of an animate; Also, “طائعين” is “حال” = in the denotative state, hence the parenthetical qualitative prefix word of “voluntarily” is needed. Also “طوعا” is “مصدر” = infinitive noun, “في موضع الحال” = “in the stead of denotative state,” so the parenthetical qualitative prefix word of “absolutely” is needed. See *اعراب القرآن، لمحمود صافي*.

¹⁵ The word “وحي” denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded); and “الوحي” is fire or king. See *اللسان*.

worldly^w Heaven^w by lamps^x and *hefðhan*¹⁶ (*absolute keep-up*); *tha'leka* (*afar-that-it/tha*)^x (*is*) a fating (*by*) The Mighty, The Omniscient. الْأَسْمَاءُ الدُّنْيَا بِمَصْبِيحٍ وَحِفْظًا ۚ ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿١٢﴾

13. Then *en* (*if*) shunned they^z then let-say [*you*]^s: [*I*] warned you^z *ssa'eqatan* (*thunderbolt*)^w like *Aaden's* and *Thamoo-da's ssa'eqa'te* (*thunderbolt*).^w فَإِنْ أَعْرَضُوا فَقُلْ أَنْذَرْتُكُمْ صَاعِقَةً مِثْلَ صَاعِقَةِ عَادٍ وَثَمُودَ ﴿١٣﴾

14. *Edb* (*when/since*) came-she^y (*to*) them the messengers^x of before their hands^w and of their rear that not worship you^z except Allah, said they:^z had willed our Lord surely [*He*] (*would have*) descended angels; so verily we, by what you^z (*had been*) sent by it^x (*are*) unbelievers. إِذْ جَاءَهُمُ الرُّسُلُ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ أَلَّا تَعْبُدُوا إِلَّا اللَّهَ قَالُوا لَوْ شَاءَ رَبُّنَا لَأَنْزَلَ مَلَائِكَةً فَإِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ ﴿١٤﴾

15. Then as-to *Aadon*, so *istakbaro*¹⁷ (*they*^z *affirmed their* *prideful haughtiness*) in the land^w by other than the right and they^z said: who^r (*is*) harder than us a strength;^w had [*and*] not they^z seen that Allah, Who [*He*] created them, He (*is*) harder than them a strength;^w and they^z were by Our *Aya'te*^w (*messages*) rejecting they.^z فَأَمَّا عَادٌ فَاسْتَكْبَرُوا فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَقَالُوا مَنْ أَشَدُّ مِنَّا قُوَّةً أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَهُمْ هُوَ أَشَدُّ مِنْهُمْ قُوَّةً وَكَانُوا بِآيَاتِنَا يَحْحَدُونَ ﴿١٥﴾

16. So We sent on them *ssarsaran* (*severely cold and intensely noisy*) wind, in sinister days, to *notheqa'hum* (*[We] make them taste*) the ignominy's torment in the life^w (*of*) the world;^w and surely the Hereafter's^w torment (*is*) *akhza*¹⁸ (*more ignominious*); and they (*are*) not (*to be*) succored. فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي أَيَّامٍ نَحْسَاتٍ لِنُذِيقَهُمْ عَذَابَ الْخِزْيِ فِي الْحَيَاةِ الدُّنْيَا وَلَعَذَابُ الْآخِرَةِ أَخْزَىٰ وَهُمْ لَا يُنصَرُونَ ﴿١٦﴾

17. And as-to *Thamoodo*, so *badayna* (*We divinely-guided*) them; then *istahabbo*¹⁹ (*they*^z *questingly liked/preferred*) the blindness over the *buda* (*divine-guidance*); so taken-she^y them, the thunderbolt^w (*of*) the torment [*the*] ignominious, by what they^z were earning. وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا الْعَمَىٰ عَلَى الْهُدَىٰ فَأَخَذَتْهُمْ صَاعِقَةُ الْعَذَابِ الْهُونِ بِمَا كَانُوا يَكْسِبُونَ ﴿١٧﴾

18. And *najjayna* (*We iteratively delivered*) whom^r believed they^z and they^z were *yattaqoona* (*they*^z *reverentially guard not to displease Allah*). وَنَجَّيْنَا الَّذِينَ آمَنُوا وَكَانُوا يَنْقُونَ ﴿١٨﴾

19. And day (*to be*) thronged Allah's foes to 'The Fire'^w then they *youza'ona* (*are being arrayed they*^z). وَيَوْمَ يُحْشَرُ أَعْدَاءُ اللَّهِ إِلَى النَّارِ فَهُمْ يُوزَعُونَ ﴿١٩﴾

¹⁶ The word "حِفْظًا" is rooted in "حَفَظَ" = "kept-up" not just "kept, or maintained," or even "guarded." Merriam Webster's Dictionary puts "keep up" as: "to stay even (as in acts of strength, endurance, or speed) *although he was small he could keep up with the larger boys in sports*." (Emphasis is added). Also the word "حِفْظًا" is an infinitive noun to indicate the absolute function of the verb, hence the prefix "absolute." See إعراب القرآن، محمود صافي.

¹⁷ See the Lexicon attached to this Translation for the effect of the letter س when added to a word.

¹⁸ The word "أَخْزَىٰ" = "akhza" is a superlative adjective, not available in English, except by: "more ignominious."

¹⁹ See the Lexicon attached to this Translation for the effect of the letter س when added to a word.

20. Until *edha* (*when/whereas*) surely²⁰ they^z came (*to*) it^w testified on them their hearing and their *abssa'ro* (*insights/discernments*) and their skins by what they^z were working. ﴿كَأَنَّهُمْ يَعْمَلُونَ﴾
21. And said they^z to their skins: why have you^c testified on us; said they:^z Allah (*caused*) us (*to*) pronounce; Who [*He*] (*caused to*) pronounce everything; and [*He*] created you^b first once-she^y (*time*^w) and to Him you^z (*are to be*) returned. ﴿وَقَالُوا لِمَلُودِهِمْ لِمَ شَهِدْتُمْ عَلَيْنَا قَالُوا أَنْطَقَنَا اللَّهُ الَّذِي أَنْطَقَ كُلَّ شَيْءٍ وَهُوَ خَلَقَكُمْ أَوَّلَ مَرَّةٍ وَإِلَيْهِ تُرْجَعُونَ﴾
22. And you^c were not *tasta'terona*²¹ (*you^z affirmably hiding*) to witness/testify on you^b yourⁿ hearing and nor yourⁿ *abssa'ro* (*insights/discernments*) and nor yourⁿ skins; [and,] but presumed you^c that Allah knows not much of what you^z work. ﴿وَمَا كُنْتُمْ تَسْتَشِيرُونَ أَنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَا أَبْصَرُكُمْ وَلَا جُلُودُكُمْ وَلَكِنْ ظَنَنْتُمْ أَنَّ اللَّهَ لَا يَعْلَمُ كَثِيرًا مِمَّا تَعْمَلُونَ﴾
23. And *tha'lekum* (*collective-as-for-that*)^x (*is*) yourⁿ presumption which^x you^c presumed by yourⁿ Lord wrecked-/died-out you,²² so you^c became²³ of the losers. ﴿وَذَلِكُمْ ظَنُّكُمُ الَّذِي ظَنَنْتُمْ بِرَبِّكُمْ أَرَدْتُمْكَ فَأَصْبَحْتُمْ مِنَ الْخَاسِرِينَ﴾
24. So *en* (*if*) *yassbero* (*they^z hold on patiently*) then The Fire^w (*is*) *mathwa*²⁴ (*forced: long-term-abode*) for them; and *en* they^z *yasta'a'tebo* (*they^z affirmably apologize*) then not they (*are*) of the *mu'atabeena* (*they^z whose apology was acceptable*). ﴿فَإِنْ يَصْبِرُوا فَالنَّارُ مَثْوًى لَهُمْ وَإِنْ يَسْتَعِيبُوا فَمَا هُمْ مِنَ الْمُعْتَبِينَ﴾
25. And We destined for them mates, so they^z adorned for them what (*is*) between their hands^w and what (*is*) behind them; and righted on them [the] say in *umamen*^w (*communities/nations*)^w *qad* (*already and affirmatively*) ceded -she^y of before them of the Jinn and the humankind; verily they were losers. ﴿وَفَقَضْنَا لَهُمْ أَزْوَاجًا فَزَيْنُوا لَهُمْ مِمَّا بَيْنَ أَيْدِيهِمْ وَمِمَّا خَلْفَهُمْ وَحَقَّ عَلَيْهِمُ الْقَوْلُ فِي أَمْرِ قَدْ خَلَتْ مِنْ قَبْلِهِمْ مِنَ الْجِنَّ وَالْإِنْسِ إِنَّهُمْ كَانُوا خَاسِرِينَ﴾
26. And said who^r unbelieved they:^z let not you^z hear for this Qur'an;^x and let-muddle you^z in it^x *la'allā* (*craving currently unavailable deed that/perhaps*) you^b prevail you.^z ﴿وَقَالَ الَّذِينَ كَفَرُوا لَا تَسْمَعُوا لِهَذَا الْقُرْآنِ وَالْغَوْا فِيهِ لَعَلَّكُمْ تَعْلَمُونَ﴾
27. Then surely assuredly²⁵ *notheqa* (*[We] make taste*) ﴿فَلْيَذِيقَنَّ الَّذِينَ كَفَرُوا عَذَابًا شَدِيدًا

²⁰ The particle "ما" is for intensity, i.e. the witnessing surely occurs as they come to it. See للزمخشري.

²¹ See the Lexicon attached to this Translation for the effect of the letter س when added to a word.

²² The word "أرداكم" = caused you:^f to die out, or cease living completely or wrecked you.^z

²³ The word "أصبح" has many meanings, among them "صار" = "became," as in this Ayah.

The Arabs say: "أصبح الرجل كريما أي صار كريما."

²⁴ In "مَثْوًى" in The Qur'an overwhelmingly is joined with Hell. So, whoever is in the "مَثْوًى" is there by force of his/her circumstances and not by his/her choice per se. So, *mathwa*-abode is an obligatory one and so "forced: long-term/semi-permanent-abode" seems to me rather appropriate.

²⁵ The "ل" in "الناذرين" and in "النجزيينهم" are juratory "ل" = "القسم" amounting to = "التأكيد," i.e. affirmation, expressed in both cases by "assuredly"

whom^r they^z unbelieved a severe torment and surely [We] assuredly requite them, (by) worst (of) which^x they^z were working.

وَلَنَجْزِيَنَّهُمْ أَشْرَ الَّذِي كَانُوا يَعْمَلُونَ ﴿١٧﴾

28. *Tha'leka* (*afar-that-it/that*)^x (*is*) requital (*for*) Allah's foes The Fire;^w for them in it^w immortality's home^w a requital by what they^z were by Our *Aya'te*^w (*messages*) rejecting they.^z

ذَٰلِكَ جَزَاءُ أَعْدَاءِ اللَّهِ النَّارُ هُمْ فِيهَا دَارُ الْآخِلَةِ جَزَاءُ بِمَا كَانُوا بِآيَاتِنَا يَمْحَدُونَ ﴿٢٨﴾

29. And said who^r unbelieved they:^z our Lord, let-show us [You^s] the twain-whom both misled us of the Jinn and the humankind we make them both under our feet^w to be both of the lows.

وَقَالَ الَّذِينَ كَفَرُوا رَبَّنَا أَرْنَا الَّذِينَ آمَنَّا مِنِ الْجِنِّ وَالْإِنسِ نَجْعَلُهُمَا تَحْتَ أَفْدَامِنَا لِيَكُونَا مِنَ الْأَسْفَلِينَ ﴿٢٩﴾

30. Verily who^r they^z said: our Lord (*is*) Allah, afterwards they^z straightened, *tatanaẓẓelo* (*iteratively descend*) on them the angels that let not fear you^z and let-not sadden you^z and *ab'shero*²⁶ (*have pleasant tidings you^z*) by the Paradise^w which^u you^c [were] promised.

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَمُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ ﴿٣٠﴾

31. We (*are*) yourⁿ *an'leyao* (*guardians/allies*) in the life^w (*of*) the world^w and in the Hereafter;^w and for you^b in it^w what yourⁿ selves^w wish and for you^b in it^w what plead you.^z

نَحْنُ أَوْلِيَائُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَلَكُمْ فِيهَا مَا تَشْتَهَى أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدَّعُونَ ﴿٣١﴾

32. Hospitality from *Ghafooren* (*iterative Forgiver*) *Raheemen* (*iterative mercy Giver*).

رُزُلًا مِّنْ عَفْوَِرٍ رَّحِيمٍ ﴿٣٢﴾

33. And who^a (*is*) *absa'no*²⁷ (*perfecter and beautifuler*) a say of whom^p [*he*] invited to Allah and [*he*] worked righteously and said [*he*]: verily I am of the Muslims.

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ ﴿٣٣﴾

34. And not levels/evens the *hasanato*^w (*meritorious-deed*)^w and nor the *sayyeato*^w (*demeritorious-deed*);^w Let-propel [*you*] by which^u (*is*) *absa'no* (*perfecter and beautifuler*), then *edha* (*suddenly/whereas*) who^p (*is*) between you^g and [*between*] him an animosity^w as if he (*were*) a *wa'leyon* (*guardian/allh*) *hameemon* (*sincerely affectionate*)²⁸.

وَلَا تَسْتَوِ الْحَسَنَةُ وَلَا السَّيِّئَةُ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ ﴿٣٤﴾

²⁶ The word “أَبْشِرُوا” means (a) you have *pleasant tidings*, or (b) *you rejoice* or *show*, by verbal, facial or bodily expressions gladness of pleasant tidings.

²⁷ There is no English word for احْسَن = *absane*. Both words *perfecter* and *beautifuler* are in their *adjective* sense.

²⁸ The word “حَمِيم” in Arabic is a *paradoxical* term, meaning “cold” and “hot” or “very cold” or “very hot.” However, in Arabic *tongue* expression: “الصديق الحميم” = “very close friend, a true or a cherisher friend; or a friend who is very loyal, and feels compassionate and sympathetic towards his friend.” I do not like to use: “intimate” as this word is rather *suggestive* of “sexual” closeness (intimacy), by its *own* definition. You can tell I am fumbling to describe “الصديق الحميم,” as the English language does *not* seem to lend itself to *linguistic* precision as compared to the Arabic language. So for “الصديق الحميم,” I am settling for: “true, cherisher, compassionate, sympathetic friend, and sincerely affectionate” and for short: “sincerely affectionate friend.”

35. And not *youla'qqaba*²⁹ (be instructed-by/receive it^w) except whom^r *ssabaro* (they^z who held on patiently) and not *youlaqqaba* except a great fortune possessor. وَمَا يُلْقِنَهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلْقِنَهَا إِلَّا ذُو حَظٍّ عَظِيمٍ ﴿٣٥﴾
36. And if³⁰ assuredly incites you^g of the Satan an incitement, so let-[you^s] affirmably refuge by Allah; verily He, He (*is*) The *Samee'o*³¹ (The Acute-Hearer-/The Enabler of others to hear/favorable Answerer to prayer), The Omniscient. وَإِمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٣٦﴾
37. And of His *Aya'te*^w (miracles/signs/proofs) (are) the night and the *naba'ro* (between sunrise and sunset) and the sun^w and the moon;^x neither you^z kowtow for the sun^w and nor for the moon;^x and let-kowtow you^z for Allah, Who [He] created them^{yen} (if) you^c were *eyyabo*³² (indeed exclusively Him) you^z worship. وَمِنْ عَايِنِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ لَا سَجْدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ ﴿٣٧﴾
38. Then *en* (if) *estakbaro*³³ (they^z affirmed theirⁿ prideful haughtiness) then who^r (are) *enda* (with/near/by Rule of) your^t Lord *yousabbheona*³⁴ (he-they say: *subhana Allah*) for Him by the night and the *naba're* (between sunrise and sunset), while they not weary. فَإِنْ اسْتَكْبَرُوا فَالَّذِينَ عِنْدَ رَبِّكَ يُسَبِّحُونَ لَهُ بِاللَّيْلِ وَالنَّهَارِ وَهُمْ لَا يَسْئَمُونَ ﴿٣٨﴾
39. And of His *Aya'te*^w (miracles/signs/proofs) (*is*) that-/verily you^g [you^s] see the Earth^w *kha'she'atan*³⁵ (still-/without flora);^w then if We descended on it^w the water quivered-she^y and swelled-she;^y verily Who quickened it^w surely (*is*) Enliverer (*of*) the dead; verily He, (*is*) over every-thing (*is*) Omnipotent. وَمِنْ عَايِنِهِ أَنْتَ تَرَى الْأَرْضَ خَاشِعَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ إِنَّ الَّذِي أَحْيَاهَا لَمُحْيِ الْمَوْتِ إِنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٩﴾
40. Verily who^r they^z gainsay/deviate³⁶ in Our *Aya'te*^w (Qur'anic statements) not hide they^z on Us; is then whom^p [he] (*is to be*) thrown in The Fire^w *kbayron* (superior/worthiest) or who^p *ya'atey*^x ([he] approaches-/comes) *aa'me-nan* (self-safety-securer) The *Qeyama'te's*^w إِنَّ الَّذِينَ يُلْحِدُونَ فِي عَايِنِنَا لَا يَحْفَظُونَ عَلَيْنَا أَفَمَنْ يُلْقَى فِي النَّارِ خَيْرٌ أَمْ مَنْ يَأْتِي ءَامِنًا يَوْمَ الْقِيَمَةِ أَعْمَلُوا مَا

²⁹ The word "يلقياها" from "التلقي" = "الإستلام" i.e. "reception." Some scholars add to this meaning the "taking of knowledge" = "learning." See اللسان. The pronoun "هـ" refers to Paradise. See القرطبي.

³⁰ The particle "إمّا" could mean "if" or "when." Although the Satan is constantly trying to spur the human but by Allah's aid and the human conscious efforts to defy him, the human is largely safe. However, at times the Satan does succeed to spur, in this case one should seek Allah's refuge. So, I chose "if" to depict such aspect.

³¹ See the Lexicon attached to this Translation for this multi-meaning word "Same'o" = "المسمع."

³² The word "إياه" = "أداة توكيد لضمير منصوب" = an article of intensity for an objective pronoun.

³³ See the Lexicon attached to this Translation for the effect of the letter س when added to a word.

³⁴ The word "yousabbheona" = he-they say: "subhana Allah," that is: singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around.

³⁵ The word "خاشعة" from "خشع" i.e. "سكن و سكت و ذل" and the "الأرض الخاشعة" i.e. a figurative speech indicating the lack of being flourished. Thus, it is full of stillness and quiet. See البصائر.

³⁶ The word "لحد" versus "جحد" see الطبري.

(Judgment's) Day; let-work you^z what you^c willed; verily He, by what you^z work (is) Baseeron (keenly: Seer/Omniscient).

شِئْتُمْ إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٤٠﴾

41. Verily who^r unbelieved they^z by The *Thek're*^x (The *Qur'an*^x) *lamma* (when/whence) it^x came (to) them, and verily it^x (is) surely a Book^x Mighty.

إِنَّ الَّذِينَ كَفَرُوا بِالذِّكْرِ لَمَّا جَاءَهُمْ وَإِنَّهُ لَكِتَابٌ عَزِيزٌ ﴿٤١﴾

42. Not *ya'atey*^x (approaches/comes to) it^x the falsehood^x from between its^x both hands^w and nor from its^x behind;³⁷ (it^x is) a descendance³⁸ from *Hakeemen*³⁹ (infinite *hekma*⁴⁰ Possessor) *Hameeden*⁴¹ (iteratively praised/iterative praiser He).

لَا يَأْتِيهِ الْبُطْلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنْزِيلٌ مِنْ حَكِيمٍ حَمِيدٍ ﴿٤٢﴾

43. Not (to be/being) said for you^g except what *qad* (already and affirmatively) (had been) said for the messengers of before you;^g verily yourⁿ Lord (is) surely possessor (of) forgiveness^w and possessor (of) painful punishment.

مَا يُقَالُ لَكَ إِلَّا مَا قَدْ قِيلَ لِلرُّسُلِ مِنْ قَبْلِكَ إِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ وَذُو عِقَابٍ أَلِيمٍ ﴿٤٣﴾

44. And had We made it^x a *Qur'an*^x *a'ajaa'meyan* (non-Arabic), surely (would have) said they:^z *lamla* (why have not) (been) expounded its^w *Aya'te*^{w42} (*Qur'anic* statements); is *a'ajmeyon* (non-Arabic) and Arabic;⁴³ let-say [you^s]: it^x (is) for whom^r they^z believed a *buda* (divine-guidance)^x and a cure;^x and who^r not believe they^z in their ears (is) *wagron* (hearing-hearviness); and it^x (is) on them blindness; those (are to be) called from an afar place.

وَلَوْ جَعَلْنَاهُ قُرْآنًا أَعْجَمِيًّا لَقَالُوا لَوْلَا فُصِّلَتْ آيَاتُهُ أَأَعْجَمِيٌّ وَعَرَبِيٌّ قُلْ هُوَ لِلَّذِينَ آمَنُوا هُدًى وَشِفَاءً وَالَّذِينَ لَا يُؤْمِنُونَ فِي آذَانِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ عَمًى أُولَٰئِكَ يُنَادَوْنَ مِنْ مَكَانٍ بَعِيدٍ ﴿٤٤﴾

45. And *laqad* (verily, already and affirmatively) *aa'tayna* (We accorded) *Mosa* (Moses) the book;^x then (had been) differed in it;^x and *lamla* (had it not been for) a word^w [it^w] preceded-she^y from your^r Lord, surely (would have been) judged among them; and verily they (are) surely in a doubt of it^x suspect/suspecter.⁴⁴

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَاخْتَلَفَ فِيهِ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَفُضِيَ بَيْنَهُمْ وَإِنَّهُمْ لَفِي شَكٍّ مِنْهُ مُرِيبٍ ﴿٤٥﴾

³⁷ The pronoun “هـ” in “و خلفه، و يديه” all refer to *The Quran* in the previous *Ayah*, (S41:41). Between its^x both hands = before/in front of it.

³⁸ The word “تنزيل” has several meanings, among them: (1) gradual revelation, and (2) descendance, (3) array. See التاج.

³⁹ See the *Lexicon* attached to this Translation for an exposition on the words “الحكيم” and “حكيم.”

⁴⁰ See the *Lexicon* attached to this Translation for “bekma.”

⁴¹ See the *Lexicon* attached to this Translation for this word “Hameed”= “حميد” linguistically means: (1) multitudinous praised and (2) multitudinous praiser.

⁴² That is if *The Quran* were in “non-Arabic” the Arabs would have said why not its *Ayat* been made in Arabic and expounded in Arabic?

⁴³ The word “أعجمي” means (1) not clear or (2) non-Arabic. The word here is “أعجمي” this is disapprobatory (i.e. interrogation with disapproval) meaning this is non-Arabic and an Arabic messenger. So, the *Ayah* says: this is Arabic and an Arabic messenger.

⁴⁴ The word “مریب” here is “نعت” = “adjective,” hence “suspect.” See إعراب القرآن، محمود صافي. But the word “suspect” could fit for a noun or an adjective.

46. Whoever [he] worked righteously so for himself;^w and whoever [he] offended so (is) on it;^w and not your^t Lord (is) surely *dhallamen*⁴⁵ (iterative injustice-doer) for the *abee'de* (slaves/worshippers/submitters).⁴⁶ مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ. وَمَنْ أَسَاءَ فَعَلَيْهَا وَمَا رَبُّكَ بِظَلَمٍ لِلْعَبِيدِ ﴿٤٦﴾
47. To Him *youraddo* (to be forthwith-retuned) The Hour's^w knowledge; and not emerges^w of *thamara'te*^w (trees-/plant-crops/fruits)^w of its^w spathes and not bears^w of a female and not *tadba'ao* (*she*:^y births/delivers) except by His knowledge; and day [He] calls them: where (*are*) my partners; said they:^z we proclaimed (to) You^g not of us of *shabeeden* (iterative witnesser/testifier). إِلَيْهِ يُرْدُ عِلْمُ السَّاعَةِ وَمَا تَخْرُجُ مِنْ ثَمَرَاتٍ مِنْ أَكْمَامِهَا وَمَا تَحْمِلُ مِنْ أُنْثَىٰ وَلَا تَضَعُ إِلَّا بِعِلْمِهِ وَيَوْمَ يُنَادِيهِمْ أَيْنَ شُرَكَائِيَ قَالُوا أَعَدْتَنَا مَا مِثْلًا مِنْ شَهِيدٍ ﴿٤٧﴾
48. And strayed *a'n* (off) them what they^z were invoking of before and they^z presumed not for them of a *ma'heessen* (an escape-place). وَصَلَّ عَنْهُمْ مَا كَانُوا يَدْعُونَ مِنْ قَبْلُ وَظَنُوا مَا لَهُمْ مِنْ نَجِيصٍ ﴿٤٨﴾
49. Not wearies the mankind of the *kbayre's* (desirables-/possessions/goodness)'s prayer/invocation;⁴⁷ and *en* (if) touched/betided him the evil then [he] (is) a *ya'ooson*⁴⁸ (iteratively-desperate) *ganootton* (iterative-despondent). لَا يَسْتُمُ الْإِنْسَانُ مِنْ دُعَاءِ الْخَيْرِ وَإِنْ مَسَّهُ الشَّرُّ فَيَئُوسٌ قَنُوطٌ ﴿٤٩﴾
50. And *la'en* (indeed if) *adbaqnqbo* (We caused him to taste) a mercy^w from Us of after harm^x touched-/betided him, surely assuredly⁴⁹ says [he]: this (is) for me; and not I presume The Hour^w (is) upping;^{w50} and *la'en* (had been) returned I to my Lord, verily for me *enda* (by munificence of/by Rule of) Him surely the Paradise;^w so surely assuredly *nuna'bbeo* ([We] inform by piece-of-significant-and-availing-news) whom^t unbelieved they^z by what they^z worked; and surely assuredly *notheqa* ([We] cause them to taste) of a harsh torment. وَلَكِنْ أَذَقْنَاهُ رَحْمَةً مِنَّا مِنْ بَعْدِ ضَرَاءٍ مَسَّتْهُ لَيَقُولَنَّ هَذَا لِي وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِنْ رُجِعْتُ إِلَىٰ رَبِّي إِنَّ لِي عِنْدَهُ لَلْحُسْنَىٰ فَلَنُنَبِّئَنَّ الَّذِينَ كَفَرُوا بِمَا عَمِلُوا وَلَنُذِيقَنَّهُمْ مِنْ عَذَابٍ غَلِيظٍ ﴿٥٠﴾

⁴⁵ The word "ظالم" means *multitudinous injustice-doer*. The negation of multitudinous injustice-doing is *conclusively* implies that even a *once* injustice-doing will *not* avail or befit Allah. That is because the injustice-doing to a party benefits the injustice-doer. That is to say the injustice-doer *does his injustice* to someone in order to *benefit him-self*. Hence, the *multitudinous injustice-doing* benefits a *lot more*. Therefore, *negating the bigger* benefits *automatically negates the smaller one*. Clearly Allah is *exalted and is beyond any need*. So He does not wrong at all.

⁴⁶ The word "عبيد"="slaves, worshippers, submitters" means *all Allah's creatures of humans or Jinn*. So, if they are His "عبيد", then no one else "owns" them, hence they *are all free* from any human bondage.

⁴⁷ The word "دعاء" has several meanings: (1) prayer to Allah, in the sense of supplication (2) the simple calling for the near-by, (3) naming of, or calling by personal name, (4) vocal urging to attain something, (5) the simple say of a statement, (6) call for information, (7) torture or torment when suffixed with "on" or upon, (8) invitation, (9) call of angel *Israfeel* to blow in the trumpet for Day of The Judgment, (10) Call of Allah for the folks of Paradise.

⁴⁸ There is no English equivalent for "يؤس" *per se*.

⁴⁹ The "ل" in "لَيَقُولَنَّ", "فَلَنُنَبِّئَنَّ" and "لَنُذِيقَنَّ" all are *juratory* "ل" = "القسم" amounting to = "التأكيد", i.e. *affirmation*, expressed in all case by "*assuredly*"

⁵⁰ The word "Hour" in Arabic is a *feminine* gender. And since "standing" is *its* qualifier, so it's likewise *feminized*. Hence [-she] is suffixed to standing, "upping:^x" (Upping, here is in the *intransitive* sense.

51. And if *an'amna*⁵¹ (*We had graced bounteously and ennoblingly the most desirable and delighting boons*) on the human-kind [*he*] shunned and deflected⁵² [*he*] by his side; and if touched/betided him the evil then possessor [*he*] (*of*) a prayer⁵³ wide.⁵⁴

وَإِذَا أَنْعَمْنَا عَلَى الْإِنْسَانِ أَعْرَضَ وَنَأَى
بِجَانِبِهِ وَإِذَا مَسَّهُ الشَّرُّ فَذُو
دُعَاءٍ عَرِيضٍ ﴿٥١﴾

52. Let-say [*you*]: have seen you^c *en* (*if*) (*it*^x) were of *ende* (*by munificence of/ by Rule of*) Allah, afterwards unbelieved you^c by it^x who^a (*is*) *adhallo*⁵⁵ (*more astray*) than who^p he (*is*) in a far conflict.

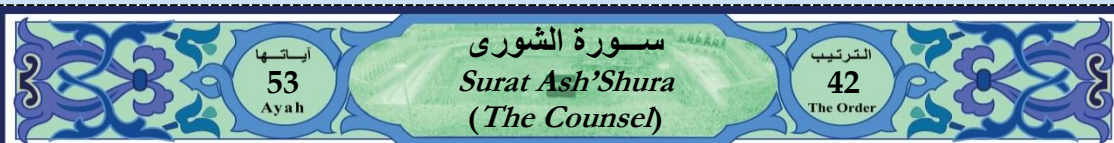
قُلْ أَرَأَيْتُمْ إِنْ كَانَ مِنْ عِنْدِ
اللَّهِ ثُمَّ كَفَرْتُمْ بِهِ مَنْ أَضَلُّ
مِمَّنْ هُوَ فِي شِقَاقٍ بَعِيدٍ ﴿٥٢﴾

53. [*We*] shall show them Our *Aya'te*^w (*miracles/signs-/proofs*) in the horizons and in their selves^w until [*it*^x] manifests for them: that it^x (*is*) the right;^x has [and] not sufficed by your^t Lord that He (*is*) over every-thing *Shaheedon* (*iterative Witnesser/Testifier*).

سَرِّبَهُمْ ءَايَاتِنَا فِي الْأَفَاقِ وَفِي
أَنْفُسِهِمْ حَتَّىٰ يَبَيِّنَ لَهُمْ أَنَّهُ الْحَقُّ
أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُ عَلَىٰ كُلِّ
شَيْءٍ شَهِيدٌ ﴿٥٣﴾

54. Lo; verily they (*are*) in a dubitancy^{w56} of their Lord's *lega'a* (*meeting with*); lo, verily He (*is*) by everything Surrounders.

أَلَا إِنَّهُمْ فِي مِرْيَةٍ مِّنْ لِّقَاءِ رَبِّهِمْ
أَلَا إِنَّهُ بِكُلِّ شَيْءٍ مُّحِيطٌ ﴿٥٤﴾



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

1. Hameem.¹

حَمْدٌ ﴿١﴾

2. Ayn. Seen. Qaff.²

عَسَقٌ ﴿٢﴾

3. Like *tha'leka* (*he-that-afar-it/that*) reveals³ to you^g and to whom^r of before you^g *tha'leka* (*afar-that-it/that*)^x Allah, The Mighty, The Hakeemo⁴ (*infinite bekamah* (*wisdom*) Possessor).

كَذَٰلِكَ يُوحَىٰ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ
قَبْلِكَ اللَّهُ الْعَزِيزُ الْحَكِيمُ ﴿٣﴾

⁵¹ The word “أنعم” in “أنعمت” denotes five distinct ideas: (1) said: yes, (2) perfected the deed (being done), (3) did the most desirable and delighting deed, (4) was bounteous in giving, and (5) granted. There is no English word to express all the various ideas denoted by “أنعم.” So, I think the best approximation is to say: granted perfectly and bounteously what is most desirable and delighting.

⁵² The word “نأى” may mean was aloofly prideful.

⁵³ See footnote 47 above regarding دعاء.

⁵⁴ The word “عريض”= “wide” means “كثير”= “multitudinous. See اللسان.

⁵⁵ The word “أضل”= “adhallo” is a superlative adjective for “strayer” for which there is no English equivalent.

⁵⁶ The word “مرية” strictly linguistically speaking, is “الشك والجدال.” See التاج و الهادي، و اللسان، Although some scholars, say it is “التردد في الشيء” which is the result of the “مرية” and not the “مرية” itself. +

¹ See the Lexicon attached to this Translation for commentary on this.

² Ibid.

³ The word “يوحى” is rooted in “وحي أو أوحى” which denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded). And “الوحي” is fire or king. See اللسان.

⁴ See the Lexicon attached to this Translation for an exposition on the words “الحكيم” and “حكيم.”

4. For Him what (are) in the Heavens^w and what (are) in the Earth;^w and He (is) The *Aa'leyo* (High beyond description), The Great. لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴿٤﴾
5. Almost^w the Heavens^w fissure^{ym5} of above them;^y and the angels *yousabbhebona*⁶ (he-they say: *subhana Allah*) by their Lord's praise and *yastaghferona*⁷ (they^z seek forgiveness) for whomever (are) in the Earth;^w lo, verily Allah He (is) The *Ghafooro* (iterative Forgiver) *Ar-Rabeemo* (The multitudinous mercy Giver). تَكَادُ السَّمَوَاتُ يَتَفَطَّرْنَ مِنْ فَوْقِهِنَّ وَالْمَلَائِكَةُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيَسْتَغْفِرُونَ لِمَنْ فِي الْأَرْضِ أَلَا إِنَّ اللَّهَ هُوَ الْغَفُورُ الرَّحِيمُ ﴿٥﴾
6. And who^r *ittakhatho*⁸ (they^z took and presumed) of lesser than/without Him *aw'leyaa*⁹ (guardians/allies), Allah (is) *Hafeedhon*¹⁰ (multitudinous Keeper-up) over them;¹¹ and not you^s (are) over them surely a custodian. وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ اللَّهُ حَفِظْتُ عَلَيْهِمْ وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ ﴿٦﴾
7. And like *tha'leka* (afar-that-it/that)^x We revealed¹² to you^g Qur'an^x Arabic to [you^s] warn the villages^w mother and whomever(are) around[it^w]; and to [you^s] warn: (that) the Gathering's Day^x no suspicion (is) in it;^x a team (is) in the Paradise^w and a team (is) in the *Sa'ere*^w (intensely kindling Fire).^w وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ قُرْآنًا عَرَبِيًّا لِّنُنذِرَ أُمَّ الْقُرَى وَمَنْ حَوْلَهَا وَنُنذِرَ يَوْمَ الْجَمْعِ لَا رَيْبَ فِيهِ فَرِيقٌ فِي الْجَنَّةِ وَفَرِيقٌ فِي السَّعِيرِ ﴿٧﴾
8. And had Allah willed surely [He] (could have) made them an *Ummatan*^w (community/nation)^w one-she;^y [and,] but [He] admits whomever [He] wills in His mercy^w and the *dha'lemonoona*¹³ (injustice-doers) for them neither of a *wa'leyen* (guardian/alby) and nor *na'sseeren* (iterative succorer). وَلَوْ شَاءَ اللَّهُ لَجَعَلَهُمْ أُمَّةً وَاحِدَةً وَلَكِنْ يَدْخُلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ وَالظَّالِمُونَ مَا لَهُمْ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿٨﴾
9. Or *ittakhatha* (took and presumed) they^z of lesser than/without Him *aw'leyaa*¹⁴ (guardians/allies); so Allah, He (is) The *Wa'leyo* (Guardian/Ally) and quickens [He] the dead; and He (is) over everything Omnipotent. أَرِ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ فَاللَّهُ هُوَ الْوَلِيُّ وَهُوَ يُحْيِي الْمَوْتَى وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٩﴾

⁵ The word "Heavens" is a feminine gender in Arabic, so "يتفطرن" = "fissure" corresponds to that.

⁶ The word "yousabbhebona" = he-they say: "subhana Allah," that is: singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around.

⁷ The word "يستغفرون" = "يطلبون الغفران" = "they seek forgiveness." In English there is no seemly way to say: "يستغفرون" per se. So I settled for saying: "they seek-forgiveness."

⁸ The word "اتخذ" from "الإنخاذ" which is "إفتعال" for "الأتخاذ," as stated in لسان العرب; therefore, "اتخذ" is always taking and making/ presuming some thing of what was taken. Thus, it is not just the mere taking.

⁹ The word "اولياء" could also mean, among them: protector, friend.

¹⁰ The word "حفيظ" is rooted in "حفظ" = "kept-up" not just "kept, or maintained," or even "guarded." Merriam Webster's Dictionary puts "keep up" as: "to stay even (as in acts of strength, endurance, or speed) *although he was small he could keep up with the larger boys in sports*." (Emphasis is added).

¹¹ That is He keeps full record of what they do and penalize them accordingly.

¹² See footnote 3 above regarding reveal.

¹³ The word "ظالمون" = "the injustice-doers," as "الظلم" = "injustice."

¹⁴ The word "اولياء" could also mean, among them: protector, friend.

10. And what you^c differed in it^x of a thing, so its^x rule (should be referred) to Allah; *tha'lekum* (collective-afar-He)^x Allah, my Lord; on Him I trusted and to Him *oneebo*¹⁵ ([I] iteratively return penitent).

وَمَا اخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ
فَحُكْمُهُ إِلَى اللَّهِ ذَلِكُمُ اللَّهُ رَبِّي
عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ ﴿١٠﴾

11. The Heavens^w and the Earth's^w *Fatte'ro* (innately-perfect-Originator); [He] made for you^b of yourⁿ selves^w spouses¹⁶ (*wives*) and of the *an'aa'me*^w (cattle-/sheep/goats/camels)^w pairs; *yadhra'ukum* ([He] creates-/propagates/manifests you^b)¹⁷ in it;^x not as like him a thing; and He(*is*) The *Sameeo* (The Acute-Hearer/The Enabler of others to hear/favorable Answerer to payer) The *Basseero* (keenly: Seer/ Omniscient).

فَاطَرُ السَّمَوَاتِ وَالْأَرْضِ جَعَلَ
لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَمِنَ
الْأَنْعَامِ أَزْوَاجًا يَذُرُّكُمْ فِيهِ لَيْسَ
كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ
الْبَصِيرُ ﴿١١﴾

12. For Him (*are*) the Heavens^w and the Earth's^w *magaleedo* (keys/ lockers); *yabsotto* ([He] swells/ expands) the *rez'qa*^x (provision/ victual for sustenance)^x for whom-ever [He] wills and [He] straitens; verily He (*is*) by every-thing Omniscient.

لَهُ مَقَالِيدُ السَّمَوَاتِ وَالْأَرْضِ
يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ
إِنَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٢﴾

13. [He] instituted for you^b of the religion what enjoined [He] by it^x *Noohan* (Noah); and which^x We revealed¹⁸ to you^g and what We enjoined by it^x *Ebrabeema* (Abraham), and *Mosa* (Moses), and *Esa* (Jesus); that *a'qemo*¹⁹ (let-you^z up-to-fulfill) the religion and let-not disunite you^z in it;^x enlarged over the *mushrekeena* (they who partner deities with Allah/ be-polytheists) what [you^r] invite them to it;^x Allah *yajtabey* (directly and favorably-chooses) to Him whomever [He] wills and [He] divinely-guides to Him whomever *youneebo* ([he] iteratively repents).

﴿شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ
نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا
وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى
أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ كَبُرَ
عَلَى الْمُشْرِكِينَ مَا نَدْعُوهُمْ إِلَيْهِ
اللَّهُ يَجْتَبِي إِلَيْهِ مَنْ يَشَاءُ وَيَهْدِي
إِلَيْهِ مَنْ يُنِيبُ ﴿١٣﴾﴾

14. And not disunited they^z except after when came (to) them the knowledge, *baghya* (envy/ selfish: excessiveness-/transgression) among them; and *lawla* (had it not been for) a word^w preceded-she^y from your^t Lord to *ajalen*²⁰ (term-limit) *musamma*²¹ (that which is designated and/or named), surely (it would have been) judged-/finished²² among them; and verily who^r (had-been)

وَمَا تَفَرَّقُوا إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ
الْعِلْمُ بَغْيًا بَيْنَهُمْ وَلَوْلَا كَلِمَةٌ
سَبَقَتْ مِنْ رَبِّكَ إِلَى أَجَلٍ مُسَمًّى
لَفُصِّى بَيْنَهُمْ وَلِئِنْ أَلَّيْنَا أَوْرَثُوا
الْكُتُبَ مِنْ بَعْدِهِمْ لَفِي شَكٍّ

¹⁵ The word "يُنِيبُ" from "أُنَابَ" = "رجع مرة بعد مرة," meaning: iteratively returned penitent. See الهادي و الراغب.

¹⁶ See (S7:189).

¹⁷ That is "suffuses you^b" to multiply you^f.

¹⁸ See footnote 3 above regarding revealed.

¹⁹ The word "أَقِيمُوا" is rooted "أَقَامَ" = uphold. Linguistically "أَقَامَ" means:

"أقام، بمعنى أبقي أو استمر على دوام والدوام هو الحضور في زمان و مكان معين، معروف لدى الحاضر مسبقاً"

So, "أَقِيمُوا" means you^f: (1) uphold/sustain of all the prescribed obligations of the Prayer. (2) Called or upped to perform the Prayer itself, Note: Prayer and how to be done was established and reveled by Allah. Hence people do not establish Prayer they only perform and maintain it.

²⁰ The word "الْأَجَلُ" means term-limit, see اللسان.

²¹ The word "musamma" is masculine, singular, subjective noun, meaning: that which is designated and/or named.

²² That is perhaps would have immediately prompted their dues of punishment.

مِنْهُ مُرِيبٌ

فَلَيْدَٰلِكَ فَادْعُ ۖ وَاسْتَقِمْ كَمَا
أُمِرْتُ وَلَا تَّبِعْ أَهْوَاءَهُمْ وَقُلْ ءَامَنْتُ
بِمَا أَنْزَلَ اللَّهُ مِنْ كِتَابٍ وَأُمِرْتُ
لِأَعْدِلَ بَيْنَكُمُ اللَّهُ رَبُّنَا وَرَبُّكُمُ
لَنَا أَعْمَلْنَا وَلَكُمْ أَعْمَلَكُمْ لَا
حُجَّةَ بَيْنَنَا وَبَيْنَكُمُ اللَّهُ يَجْمَعُ
بَيْنَنَا وَإِلَيْهِ الْمَصِيرُ ﴿١٥﴾

وَالَّذِينَ يُحَاجُّونَ فِي اللَّهِ مِنْ بَعْدِ
مَا اسْتُجِيبَ لَهُ، حُنُفُهُمْ دَاخِضَةٌ
عِنْدَ رَبِّهِمْ وَعَلَيْهِمْ غَضَبٌ وَلَهُمْ
عَذَابٌ شَدِيدٌ ﴿١١﴾

اللَّهُ الَّذِي أَنْزَلَ الْكِتَابَ بِالْحَقِّ
وَالْمِيزَانَ وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ
قَرِيبٌ ﴿١٧﴾

يَسْتَعْجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ
بِهَا وَالَّذِينَ آمَنُوا مُشْفِقُونَ
مِنْهَا وَيَعْلَمُونَ أَنَّهَا الْحَقُّ أَلا إِنَّ

²⁴ See the *Lexicon* attached to this *Translation* for the effect of the letter **س** when added to a word.

²⁶ The word “أَدَلَ” is a *present tense* to which there is *no* exact corresponding word in English, because “justice” *cannot* be *conjugated* into verbs, so the best *approximation*, to the best of my knowledge, is to say: *render justice*.” So the word “render” is parenthetically enclosed, as the Quranic text does *not* have it *per se*.

²⁸ This footnote covers the *pronoun* “هـ” in “له” and the word “داحضة.” The pronoun “هـ” in “له” could refer to Allah (SWT) or to Mohammad (SAWS). As to the word “داحضة” it is a *noun*, whereas “null,” or “invalid,” or such synonyms are all *adjectives*. Hence, “null-argument^w” is chosen as *closer representation* to a *noun concept*. And the suffix^w is to indicate the *femininity* gender of the “argument,” as it is so in Arabic.

³⁰ The word “*hour*” in Arabic is a *feminine* gender, so the context would seem to suggest saying: “السَّاعَةُ قَرِيبَةٌ”= “the hour (*is*) she-near.” However the text of this *Ayah* clearly says: “The hour is he- near,” making “near” a *masculine* gender; this could stand for the hours’ *time* or *arrival* is he-near,” as the hour’s *time* or *arrival* are both *masculine* genders; and “فاعِلٌ بِمَعْنَى فاعِلٍ، وَفَعِيلٌ بِمَعْنَى فاعِلٍ لَا يَسْتَوِي فِيهِ التَّذْكِيرُ وَالتَّأْنِيثُ” see إعراب القرآن، لمحمود صافى.

³¹ See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word.

they^z dubitate in The Hour^w surely (are) in a far misguidance. عَذَابُ الَّذِينَ يُمَارُونَ فِي السَّاعَةِ
لَفِي ضَلَالٍ بَعِيدٍ ﴿١٨﴾

19. Allah (is) Lateefon³² (fine/subtle/gentle and protector) by His eba'de (worshippers/submitters/slaves); [He] provides whomever [He] wills and He (is) The Strong The Mighty. اللَّهُ لَطِيفٌ بِعِبَادِهِ يَرْزُقُ مَنْ يَشَاءُ
وَهُوَ الْقَوِيُّ الْعَزِيزُ ﴿١٩﴾

20. Whoever [was] [he] wanting the Hereafter's^w hartha (tillage/reward/tillage's crops) [We] augment for him his harthe (=hartha) and whoever [was] [he] wanting the world's^w hartha [We] give him of it^w and not for him in the Hereafter^w of a lot. مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ نَزِدْ
لَهُ فِي حَرْثِهِ وَمَنْ كَانَ يُرِيدُ
حَرْثَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَا لَهُ فِي
الْآخِرَةِ مِنْ نَصِيبٍ ﴿٢٠﴾

21. Or for them partners, instituted they^z for them of the religion what not permitted by it^x Allah; and lawla (had it not been for) word^{w33} (of) the sunderance, surely (would have been) judged/finished³⁴ among them; and verily the dha'lemeena³⁵ (injustice-doers) for them (is) a painful torment. أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ
مِنَ الدِّينِ مَا لَمْ يَأْذَنْ بِهِ اللَّهُ
وَلَوْلَا كَلِمَةُ الْفَصْلِ لَفُضِيَ
بَيْنَهُمْ وَإِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ
أَلِيمٌ ﴿٢١﴾

22. [You^s] see the dha'lemeena³⁶ (injustice-doers) disquieting of what earned they^z; and it^x (is) occurrent/betiding by them; and who^r believed they^z and they^z worked the righteous-works^w (are) in the paradises^w -/gardens^w rawdha'te (flowering meads);^w for them whatever³⁷ they^z will enda(by munificence of/by Rule of) their Lord; tha'leka (afar-that-it/that)^x it^x (is) the munificence the big. تَرَى الظَّالِمِينَ مُشْفِقِينَ مِمَّا
كَسَبُوا وَهُمْ وَقِعُوا بِهِمُ
وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
فِي رَوْضَاتٍ الْجَنَّاتِ لَهُمْ مَا
يَشَاءُونَ عِنْدَ رَبِّهِمْ ذَلِكَ هُوَ
الْفَضْلُ الْكَبِيرُ ﴿٢٢﴾

23. Tha'leka(afar-that-it/that)^x which^x youbashshero³⁸ (tells pleasant tidings) Allah His eba'de (worshippers/submitters/slaves), who^r believed they^z and they^z worked the righteous-works;^w let-say [you^s]: [I] ask you^b not over it^x remuneration, except a fondness^w in the kin; and whoever yag'tarif ([he] commits) hasanatan^w (meritorious- ذَلِكَ الَّذِي يُبَشِّرُ اللَّهُ عِبَادَهُ الَّذِينَ
آمَنُوا وَعَمِلُوا الصَّالِحَاتِ قُلْ لَا أَشْكُرُ
عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ وَمَنْ
يَقْتَرِفْ حَسَنَةً نَّزِدْ لَهُ فِيهَا حُسْنًا إِنَّ

³² The word "لطيف" = "رَفِيقٌ" in concrete (material) terms it means: fine; and in abstract terms, it means: subtle or gentle or both. See البصائر. Additionally, when the word: "لطيف" is ascribed to Allah it becomes one of Allah's most beautiful attributive characteristics, which denotes protection in addition to fineness, subtlety, and gentleness. I know of no English word which simultaneously denotes: fineness, subtlety, gentleness and protection. Hence, the only available resort is transliteration and parenthetical explanation.

³³ That is word of sound-determination which sunders (separates) right from wrong, it is absolutely conclusive.

³⁴ That is perhaps would have immediately prompted their dues of punishment.

³⁵ The "ظالمين" = "the injustice-doers," as "الظلم" = "injustice." See the Lexicon attached to this Translation.

³⁶ Ibid.

³⁷ The particle "ما" is "إسم أو أداة شرط" = conditional noun/particle; or "ما" = "إسم موصول" = connective noun meaning whatever. See النذر المصون، له أحمد الحلب وإعراب القرآن، لمحمود صافي.

³⁸ See the Lexicon attached to this Translation for bashashara/youbashsharo/mubashsheron = بَشَّرَ\يُبَشِّرُ\مُبَشِّرٌ.

deed)^w [We] augment for him in it^w *husnan* (ultimate meritorious-deed); verily Allah (is) *Ghafooron* (iterative Forgive), *Sha'koonon* (iterative Thanker).

اللَّهُ عَفُورٌ شَكُورٌ ﴿٢٣﴾

24. Or say they:^z *iftra* ([he] crafted a lie for fraudulent end) on Allah a lie; so *en* (if) wills Allah, [He] seals-/consummates³⁹ on your^t heart and [He] erases the falsehood^x and [He] rights the right by His words; verily He (is) Omniscient by the chests' possession.

أَمْ يَقُولُونَ افْتَرَى عَلَى اللَّهِ كَذِبًا فَإِنْ يَشَاءِ اللَّهُ يَخْتِمْ عَلَى قَلْبِكَ وَيَمْحُ اللَّهُ الْأَبْطُلَ وَيُخَيِّطُ الْحَقَّ يَكَلِّمُتَهُ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٢٤﴾

25. And He Who accepts the repentance^w *a'n*⁴⁰ (disregarding offender's offense/because of other's/others' prayer [He] transcends the offender(s) of) His *eba'de* (worshippers/submitters) and pardons [He] *a'n* (regarding) the *sayye'aa'te* (demeritorious-deeds)^w and knows [He] what you^z do.

وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَعْفُو عَنِ السَّيِّئَاتِ وَيَعْلَمُ مَا تَفْعَلُونَ ﴿٢٥﴾

26. And *yestajeebo*⁴¹ (compliantly-answer) who^r believed they^z and they^z worked the righteous-works;^w and [He] augments them of His munificence; and the unbelievers for them (is) a severe torment.

وَيَسْتَجِيبُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَيَزِيدُهُمْ مِنْ فَضْلِهِ ۗ وَالْكَافِرُونَ لَهُمْ عَذَابٌ شَدِيدٌ ﴿٢٦﴾

27. And had Allah *bassatta* (extended/ augmented) the *rez'qa*^x (provision/victuals for sustenance)^x for His *eba'de* (worshippers/submitters/slaves) surely (they would have) transgressed in the Earth;^w [and,] but *younazzeelo* ([He] iteratively descends) by a *qa'da'ren* (standard measure) whatever⁴² [He] wills; verily He (is) by His *eba'de* (worshippers/submitters/slaves) Proficient *Ba'ssee-ron* (keenly: Seer/Omniscient).

﴿٢٧﴾ وَلَوْ بَسَطَ اللَّهُ الرِّزْقَ لِعِبَادِهِ لَبَغَوْا فِي الْأَرْضِ وَلَكِنْ يُنْزِلُ بِقَدَرٍ مَا يَشَاءُ ۚ إِنَّهُ بِعِبَادِهِ خَبِيرٌ بَصِيرٌ ﴿٢٨﴾

28. And He Who *younazzeelo* (iteratively descends) the *ghaytha*⁴³ (delightful-satiating-and-reviving rain) from after desponded they;^z and [He] spreads His mercy^w (*ghaytha*); and He (is) The *Wa'leyen* (Guardian/Ally), The *Hameedo* (iteratively praised and multitudinously praiser He).

وَهُوَ الَّذِي يُنْزِلُ الْغَيْثَ مِنْ بَعْدِ مَا قَنَطُوا وَيَنْشُرُ رَحْمَتَهُ ۚ وَهُوَ الْوَلِيُّ الْحَمِيدُ ﴿٢٨﴾

³⁹ That is close hermetically and determined irrevocably, or consummate/conclude on your heart.

⁴⁰ “عن” here for تجاوز = disregardfulness = He disregards/transcends the offense of the offender or because of the prayer of others praying for the offender. See the Lexicon to this Translation vis-à-vis the meanings of “عن”.

⁴¹ The word “يستجيب” is rooted in “استجاب,” meaning: favorably/compliantly answered, not just answered. See الهادي.

⁴² The particle “ما” is “اسم أو أداة شرط” = conditional noun/particle; or “ما” = “اسم موصول” = connective noun meaning that which. See محمود صافي and إعراب القرآن، لأحمد الحلب والنصر، لآحمد المصون، لا أحمد الحلب.

⁴³ The word “الغيث” = المطر المنبت للكلأ و المنش، so is not just rain but that kind of rain which is delightful-satiating-and-reviving in the sense of meeting the needs and reviving all in the environment where it rains, as it was sought to enliven the land with greenery and pasture. To some linguists, “الغيث” could also mean the gliding clouds that bring rain.

29. And of His *Aya'te*^w (*miracles/signs/proofs*) (*is*) the Heavens^w and the Earth's^w creation and what [He] scattered in them both of a *dabba'ten*^{w44} (*she-moving-creature*); and He (*is*) over their gathering if [He] wills Omnipotent.

وَمِنْ ءَايَاتِهِ خَلْقُ السَّمَوَاتِ
وَالْأَرْضِ وَمَا بَثَّ فِيهِمَا مِنْ دَابَّةٍ
وَهُوَ عَلَى جَمْعِهِمْ إِذَا يَشَاءُ قَدِيرٌ ﴿٢٩﴾

30. And what betided you^b of a disaster^w so (*it*^w *is*) by what earned-she^y yourⁿ hands;^w and [He] pardons a'n (*regarding*) much.

وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فِيمَا
كَسَبْتُمْ أَيْدِيكُمْ وَيَعْفُوا عَنْ كَثِيرٍ ﴿٣٠﴾

31. And not you^f surely (*are*) enfeeblers in the Earth;^w and not for you^b of lesser than/without Allah of a *wa'leyen* (*guardian/ally*), and nor *na'sseren* (*multitudinous succorer*).

وَمَا أَنْتُمْ بِمُعْجِزِينَ فِي الْأَرْضِ وَمَا
لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا
نَصِيرٍ ﴿٣١﴾

32. And of His *Aya'te*^w (*miracles/signs/proofs*) (*are*) the runners in the sea like the mountains.⁴⁵

وَمِنْ ءَايَاتِهِ الْجَوَارِ فِي الْبَحْرِ كَالْأَعْلَامِ ﴿٣٢﴾

33. *En (if)* [He] wills [He] stills the wind;^w so [*they*]⁴⁶ stay^{ym} stationaries^w on its^x back; verily in *tha'leka* (*afar-that-it/that*)^x surely (*are*) *Aya'ten*^w (*signs*) for every *ssabbaren* (*an ever/stout patience-endurer*) *sha'koren* (*iterative thanker*).

إِنْ يَشَأْ يُسْكِنِ الرِّيحَ فَيَظْلَلْنَ رَوَاكِدَ
عَلَى ظَهْرِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِكُلِّ
صَبَّارٍ شَكُورٍ ﴿٣٣﴾

34. Or [He] wracks them^y by what earned they^z and [He] pardons a'n (*regarding*) much.

أَوْ يُوبِقْهُمْ بِمَا كَسَبُوا وَيَعْفُ عَنْ
كَثِيرٍ ﴿٣٤﴾

35. And [*to*]⁴⁷ know who^r they^z dispute in Our *Aya'te*^w (*messages*) not for them of a *maheessen* (*escape-place*).

وَيَعْلَمُ الَّذِينَ يُخَادِلُونَ فِي ءَايَاتِنَا مَا لَهُمْ
مِنْ نَجِيصٍ ﴿٣٥﴾

36. Then what *oteytom* (*you*^c *had been accorded*) of a thing, so (*it*^x *is*) a *mata'ao*⁴⁸ (*resource for a transitory worldly delight*) (*of*) the life^w (*of*) the world;^w and what (*is*) *enda* (*by munificence of/by Rule of*) Allah (*is*) *khayron* (*choicer/superior/worthier*) and *abqa* (*more lasting*), for whom^r believed they^z and (*are*) on their Lord they^z trust.

فَمَا أُوتِيتُمْ مِنْ شَيْءٍ فَمِنَّعَ الْحَيَوةِ
الدُّنْيَا وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَى
لِلَّذِينَ ءَامَنُوا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ ﴿٣٦﴾

44 For lack of a better term I chose a “*she-moving-creature*” for “*دابة*,” as a simple “*she-creature*” (alone) will not do, because a “rock” is a “she-creature” but it does not have apparent motility.

45 The word “*أعلام*” has several meanings, among them “*flags*” or “*mountains*.” See *اللسان*.

46 The hidden or implied pronoun “[*they*]^w” refers to the “*runners*” in the previous *Ayah*, (S42: 32).

47 The word “*يَعْلَم*” is “*منصوبة*,” has a “*فتحة*” on the word’s end “*م*.” It had been read with a “*رفع*, أي *بضمه*” or a “*سكون*,” see *أحمد الحلبي*. So the word “*to*” is shown here with the square brackets and italicized (*[to]*), as it is *hidden*, to indicate the generally accepted reading by most, showing the “*فتحة*” to mean “*التعليل*,” i.e. for virtual/presumed causality, as stated in “*إعراب القرآن*,” by محمود صافي.

48 The word “*متاع*” = “*mata’ao*” is rooted in the word “*مَتَّع*” = “*matta’a*” with many meanings, among them: *resources of transitory worldly delight*. See *Lexicon* attached to this Translation for more elaboration.

37. And who^r they^z avoid bigs (of) the sins and the profanities^{w49} and if surely⁵⁰ angered they,^z they forgive. وَالَّذِينَ يَجْتَنِبُونَ كَبِيرَ الْإِثْمِ وَالْفَوَاحِشَ وَإِذَا مَا غَضِبُوا هُمْ يَغْفِرُونَ ﴿٣٧﴾
38. And who^r *estajabo*⁵¹ (they^z favorably-answered) for their Lord and *aqamo*⁵² (they^z upped-to-fulfill the prescribed obligations of) the Prayer^w and their matter (is) a *shura* (counsel/ alternation and exchange of opinion) among them; and of what We provided them they^z expend. وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَى بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿٣٨﴾
39. And who^r if betided them the *baghya* (envy/ selfish: excessiveness/ transgression) they *yanta'sserona*⁵³ (they^z avenge-for/ refrain from/ prevail-over [it]). وَالَّذِينَ إِذَا أَصَابَهُمُ الْبَغْيُ هُمْ يَنْتَصِرُونَ ﴿٣٩﴾
40. And requital (for) a *sayye'aa'ten*^w (demeritorious-deed)^w (is) *sayye'a'ton* (= *sayye'aa'ten*) its^w like; then whoever [he] pardoned and [he] amended then his remuneration (is) on Allah; verily He loves not the *dha'lemeena*⁵⁴ (injustice-doers). وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِثْلُهَا فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ إِنَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿٤٠﴾
41. And surely whoever [he] revenged⁵⁵/revenged-for after his injustice,⁵⁶ so those not on them of a path. وَلَمَنْ أَنْصَرَ بَعْدَ ظُلْمِهِ فَأُولَئِكَ مَا عَلَيْهِمْ مِنْ سَبِيلٍ ﴿٤١﴾
42. Verily only the path (is) on whom^r they^z wrong⁵⁷ the people and they^z transgress in the Earth^w by other than the right; those for them (is) a painful torment. إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَظْلِمُونَ النَّاسَ وَيَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ أُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٤٢﴾
43. And surely whoever *ssabara* (held on patiently) [he] and pardoned [he], verily *tha'leka* (afar-that-it/ that)^x (is) surely of the matters'-resolve. وَلَمَنْ صَبَرَ وَعَفَرَ إِنَّ ذَلِكَ لَمِنْ عَزْمِ الْأُمُورِ ﴿٤٣﴾

49 The word "فاحشة" = "profanity" (plural "فواحش" as indefinite noun or plural "الفواحش" as definite noun) means vulgar or irreverent say or action, i.e. excess of ugliness in statement or action by an entity, a person or a group, or any of Allah's proscriptions. Some-times the word "فاحشة" or "الفاحشة" is euphemistically used to mean adultery or fornication or homosexuality.

50 The particle "ما" is for intensity. See تفسیر الفخر الرازي، و روح المعاني للآلوسي.

51 The word "استجابوا" is answered plus made available what was requested, i.e. "favorably-answered."

52 The word "قاموا" from قام = "stood/ upheld/ sustained/ maintained."

53 The word "انتصر" could apply in three distinct senses: (1) "انتصر من"، which in turn has two distinct meanings, (1a) "انتصر من عدوه أي إنتقم من عدوه" = "avenged for it, i.e. from the offender," and (1b) "انتصر" = "prevailed over." And (3) "انتصر لـ" = "succored and assisted."

54 The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice." See the Lexicon attached to this Translation.

55 Ibid. However, in this case, "انتصر بعد ظلمه أي بعد ما ظلم"، see روح المعاني للآلوسي، for this explanation, means "after he was wronged".

56 That is after, having been inflicted with an injustice by someone else.

57 See the Lexicon attached to this Translation for "ظالم" = "فاعل الظلم" = "injustice-doer" and "أظلم" = "wronger."

44. And whomever Allah misleads, then not for him of a *wa'leyen* (guardian/ally) from after Him; and [you^s] see the *dha'le'meena*⁵⁸ (injustice-doers) *lamma* (when/whence) they^z saw the torment say they:^z is a *maradden* (fending/forthwith-returning) of a path.

وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ وَلِيٍّ مِنْ بَعْدِهِ ۖ وَتَرَى الظَّالِمِينَ لَمَّا رَأَوْا الْعَذَابَ يَقُولُونَ هَلْ إِلَىٰ مَرَدٍّ مِنْ سَبِيلٍ ﴿٤٤﴾

45. And [you^s] see them (being) exposed on it^w (are) *kha'she'eena*⁵⁹ (they who: totally subdued their body/sight and sound/bow in the Prayer) of humility; they^z look from *ttarfen'khafeyyen* (by stealthy glance); and said who^r they^z believed: verily the losers (are) who^r lost they^z their selves^w and their families^w. The *Qeyamatey's*^w (Judgment's) Day; indeed; verily the *dha'lemeena*⁶⁰ (injustice-doers) (are) in a sustainer-torment.

وَرَنَّهُمْ يُعْرِضُونَ عَلَيْهَا خَشِيعَاتٍ مِنَ الدَّلِيلِ يَنْظُرُونَ مِنْ طَرْفٍ خَفِيٍّ وَقَالَ الَّذِينَ ءَامَنُوا إِنَّ الْخَاسِرِينَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ وَأَهْلِيَهُمْ يَوْمَ الْقِيَمَةِ ۖ أَلَا إِنَّ الظَّالِمِينَ فِي عَذَابٍ مُقِيمٍ ﴿٤٥﴾

46. And not [was] for them of *aw'leyad*⁶¹ (guardians-/allies) succoring them of lesser than/without Allah; and whomever Allah misleads, then not for him of a path.

وَمَا كَانَتْ لَهُمْ مِنْ أَوْلِيَاءَ يَنْصُرُونَهُمْ مِنْ دُونِ اللَّهِ ۚ وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ سَبِيلٍ ﴿٤٦﴾

47. *Estajeebo*⁶² (let-compliantly-answer you^r) for yourⁿ Lord from before that *ya'atey*^x (approaches/comes)^x a day^x no *maradda* (fending/repeller) for it^x of lesser than Allah; not for you^b of a refuge then-day and not for you^b of a *na'keeren* (demur/reproof/spurner).

أَسْتَجِيبُوا لِرَبِّكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا مَرَدٍّ لَهُ ۚ مِنْ اللَّهِ مَا لَكُمْ مِنْ مَلْجَأٍ يَوْمَئِذٍ وَمَا لَكُمْ مِنْ نَكِيرٍ ﴿٤٧﴾

48. Then *en* (if) they^z shunned then not We sent you^g on them *hafeedhan*⁶³ (iterative keeper-up); *en* (not) on you^g except the announcement; and verily if *atheqna* (We caused the human to taste) from Us a mercy^w [he] reveled/rejoiced by it^w; and *en* (if) betides^w [them] a *sayye'aa'ton* (demeritorious-deed)^w by what advanced^w their hands^w then verily the human (is) *kafooron*⁶⁴ (iteratively unbeliever/ingrate).

فَإِنْ أَعْرَضُوا فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِظًا ۖ إِنْ عَلَيْكَ إِلَّا الْبَلَاءُ وَإِنَّا إِذَا أَذَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً فَرِحَ بِهَا وَإِنْ تُصِيبَهُمْ سَيِّئَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ فَإِنَّ الْإِنْسَانَ كَفُورٌ ﴿٤٨﴾

⁵⁸ The “ظالمين” = “the injustice-doers,” as “الظلم” = “injustice.” See the *Lexicon* attached to this Translation.

⁵⁹ The word “خاشعين” = *khashe'e'en*, is plural, masculine, subjective noun, with no English equivalent available for it *per se*. The word “خشوع” in “خاشعين” = *khashe'e'en* involves more than just “humbleness” or “submission” as that suggests bodily or attitudinal behavior. However, “خشوع” denotes submission or subduing of sight and sound as well. So “الخاشعين” are those who had totally subdued their body, sight and sound. Also some time “الخاشعين” = they who bow in the Prayer. See *اللسان والبصائر*.

⁶⁰ The “ظالمين” = “the injustice-doers,” as “الظلم” = “injustice.” See the *Lexicon* attached to this Translation.

⁶¹ The word “أولياء” could also mean, among them: protector, friend.

⁶² The word “استجيبوا” is rooted in “استجاب” meaning: favorably/compliantly answered, not just answered. See *الهادي*.

⁶³ The word “حفظ” is rooted in “حفظ” = “kept-up” not just “kept, or maintained/sustain,” or even “guarded.” Merriam Webster's Dictionary puts “keep up” as: “to stay even (as in acts of strength, endurance, or speed) although he was small he could keep up with the larger boys in sports*.” (Emphasis is added).

⁶⁴ The word “كفور” is masculine noun, denying Allah's multiple favors, i.e. he is a multitudinous unbeliever/ingrate.

49. For Allah (*is*) the Heavens^w and the Earth's^w proprietorship; [He] creates whatever⁶⁵ [He] wills. [He] grants for whomever [He] wills females and [He] grants for whomever [He] wills the males. لِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ ۖ يَخْلُقُ مَا يَشَاءُ ۚ يَهَبُ لِمَنْ يَشَاءُ إِنثًا وَيَهَبُ لِمَنْ يَشَاءُ الذَّكَوْرَ ۚ ٤٩
50. Or [He] pairs them *dbukranan*⁶⁶ (*normal males/neutral males*)⁶⁷ and females and makes [He] whomever [He] wills a sterile/barren; verily He (*is*) Omniscient, Omnipotent. أَوْ يَزْوَجُهُمْ ذَكَرًا وَإُنْثَىٰ وَبَعْلًا ۚ مَنْ يَشَاءُ عَقِيمًا ۚ إِنَّهُ عَلِيمٌ قَدِيرٌ ۚ ٥٠
51. And not [was] for a human to speak (*to*) him Allah except revealedly,⁶⁸ or from beyond⁶⁹ a *heja'ben* (*veil/shroud*) or [He] sends a messenger then [He] reveals⁷⁰ by His leave whatever⁷¹ [He] wills; verily He (*is*) *Aa'leyo* (*High beyond description*), *Hakeemon*⁷² (*infinite bekmaab Possessor*). ۞ وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَآئِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ بِإِذْنِهِ مَا يَشَاءُ ۚ إِنَّهُ عَلَىٰ حَكِيمٍ ٥١
52. And like *tha'leka* (*afar-that-it/that*)^x We revealed⁷³ to you^g *Roohan*^{w74} (*Qur'an/prophethood*)^w of Our command; not you^h were *tadrey*⁷⁵ (*[you^s] profoundly understanding*) what The Book and nor the belief; [and,] but We made it^x an illumination^x *nahdey* (*[We] divinely-guide*) by it^x whom-ever [We] will of Our *eba'de* (*worshippers/submitters/slaves*); verily you^g surely *tahdey* (*divinely-guide*) to a *Sseratten* (*single and specific Path*) straight. وَكَذَٰلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا ۚ مَا كُنْتَ تَدْرِي مَا أَلَكِنَّا وَلَآ أَلَايمِنُ وَلَٰكِن جَعَلْنَاهُ نُورًا ۚ نَهْدِي بِهِ ۖ مَن نَّشَاءُ مِنْ عِبَادِنَا ۚ وَإِنَّكَ لَتَهْدِي إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ٥٢
53. Allah's *Sseratte* (*single and specific Path*), Who for Him what (*are*) in the Heavens^w and [what] (*are*) [in] the Earth;^w lo, to Allah become/terminate the matters. صِرَاطَ اللَّهِ الَّذِي لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ۚ أَلَا إِلَى اللَّهِ تَصِيرُ الْأُمُورُ ٥٣

⁶⁵ See footnote 37 above regarding *whatever*.

⁶⁶ See the *Lexicon* attached to this *Translation* for more exposition of this word "*dbukranan*" = "ذَكَرَان."

⁶⁷ Clearly in this great *Ayah*: "Or He pairs them *thukranan* (*normal males, neutral males*) and females" (S42: 50) it is good or neutral, as the "*malenes*" here is obviously not *effeminateness*, but *normal to neutral*.

⁶⁸ The word "وَحْيًا" = "مَفْعُولٌ مُّطْلَقٌ" i.e. an *absolute object noun*, or "مَصْدَرٌ" i.e. the *infinitive noun*, indicating *exclusiveness*. Or it could be *مَصْدَرٌ* = *infinitive noun* in an *adverbial status*. See *إعراب القرآن، لمحمود صافي*.

⁶⁹ The word "وَرَاءَ" means: (1) "الْقَدَامُ أَوْ بَعْدَ الْخَلْفِ لِلأَمْرِ الْعَظِيمِ الَّذِي لَا يَقْدِرُ عَلَيْهِ، مَثَلًا: وَيَذَرُونَ وَرَاءَهُمُ الْآخِرَةَ." (2) "بَعْدَ" (3) "الْخَلْفُ، فَخَلْفَ الشَّيْءِ هُوَ مُؤَخَّرَتُهُ: مَثَلًا وَرَاءَ الْأَكْمَةِ." (4) "وَلَدُ الْوَلَدِ" So, here (2 or beyond in its sense of *above reach of knowledge or experience*.

⁷⁰ See footnote 3 above regarding *reveal*.

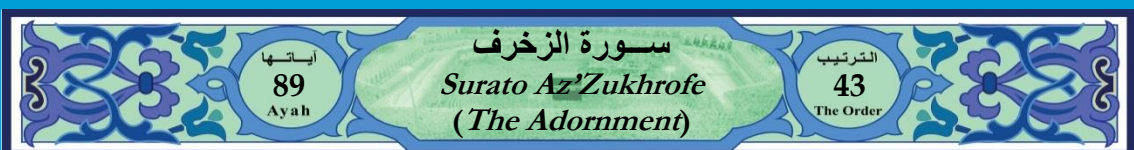
⁷¹ See footnote 37 above regarding *whatever*.

⁷² See the *Lexicon* attached to this *Translation* for an exposition on the words "الحكيم" and "حَكِيمٌ."

⁷³ See footnote 3 above regarding *revealed*.

⁷⁴ It is stated in "اللسان" for the word "*ar-Rooh*" = "*Rooben*" and "*ar-Rawh*" two *distinct* meanings: (1) *mercy* and (2) *Isa, son of Mary (Jesus)*. However, "*ar-Rooh*" (*the Rooh*) there are at least *ten* distinct meanings: (1) *mercy*, (2) *soul*, (3) *the Qur'an*, (4) *the revelation* (Qur'an or any other *divine message*), (5) *the Command*, (6) *the individual entity*, (7) *the rejoicing* (8) *Super Arch Angel*, creatures who are *special angels*, who are "*guardians*" over the angels who are the *guardians over the humans*, or *Arch Angel Gebrail*, and (9) *prophethood*. See *القرطبي*.

⁷⁵ The word "تَدْرِي" is from "دَرَايَةٌ" which is *far more reaching* than the simple "*knowledge*," as "دَرَايَةٌ" extends to having *deep understanding* of the subject matter. +



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me (The iterative Mercy Giver)*

1. Hameem.¹ حَمِّ ١
2. By² The Book^x the manifester.^x وَالْكِتَابِ الْمُنِينِ ٢
3. Verily We, We made it^x Qur'an Arabic *la'alla* (*craving currently unavailable deed that/perhaps*) you^b cerebrate you.^z إِنَّا جَعَلْنَاهُ قُرْءَانًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ ٣
4. And verily it^x (*is*) in the Book's^x Mother *ladayna*³ (*directly and possessively from Us*) (*is*) surely *Aa'leyo* (*High beyond description*), *Hakeemon*⁴ (*infinite hekma*⁵ Possessor). وَلَإِنَّهُ فِي أُمِّ الْكِتَابِ لَدَيْنَا لَعَلِّي حَكِيمٌ ٤
5. Do then [We] strike a'n (*off*) you^b the *theke'ra* (*Qur'an-/messenger-reminder*) (*in*) condonation;⁶ that you^c were a people, exceeders. أَفَضْرِبُ عَنْكُمْ الذِّكْرَ صَفْحًا أَن كُنتُمْ قَوْمًا مُّسْرِفِينَ ٥
6. And how-many⁷ We sent of a prophet^x in the firsts. وَكَمْ أَرْسَلْنَا مِنْ نَبِيِّ فِي الْأَوَّلِينَ ٦
7. And not *ya'ateyhom*^x (*approaches/comes-to them*)^x of a prophet^x except they^z were by him *yastab'zeona* (*they^z affirmably jesting*). وَمَا يَأْتِيهِمْ مِنْ نَبِيٍّ إِلَّا كَانُوا بِهِ يَسْتَهْزِءُونَ ٧
8. So We perished a harder than them seizing; and proceeded the firsts' example^x/parable.^x فَأَهْلَكْنَا أَشَدَّ مِنْهُمْ بَطْشًا وَمَضَىٰ مَثَلُ الْأَوَّلِينَ ٨
9. And *la'en* (*indeed if*) you^h asked them: Who^a created the Heavens^w and the Earth,^w surely assuredly (*would*) say they:^z created them^w The Mighty The Omniscient. وَلَكِنْ سَأَلْنَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لَيَقُولُنَّ خَلَقَهُنَّ الْعَزِيزُ الْأَعْلِيمُ ٩
10. Who made for you^b the Earth^w *mehadan* (*bedding-* الَّذِي جَعَلَ لَكُمْ الْأَرْضَ مَهْدًا

¹ See the *Lexicon* attached to this *Translation* for a commentary.

² In Arabic the letter “و” is a letter used to *swear* in the name of Allah. In English the *equivalent* for swearing is “*by*.” Therefore, since this *Ayah* begins by making an oath by the name of the “النَّازِعَاتِ,” so we start with the word “*by*” and not “و” as “و” will not suffice the meaning.

³ The word “لَدُنْ” is *closer* than “عِنْدَ” as you can say: “عِنْدِي مَالٌ وَ الْمَالُ لَيْسَ بِقَبِضَتِكَ الْآنَ,” thus, “لَدُنْ” which *closer* spatially and *more specific*. So, “*directly and possessively from*” (Us) seems to indicate such *closeness*. See *اللسان*.

⁴ See the *Lexicon* attached to this *Translation* for an exposition on the words “الحكيم” and “حَكِيم.”

⁵ See the *Lexicon* attached to this *Translation* for “*hekma*.”

⁶ The expression “أَعْرَضَ عَنْهُ” = “ضَرَبَ عَنْهُ صَفْحًا” translating this into: “[be] *struck off him* (*in*) *condonation*,” = “*pardoned him for his wrongdoing*.” The word *صفحا* is *حال* = *denotative of state*, or *infinitive noun*, so (*in*) is prefixed to denote that.

⁷ The word “كَمْ” is an *interrogative exclamatory particle*, meaning: “*how-many*,” “*how-much*,” “*how-long*.”

/cradle/fixed-expanse) and [He] made for you^b in it^w paths, la'alla (craving currently unavailable deed that, perhaps) you^b tahtadona (you^z become divinely-guided).

وَجَعَلَ لَكُمْ فِيهَا سُبُلًا لَّعَلَّكُمْ تَهْتَدُونَ ﴿١٠﴾

11. And Who *naẓẓala* ([He] iteratively descended) from the sky^w water^x by a *qada'ren* (standard/measurement); so We resurrected by it^x *baldatan*^w (region/country/city)^w dead;^w like *tha'leka* (afar-that-it/that)^x *tokbrajona* (you^z be emerged/resurrected).

وَالَّذِي نَزَّلَ مِنَ السَّمَاءِ مَاءً يَقْدَرُ فَأَنْشَرْنَا بِهِ بَلَدَةً مِّمَّاتٍ كَذَلِكَ نُخْرِجُوكَ ﴿١١﴾

12. And Who [He] created the pairs,⁸ all (of) it;^w and [He] made for you^b of the *folke*^x (ship/ships)^x and the *an'aame*^w (cattle/sheep/goats/camels)^w what you^z ride.

وَالَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا وَجَعَلَ لَكُم مِّنَ الْفُلْكِ وَالْأَنْعَامِ مَا تَرْكَبُونَ ﴿١٢﴾

13. To embark/set⁹ you^z on its^{x10} backs^x afterwards you^z remember yourⁿ Lord's boon^{w11} if you^z embarked-/set on it^{x12} and you^z say: *subhana*¹³ (hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of) Who subjugated for us this^x while we were not for it^x subduers/associates.¹⁴

لَيَسْتَوُوا عَلَى ظُهُورِهِ ثُمَّ تَذْكُرُوا نِعْمَةَ رَبِّكُمْ إِذَا اسْتَوَيْتُمْ عَلَيْهِ وَتَقُولُوا سُبْحَنَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ ﴿١٣﴾

14. And verily we (are) to our Lord surely transposing.¹⁵

وَإِنَّا إِلَىٰ رَبِّنَا لَمُنْقَلِبُونَ ﴿١٤﴾

15. And they^z made for Him of His *eba'de* (worshippers-/submitters/laves) a part; verily the mankind (is) surely *kafooran*¹⁶ (iterative unbeliever/ingrate) manifester.

وَجَعَلُوا لَهُ مِنْ عِبَادِهِ جُزْءًا إِنَّ الْإِنْسَانَ لَكَفُورٌ مُّبِينٌ ﴿١٥﴾

16. Or *ittakhatha*¹⁷ ([He] took and made) of what [He] creates daughters; and *assfa*¹⁸ (preferentially appropriated) you^b [He] by the sons.

أَمْ أُتَّخَذَ مِنَّا يَخْلُقُ بَنَاتٍ وَأَصْفَنَكُم بِالْبَنِينَ ﴿١٦﴾

⁸ The word “زوج” in “زوجين” strictly and linguistically speaking means (1) pair, (2) husband or wife, (3) the individual entity with a companion, (4) category (sort or kind or specimen, (5) hue (color). And quite relevant to the word “زوج” is its plural: (1) “أزواج,” which could also mean: (2) similars, i.e. the look-likes.), (3) hues. See اللسان.

⁹ The word “استوى” = “علا فوق الدابة و فوق البيت.” See اللسان. So embark is to board a vessel or go aboard.

¹⁰ The pronoun “هـ”=“his” indicating the “gender,” which is masculine singular, subjective noun. See القرطبي. Also, this pronoun refers to “some,” as the embarking would happen with respect to “some” not everyone of what is to be embarked on. Additionally, “الأزواج,” and the “الفلك” and the male of the “الانعام” all are masculine gender; although in English the pronoun “it” suffices for all, i.e. “it” for [his] and [him]

¹¹ See the Lexicon attached to this Translation for “ne’amah” (“boon”).

¹² See footnote 10 above regarding it^x.

¹³ The word “subhana”= “سبحان” has no English equivalent. Wherever this word, or its grammatical inflections (such as “سبحاتك” or “سبحانه”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus Allah is hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness. So, we can render “subhana”= “سبحان” concept by saying: hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him.

¹⁴ The word “مقرنين” has many meanings, among them: “مطيعين”= “we are capable of having it within/under our power.” The word “مقرنين” could mean: “companions or associates.” See التاج.

¹⁵ The word “منقلبون”= “we (are) transposing,” means we are betaking ourselves returning.

¹⁶ The word “كفور” is masculine noun, denying Allah’s multiple favors, i.e. he is a multitudinous unbeliever/ingrate.

¹⁷ The word “أُتَّخَذَ” from “الإنخاذ” which is “إفتعال” for “الأتخاذ,” as stated in لسان العرب; therefore, “أُتَّخَذَ” is always taking and making some thing of what was taken. Thus, it is not just the mere taking.

¹⁸ The word “أصفي” in “أصفاكم” means: [He] preferentially appropriated, i.e. favorably individualized.

17. And if *bushshera*¹⁹ ([he] had been told pleasant tidings) an *abado*²⁰ (a lone/any-one) (of) them by what [he] struck for *Ar-Rahman* a parable/example remained his face blackened²¹ while he (is being) *ka'dheemon*²² (unrelentingly suppressor of his grief).
وإِذَا بُشِّرَ أَحَدُهُمْ بِمَا ضَرَبَ
لِلرَّحْمَنِ مَثَلًا ظَلَّ وَجْهُهُ مُسْوَدًّا
وَهُوَ كَظِيمٌ ﴿١٧﴾
18. Is whom^p (is) (being) reared [he] in the ornament^w while he (is) in the dispute other than a manifestor.
أَوَمَنْ يُنَشَّؤُا فِي الْحِلْيَةِ وَهُوَ فِي
الْخَصَامِ غَيْرُ مُبِينٍ ﴿١٨﴾
19. And they^z made the angels, who^r they (are) *eba'de* (worshippers of/submitters of/slaves of) *Ar-Rhama'ne* females; have they^z witnessed their creation; shall (be) written their testimony and (to be) questioned they.^z
وَجَعَلُوا الْمَلَائِكَةَ الَّذِينَ هُمْ عِبْدُ
الرَّحْمَنِ إِنَّنَا أَشْهَدُوا خَلْقَهُمْ
سَتَكُتَبُ شَهَادَتُهُمْ وَيُسْأَلُونَ ﴿١٩﴾
20. And they^z said: had willed *Ar-Rahma'no* not we worshipped them; not for them by *tha'leka* (afar-that-it/tha)^x of a knowledge; en (not) they except conjecturing they.^z
وَقَالُوا لَوْ شَاءَ الرَّحْمَنُ مَا عَبَدْنَاهُمْ
مَا لَهُمْ بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا
يُخْرَصُونَ ﴿٢٠﴾
21. Or *ataynahom* (We accorded them) a book^x of before it;^x so they (are) by it^x *mustamsekond*²³ (they^z assiduously-holding-on).
أَمْ أَنَبَّيْتَهُم بِكِتَابٍ مِنْ قَبْلِهِ فَهُمْ
بِهِ مُسْتَمْسِكُونَ ﴿٢١﴾
22. Rather they^z said: verily we found our fathers on an *ummaten*^w (way/religion/faith)^w and verily we (are) on their footsteps *muhtadoona*²⁴ (they who are rightly-guided).
بَلْ قَالُوا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ
أُمَّةٍ وَإِنَّا عَلَىٰ آثَرِهِمْ مُهْتَدُونَ ﴿٢٢﴾
23. And like *tha'leka* (afar-that-it/tha)^x not sent We of before you^g in a village^w of *na'thereen* (iterative warner)^x except said its^w *mutrafoo* (they^z who are luxuriated): verily we found our fathers on an *ummaten*^w (way/religion/faith)^w and verily we, on their footsteps (are) *muqtadoona* (pattering/modeling).
وَكَذَٰلِكَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ فِي قَرْيَةٍ
مِّنْ نَّذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا إِنَّا وَجَدْنَا
آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ آثَرِهِمْ
مُقْتَدُونَ ﴿٢٣﴾
24. Said [he]: even while albeit²⁵ I came (to) you^b by *ahda* (more divinely-guided) than what you^c found on
قُلْ أَوَلَمْ يَجْعَلْكُمْ بِآهْدَىٰ مِنَّا

¹⁹ See the *Lexicon* attached to this Translation for *bashshara/youbashsharo/mubasher*on=بَشِّر\يُبَشِّر\مُبَشِّرٌ.

²⁰ See the *Lexicon* attached to this Translation regarding "أحد."

²¹ The expression "face blackened" is an Arabic tongue expression meaning: appear on the face signs of displeasure and shame, or distress.

²² The word "unrelenting" is employed here to intensify "suppressor" as the Arabic is "كَظِيمٌ" not "كَاطِمٌ."

²³ The word "استمسك" has several meanings, among them: (1) sought and held some thing; (2) utterly held to some thing; (3) endeavored, tried, and succeeded in holding on to some thing; (4) took refuge in and held fast to some thing; (5) had a firm hold of and was sure in place; (6) assiduously held on to some thing; (7) having urinary obstipation (blockage).

²⁴ See the *Lexicon* attached to this Translation for "muhtadee" and its plural "muhtadoon" / "muhtadeen."

²⁵ The construct "أولو" is made up of three distinct components: (1) "الاستفهام الاستنكاري" = "disapprobatory interrogative," (2) "و، الحالية" adverbial= "while," and (3) "لو" = conditional particle="albeit." For (1) I chose "even" as an intensive to indicate something that is unexpected. For (2) "while" is obvious. For (3) "albeit" seems to me very appropriately self-explanatory.

- it^x yourⁿ fathers; they^z said: verily we, by what (*had been*) sent you^c by it^x (*are*) unbelievers. وَجَدْتُمْ عَلَيْهِ ءَابَاءَكُمْ قَالُوا إِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ ﴿٢٤﴾
25. So We avenged from them; so let-look [*you*^s] how [*was*] the deniers' consequence.^w فَأَنقَمْنَا مِنْهُمْ فَأَنْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ ﴿٢٥﴾
26. And *edh* (*when/while*) said Ebraheemo (*Abraham*) for his father and his people: verily I am *bara'on*²⁶ (*absolutely disclaimant/absolver of myself*) of what you^z worship. وَلِإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ إِنَّنِي بَرَاءٌ مِّمَّا تَعْبُدُونَ ﴿٢٦﴾
27. Except Whom *fattaraney* ([*He*] *had innately perfectly-/originated me*) so verily He, [*He*] will divinely-guide [*me*].²⁷ إِلَّا الَّذِي فَطَرَنِي فَإِنَّهُ سَيَهْدِينِ ﴿٢٧﴾
28. And [*he*] made it^w a word^w ever-lasting^w in his descendants,²⁸ *la'allā* (*craving currently unavailable deed that, perhaps*) they return they.^z وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقِبِهِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٢٨﴾
29. Rather *matta'ato* (*I let relish the transitory worldly delights*) those and their fathers until came (*to*) them the right and a messenger^x manifestor. بَلْ مَتَّعْتُ هَؤُلَاءِ وَءَابَاءَهُمْ حَتَّىٰ جَاءَهُمُ الْحَقُّ وَرَسُولٌ مُّبِينٌ ﴿٢٩﴾
30. And *lamma* (*when/whence*) came (*to*) them the right^x they^z said: this (*is*) a magic and verily we (*are*) by it^x unbelievers. وَلَمَّا جَاءَهُمُ الْحَقُّ قَالُوا هَذَا سِحْرٌ وَإِنَّا بِهِ كَافِرُونَ ﴿٣٠﴾
31. And they^z said: *lanla* (*why have not*) *nuzẓela* (*iteratively had been descended*) this Qur'an^x on a man, from the twain villages, w²⁹ great. وَقَالُوا لَوْلَا نُزِّلَ هَذَا الْقُرْآنُ عَلَىٰ رَجُلٍ مِّنَ الْقَرْيَتَيْنِ عَظِيمٍ ﴿٣١﴾
32. Do they divide your^t Lord's mercy;^w We divided among them their living^w in the life^w (*of*) the world;^w and We raised some (*of*) them above some ranks,^w to *yattakhetha*³⁰ (*take and make*) some (*of*) them some subjugable; and your^t Lord's mercy^w (*is*) *khayron* (*choicer/superior/worthier*) than what they^z gather. أَمْ هُمْ يَقْسِمُونَ رَحْمَتَ رَبِّكَ نَحْنُ قَسَمْنَا بَيْنَهُمْ مَّعِيشَتَهُمْ فِي الْحَيَاةِ الدُّنْيَا وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِّيَتَّخِذَ بَعْضُهُمْ بَعْضًا سُلْخًا وَرَحْمَتَ رَبِّكَ خَيْرٌ مِّمَّا يَجْمَعُونَ ﴿٣٢﴾
33. And had that be the mankind an *ummatan*^w (*one faith community/a nation*)^w one-she^y surely We (*would have*) made for whomever [*he*] unbelieves by Ar- وَلَوْلَا أَنْ يَكُونَ النَّاسُ أُمَّةً وَاحِدَةً لَّجَعَلْنَا لِمَن يَكْفُرُ بِالرَّحْمَنِ

²⁶ The word "براء" is stronger than "بريء" as "براء" is an infinitive noun. See التاج. To infinitize "براء" absolutely is prefixed to it.

²⁷ The letter "ن" in "سيهدين" by Arabic (*linguistic*) Rule, is called "نون الوقاية او العماد، حيث لا يستغنى عنها" which precedes the speaker's pronoun "ي". The speaker's pronoun "ي" in "سيهدين" is omitted, for "التخفيف" = "alleviation, lightening" or *Ayat's* end harmony (*rhyme*). See إعراب القرآن، لمحمود صافي

²⁸ That is his sons, grandsons, and his progeny.

²⁹ That is either Mecca or Ta'if.

³⁰ The word "اتخذ" from "الاتخاذ" which is "افتعال" for "الاتخاذ" as stated in لسان العرب; therefore, "اتخذ" is always taking and presuming some-thing about what was taken. Thus, it is not just the mere taking.

Rahma'ne for their houses ceilings^x of silver^w and *ma'a'reja* (curvilinearly stairways)^x on it^w ascend they.^z لِيُؤْتِيَهُمْ سُقْفًا مِّنْ فِضَّةٍ وَمَعَارِجَ عَلَيْهَا يَظْهَرُونَ ﴿٣٣﴾

34. And for their houses doors^x and couches^x on it^w recline they.^z وَلِيُؤْتِيَهُمْ أَبْوَابًا وَسُرُرًا عَلَيْهَا يَتَكَبَّرُونَ ﴿٣٤﴾

35. And *zukhrofan* (gilded-adornment); and *en*³¹ (not) all *tha'leka* (afar-that-it/that)^x *lamma* (but)³² a *mata'ao*³³ (resource for a transitory worldly delight) (of) the life^w (of) the world;^w and the Hereafter^w *enda* (by by Rule of) your^t Lord (is) for the *muttaqeen*^x (reverential guarders against Allah's displeasure).^x وَزُخْرَفًا وَإِنْ كُلُّ ذَلِكَ لَمَّا مَتَّعَ الْحَيَاةَ الدُّنْيَا وَالْآخِرَةَ عِنْدَ رَبِّكَ لِلْمُتَّقِينَ ﴿٣٥﴾

36. And whoever [he] purblinds a'n (regarding) *the*'re (Qur'an/mention of) *Ar-Rahma'ne* We destine for him a Satan, so [he] (is) for him a *qareenon*^x (mate/associate).^x وَمَنْ يَعْصُ عَنْ ذِكْرِ الرَّحْمَنِ نُقَيِّضْ لَهُ شَيْطَانًا فَهُوَ لَهُ قَرِينٌ ﴿٣٦﴾

37. And verily they surely assuredly repel them a'n (off) the path while they^z reckon that they (are) *muhta-doona*³⁴ (they who are divinely-guided). وَلَا يَتَّبِعُهُمْ لَیْصَدُّوهُمْ عَنِ السَّبِيلِ وَیَحْسَبُونَ أَنَّهُمْ مُّهْتَدُونَ ﴿٣٧﴾

38. Until *edha* (when/whereas) [he] came (to) Us said [he]: *yalayta* (O, for a longing that) between me and [between] you^g a distance³⁵ (spanning) the *mashreqaine* (twain sunrise's loci) so wretched (is) the *qareenon*^x (mate/associate).^x حَتَّىٰ إِذَا جَاءَنَا قَالَ بَلَغْتُ بَيْنِي وَبَيْنَكَ بَعْدَ الْمَشْرِقَيْنِ فَيَلْسُ الْقَرِينُ ﴿٣٨﴾

39. And never benefit you^b today *edh* (when/since) you^c wronged;³⁶ that you^b (are) in the torment partnering. وَلَنْ يَنْفَعَكُمُ الْيَوْمَ إِذْ ظَلَمْتُمْ أَنتُمْ فِي الْعَذَابِ مُشْتَرِكُونَ ﴿٣٩﴾

40. Do then you^s (make) hear the *ssomma* (deaf people);³⁷ or *tabdey* ([you^s] divinely-guide) the *omya* (blind people) and whomever [he] [was] in a misguidance manifest. أَفَأَنْتَ تُسْمِعُ الصُّمَّ أَوْ تَهْدِي الْأَعْمَىٰ وَمَنْ كَانَ فِي ضَلَالٍ مُّبِينٍ ﴿٤٠﴾

41. So either [We] assuredly go³⁸ (away) by you^g then verily We (are) from them avengers. فَأِمَّا تَذْهَبَ بِكَ فَإِنَّآ مِنْهُمْ مُنْتَقِمُونَ ﴿٤١﴾

42. Or [We] assuredly show you^g which^x We promised them, then verily We (are) over them *Mug'tadderona* (Overcomeers/Prevailers). أَوْ نُرِيَنَّكَ الَّذِي وَعَدْنَاهُمْ فَإِنَّا عَلَيْهِمْ مُّقْتَدِرُونَ ﴿٤٢﴾

31 The article "ان" is an article of negation = "not," see إعراب القرآن، لمحمود صافي.

32 The word "لَمَّا" is an article of restriction or circumscription, meaning but or but solely, see إعراب القرآن، لمحمود القرطبي. That is it means a particle of exception, i.e.: "but." See مغني اللبيب صافي.

33 The word "مَتَّاعٌ" = "mata'ao" is rooted in the word "مَتَّعَ" = "matta'a" with many meanings, among them: resources of transitory worldly delight. See Lexicon attached to this Translation for more elaboration.

34 See the Lexicon attached to this Translation regarding مهتدون.

35 That is twice the distance between the sunrise at the Summer solstice and the sunrise at the winter solstice.

36 See the Lexicon attached to this Translation for "ظالم" = "ظالم" = "injustice-doer" and "ظلم" = "wronger."

37 The words "صم، غمي" all are plural nouns while their closest English corresponding equivalents all are adjectives and so no plural for any except to associate the respective word with a plural noun people. So, the transliteration.

38 That is We take you away from: (1) city of Mecca, or (2) this life of the world.

43. So *istamsek*³⁹ (*let-assiduously-bold-on [you^s]*) by (*that*) which^x (*had been*) revealed⁴⁰ to you;^g verily you^g (*are*) on *Sseratten* (*single and specific Path*) straight. فَاسْتَمْسِكْ بِالَّذِي أُوحِيَ إِلَيْكَ إِنَّكَ عَلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٤٣﴾
44. And verily it^x (*is*) surely a *theke'ron*^x (*repute/ message- /Qur'an*)^x for you^g and for yourⁿ people; and will (*be*) questioned you.⁴¹ وَإِنَّهُ لَذِكْرٌ لَّكَ وَلِقَوْمِكَ وَسَوْفَ تُسْأَلُونَ ﴿٤٤﴾
45. And let-ask [*you^s*] whom^p W sent [of] before you^g of Our messengers; have We made of lesser than- /without *Ar-Rahma'ne aa'lehatan*^w (*deities*)^w (*to be*) worshipped they.^z وَسَأَلَ مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُلِنَا أَجَعَلْنَا مِنْ دُونِ الرَّحْمَنِ آلِهَةً يُعْبَدُونَ ﴿٤٥﴾
46. And *laqad* (*verily, already and affirmatively*) We sent *Mosa* (*Moses*) by Our *Aya'te*^w (*miracles/signs/proofs*) to Pharaoh and his chiefs; then said [*he*]: verily, I am the worlds-Lord's messenger. وَلَقَدْ أَرْسَلْنَا مُوسَى بِآيَاتِنَا إِلَى فِرْعَوْنَ وَمَلَئِهِ فَقَالَ إِنِّي رَسُولُ رَبِّ الْعَالَمِينَ ﴿٤٦﴾
47. Then *lamma* (*when/whence*) [*he*] came (*to*) them by Our *Aya'te*^w (*miracles/signs/proofs*), *edba* (*suddenly- /whereas*) they (*were*) of it^w laughing⁴² (*scornfully*). فَلَمَّا جَاءَهُمْ بِآيَاتِنَا إِذَا هُمْ مِنْهَا يَضْحَكُونَ ﴿٤٧﴾
48. And not We show them of an *Aya'ten*^w (*miracle- /sign/proof*) except it^w (*is*) bigger than its^w sister; and We took them by the torment, *la'all*a (*craving currently unavailable deed that, perhaps*) they return they.^z وَمَا نُزَيِّهِمْ مِنْ آيَةٍ إِلَّا هِيَ أَكْبَرُ مِنْ أُخْتِهَا وَأَخَذْنَاهُمْ بِالْعَذَابِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٤٨﴾
49. And they^z said: O, [*you^s*] the magician,⁴³ let-invoke [*you^s*] for us your^t Lord by what [*He*] covenanted *enda* (*with/by*) you;^g verily we surely (*are*) *muhtadoona*⁴⁴ (*they who are divinely-guided*). وَقَالُوا يَتَّيَّهَ السَّاحِرُ ادْعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِنْدَكَ إِنَّا لَمُهْتَدُونَ ﴿٤٩﴾
50. Then *lamma* (*when/whence*) We doffed *a'n* (*off*) them the torment, *edba* (*suddenly/whereas*) they (*were*) infracting. فَلَمَّا كَشَفْنَا عَنْهُمْ الْعَذَابَ إِذَا هُمْ يَنْكُثُونَ ﴿٥٠﴾
51. And called Pharaoh in his people, said [*he*]: O, my people is not for me *Misra's* (*Egypt's*) proprietorship; and [*this-she^{ym}*] the rivers^x run^w from under me; وَنَادَى فِرْعَوْنُ فِي قَوْمِهِ قَالَ يَمْكُورُ آلِيسَ لِي مُلْكُ مِصْرَ وَهَذِهِ الْأَنْهَارُ

³⁹ The word "استمسك" has several meanings, among them: (1) sought and held some-thing; (2) utterly held to some-thing; (3) endeavored, tried, and succeeded in holding on to some-thing; (4) took refuge in and held fast to some-thing; (5) had a firm hold of and was sure in place; (6) *assiduously held on* to something; (7) having urinary obstipation (*blockage*).

⁴⁰ The word "أوحى" denotes at least six diverse meanings, *all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another* (e.g.: a commanded). And "الوحي" is fire or king. See اللسان.

⁴¹ That is about it and your stand regarding it.

⁴² It must be noted here with respect to the word "ضحك" which bears *different* meaning depending on its use with other prepositional particles, natural bodies, or if it is standing by itself. Thus (1) standing by itself "ضحك" = "فتح", (2) "ضحك به" = "ضحك عليه", (3) "ضحك منه" = "ضحك من", (4) "ضحك من" = "ضحك من", (5) "ضحك من" = "ضحك من", (6) "ضحك من" = "ضحك من". In this great *Ayah*, "منها يضحكون" = "منها يسخرون" = "laughing" scornfully.

⁴³ According to their understanding "the magician" is as good as "scholar" or "scientist," so it is a word of honor and glory, hence they were "glorifying" him by such a call to help them. See الفرطبي واللسان.

⁴⁴ See the Lexicon attached to this Translation regarding "muhtadoon" = مهتدون.

do then not discern/sight you.^z

تَجَرَّى مِنْ تَحَوَّىٰ أَفَلَا تُبْصِرُونَ ﴿٥١﴾

52. Or am I *khayron* (choicer/superior/worthier) than this^x who^x he (is) *maheenon*⁴⁵ (he who is feeble/miniscule/and despicable) and almost not [he] manifests/elucidates.⁴⁶

أَمْ أَنَا خَيْرٌ مِّنْ هَٰذَا الَّذِي هُوَ مَهِينٌ وَلَا يَكَادُ يُبِينُ ﴿٥٢﴾

53. So *lawla* (why have not been) cast on him bracelets^w of gold or came with him the angels *muqta'reeneena* (made associatively/chummily/mates).

فَلَوْلَا أَلْقَىٰ عَلَيْهِ أَسْوَدٌ مِّنْ ذَهَبٍ أَوْ جَاءَ مَعَهُ الْمَلَائِكَةُ مُقْتَرِنِينَ ﴿٥٣﴾

54. So *estakbaffaa*⁴⁷ ([he] prompted into levity/bluffly to go along in astray) his people; so they^z obeyed him; verily they were people *fa'sequeena* (rebels vis-à-vis Allah's command).

فَاسْتَخَفَّ قَوْمَهُ، فَطَاعُوهُ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ ﴿٥٤﴾

55. So *lamma* (when/whence) they^z ired⁴⁸ Us We revenged from them; so We drowned them wholes.

فَلَمَّا ءَاسَفُونَا اٰنْتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ أَجْمَعِينَ ﴿٥٥﴾

56. Then We made them antecedents and an example-/parable for the lasts.

فَجَعَلْنَاهُمْ سَلَفًا وَمَثَلًا لِّلْآخِرِينَ ﴿٥٦﴾

57. And *lamma* (when/whence) (had been) struck Mariama's (Mary's) son a parable^x/example^x *edha* (suddenly/whereas) your^l people from him they^z clamor/repulse.

وَلَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ مِنْهُ يَصِدُّونَ ﴿٥٧﴾

58. And they^z said: are our *aa'leba'to*^w (deities)^w *khayron* (choicer/superior/worthier) or he; not they^z struck it^x for you^g except contentiously; rather they (are) people *kha'ssemona* (iteratively disputers/litigators).

وَقَالُوا ءَأَلِهَتُنَا خَيْرٌ أَمْ هُوَ مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلًا بَلْ هُمْ قَوْمٌ خَصِمُونَ ﴿٥٨﴾

59. *En* (not) he except an *abdon*⁴⁹ (a slave), an *'ama*⁵⁰ (We had graced bounteously and ennoblingly the most desirable and delighting boons) on him; and We made him a parable/example for Israel's sons.

إِنَّ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَاهُ مَثَلًا لِّبَنِي إِسْرَءِيلَ ﴿٥٩﴾

60. And if⁵¹ [We] will surely We made of you^b angels in the Earth^w succeeding.

وَلَوْ نَشَاءُ لَجَعَلْنَا مِنْكُمْ مَلَائِكَةً فِي الْأَرْضِ يَخْلُقُونَ ﴿٦٠﴾

⁴⁵ The word "maheen" is singular, masculine, objective, noun meaning: he who is feeble, miniscule, and despicable.

⁴⁶ Perhaps this is in reference to the lisp in Moses' tongue.

⁴⁷ The word "استخف" has several meanings, such as, applicable here, and Allah knows best, is "حمله استغفلا" i.e. prompted him bluffly to go along in astray. So "استخف" here means: "be prompted into levity/bluffly to go along in astray." See اللسان والهادي.

⁴⁸ The word "ءأسفونا" = caused our ire or "ired Us." See كتاب العين لـ الفراهيدي and كتاب الحلي لـ احمد المصون،

⁴⁹ The word "abdon" = "slave," the denotation of this word is vastly paradoxical with respect to Allah vis-à-vis the humans. See the Lexicon attached to this Translation for an elaboration.

⁵⁰ The word "أنعم" in "أنعمت" denotes five distinct ideas: (1) said: yes, (2) perfected the deed (being done), (3) did the most desirable and delighting deed, (4) was bounteous in giving, and (5) granted. There is no English word to express all the various ideas denoted by "أنعم." So, I think the best approximation is to say: granted perfectly and bounteously what is most desirable and delighting.

⁵¹ The particle "لو" since it is a future-connected verb, probable to occur and not sure it's a present occurrence, such a "لو" amounts to "if" or "when." See ابن هشام، معنى الليب،

61. And verily he/it^{x52} (*is*) surely a knowledge for The Hour;^w so let not [*you*^s] assuredly dubitate by it;^w and *ettabe'aon'e* (*let-you^z closely-follow [me]*⁵³); this (*is*) *Sseratton* (*road/way*) straight. وَإِنَّهُ، لَعِلْمٌ لِّلسَّاعَةِ فَلَا تَمُوتُ بِهَا وَاتَّبِعُونْ هَٰذَا صِرَاطٌ مُّسْتَقِيمٌ ﴿٦١﴾
62. And let not assuredly repel you^b the Satan; verily he (*is*) for you^b a foe⁵⁴ manifest. وَلَا يَصُدُّنَّكُمُ الشَّيْطَانُ إِنَّهُ، لَكُمْ عَدُوٌّ مُّبِينٌ ﴿٦٢﴾
63. And *lamma* (*when/whence*) came *Esa* (*Jesus*) by the evidences-she^y [*he*] said: *qad* (*already and affirmatively*) I came (*to*) you^b by the *hekma'tey*^{w55} (*wisdom*)^{w56} and to [*I*] manifest for you^b some (*of*) which^x you^z differ in it;^x so *ettaqo* (*let reverentially guard you^z not to displease*) Allah and let-you^z obey [*me*].⁵⁷ وَلَمَّا جَاءَ عِيسَىٰ بِالْبَيِّنَاتِ قَالَ قَدْ جِئْتُكُمْ بِالْحِكْمَةِ وَلِأُبَيِّنَ لَكُمْ بَعْضَ الَّذِي تَخْتَلَفُونَ فِيهِ فَأَتَقُوا اللَّهَ وَاطِيعُوا ﴿٦٣﴾
64. Verily Allah, He (*is*) my Lord and yourⁿ Lord; so let-you^z worship Him; this (*is*) *Sseratton* (*road/way*) straight. إِنَّ اللَّهَ هُوَ رَبِّي وَرَبُّكُمْ فَأَعْبُدُوهُ هَٰذَا صِرَاطٌ مُّسْتَقِيمٌ ﴿٦٤﴾
65. So differed the parties of among them; so *waylon* (*lengthy: stay in a valley in Hell/bane/woe*) for whom^r *dhalamo*⁵⁸ (*they^z wronged*) of a painful torment day. فَاتَّخَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ فَوَيْلٌ لِّلَّذِينَ ظَلَمُوا مِنْ عَذَابٍ يَوْمَ أَلِيمٍ ﴿٦٥﴾
66. Do they^z wait except The Hour^w that [*it*^w] *ta'ateyahom*^w (*approaches/comes-to them*)^w suddenly^w while they not perceive. هَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿٦٦﴾
67. The *akbella*⁵⁹ (*ultimate-faithful-friends*) then-day some (*of*) them for some (*are*) foe,⁶⁰ except the *muttaqeen*^x (*they who reverentially guard against Allah's displeasure*). عَدُوٌّ إِلَّا الْمُتَّقِينَ ﴿٦٧﴾

⁵² Qur'an commentators differ as to the pronoun "هـ" in "إِنَّهُ." Some say it refers to *Isa* (*Jesus*) and his return to Earth expressing definitive knowledge regarding the nigh of the Hour. And others say it refers to the Qur'an as containing knowledge with respect to the Hour and the end of Time. In fact some read the word "لَعِلْمٌ" as "لَعَلْمٌ" meaning a "sign, or a mark" of the nearness of The Hour of Resurrection. See القرطبي.

⁵³ The letter "ن" in "فَاتَّبِعُونْ" by Arabic (*linguistic*) Rule, is called "نون الوقاية او العماد، حيث لا يستغنى عنها" which precedes the speaker's pronoun "ي." The speaker's pronoun "ي" in "فَاتَّبِعُونْ" is omitted, for "التخفيف" = "alleviation, lightening" or *Ayat's* end harmony (*rhyme*). See اعراب القرآن، لمحمود صافي

⁵⁴ The word "عدو" in Arabic is used for: (1) singular and (2) plural as well as (3) "multitudinous foe," see الهادي and اللسان.

⁵⁵ The English word "wisdom," inextricably linked to human deficient knowledge and incomplete experience, is highly inadequate term to describe its supposed Arabic equivalent "hekma." See footnote # 192 of earlier, or the *Lexicon* attached to this Translation, for an exposition of the word "hekma."

⁵⁶ Ibid.

⁵⁷ See footnote 53 above only here regarding اطيعون.

⁵⁸ The word "ظلم" = "ظالم" and "ظلم" = "ظالم."

⁵⁹ The word "خلءاء" is "ultimate-faithful-friends," i.e. friends without any "خلل" = defect. English as well as Arabic-English dictionaries almost all do not have an entry for "خلءاء." They come closest to it in the opinion of the authors of such a few dictionaries by saying "intimate-friendship" or friendship without defect. Clearly intimate, although gives the sense of "closeness and sincerity" it also carries with it the unacceptable open expression of "sexual relation," hence making such entry as useless and invalid in terms of "خلءاء" as stated in The Qur'an. That is why I chose to express "خلءاء" as "ultimate-faithful-friendship" and "akbella" as "ultimate faithful friends."

⁶⁰ See footnote 54 above regarding "عدو."

68. O, [My]⁶¹ *eba'de* (worshippers/ submitters/ slaves): neither fear (is) on you^b today and nor you^f sadden. يَعْبَادُ لَا حَوْفٌ عَلَيْكُمْ الْيَوْمَ وَلَا أَنْتُمْ تَحْزَنُونَ ﴿٦٨﴾
69. Who^r believed they^z by Our *Aya'te*^w (messages/ signs- /proofs) and they^z [were] Muslims. الَّذِينَ ءَامَنُوا بِآيَاتِنَا وَكَانُوا مُسْلِمِينَ ﴿٦٩﴾
70. Let enter you^z the Paradise^w you^f and yourⁿ spouses (wives)⁶² *tobbaroona*⁶³ (you^r are to be extended hospitality and delight/ high honors/ and the most pleasing sounds-all with apparent indications). أَدْخُلُوا الْجَنَّةَ أَنْتُمْ وَأَزْوَاجُكُمْ تُحْبَرُونَ ﴿٧٠﴾
71. (To be) circumambulated on them by platters of gold and goblets;^x and in it^w what wish it^x the selves^w and delectate^w the eyes;^w and you^f (are) in it^w immortals.^x يُطَافُ عَلَيْهِمْ بِصِحَافٍ مِنْ ذَهَبٍ وَأَكْوَابٍ وَفِيهَا مَا نَشْتَهِيهِ الْأَنْفُسُ وَتَلَذُّ الْأَعْيُنُ وَأَنْتُمْ فِيهَا خَالِدُونَ ﴿٧١﴾
72. And *telka*^w (*she-that-afar-it*^w / *it*^w) (is) the Paradise^w which^{u64} you^z (had been) bequeathed it^w by what you^c were working. وَذَلِكَ الْجَنَّةُ الَّتِي أَوْرَثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٧٢﴾
73. For you^b in it^w a multitudinous^w fruit^{w65} from it^w you^z eat. لَكُمْ فِيهَا فَاكِهَةٌ كَثِيرَةٌ مِنْهَا تَأْكُلُونَ ﴿٧٣﴾
74. Verily the criminals (are) in Hell's^w torment immortals they.^z إِنَّ الْمُجْرِمِينَ فِي عَذَابٍ جَهَنَّمَ خَالِدُونَ ﴿٧٤﴾
75. Not (to be) abated a'n (off) them and they (are) in it^x *mublesoona*^x (ones that are nonplused). لَا يَنْفَرُ عَنْهُمْ وَهُمْ فِيهِ مُبْسُونَ ﴿٧٥﴾
76. And not We wronged⁶⁶ them; [and,] but they were the *dha'lemeena*⁶⁷ (injustice-doers). وَمَا ظَلَمْنَاهُمْ وَلَكِنْ كَانُوا هُمُ الظَّالِمِينَ ﴿٧٦﴾
77. And they^z called: O, *Maliko*⁶⁸ (Custodian Angel of Hell) let judge/finish⁶⁹ on/over us your^t Lord; said [be]: verily you^b (are) *ma'kethona* (stayers/ remainders). وَنَادَوْا بِمَلِكِكُمْ لِيَقْضِيَ عَلَيْنَا رَبُّكَ قَالَ إِنَّكُمْ مَرْكُوثُونَ ﴿٧٧﴾
78. *Laqad* (verily, already and affirmatively) We came (to) you^b by the right;^x [and,] but most (of) you^b for the right^x (are) dislikers.^x لَقَدْ جِئْنَاكُمْ بِالْحَقِّ وَلَكِنَّ أَكْثَرَكُمْ لِلْحَقِّ كَارِهُونَ ﴿٧٨﴾

⁶¹ The speaker's pronoun "ي" in "عباد," by Arabic (linguistic) Rule, is omitted, for "التخفيف," = "alleviation, lightening" or *Ayat's* end harmony (rhyme). See إعراب القرآن، لمحمود صافي

⁶² The word "زوج" in "أزواجكم" is the singular of "أزواج" = husband or wives. Hence, "زوج" = he is "زوج" = husband, and she is "زوجة" and "زوجة" = wife. See اللسان. The addressees here are the men.

⁶³ The word "تحبرون" has no English equivalent as it involves delight with bounteous provisions, high honor, and the most pleasing sounds. See تفسير الطبري والياح

⁶⁴ The word "Paradise" is a feminine gender in Arabic, so its reference pronoun must be feminized, hence^w.

⁶⁵ The word "فاكهة" = "fruit" in Arabic is feminine-gender. Hence it and its qualifier adjective are feminized by^w.

⁶⁶ See the Lexicon attached to this Translation for "ظالم" = "فاعل الظلم" = "injustice-doer" and "ظلم" = "wronger."

⁶⁷ The "ظالمين" = "the injustice-doers," as "الظلم" = "injustice." See the Lexicon attached to this Translation.

⁶⁸ The Custodian Angel of the Hellfire. See commentary of القرطبي

⁶⁹ That is: let your Lord deprive us of life, better than the torment being inflicted upon them.

79. Or they^z determined/sanctioned a matter; so verily We (are) determiners/sanctioners. أَمْ أَمْرًا فَإِنَّا مُبَرِّمُونَ ﴿٧٩﴾
80. Or they^z reckon/assume (*that*) surely We hear not their secret and their *najwa* (*private-counsel*);^w *bala*⁷⁰ (*certainly not*); and Our messengers^x *laday*⁷¹ (*directly and possessively are by*) them they^z write. أَمْ يَحْسِبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَنَجْوَاهُمْ بَلَىٰ وَرُسُلُنَا لَدَيْهِمْ يَكْتُبُونَ ﴿٨٠﴾
81. Let-say [*you*^s]: *en* (*if*) [*was*] for *Ar-Rahma'ne* a son, قُلْ إِن كَانَ لِلرَّحْمَنِ وَلَدٌ فَأَنَا أَوَّلُ الْعَبِيدِ ﴿٨١﴾
then verily I am the worshippers' first.
82. *Subhana*⁷² (*hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of*) Lord (*of*) the Heavens^w and the Earth;^w the *Arshe's*^{x73} (*Throne of Kingship*) Lord *a'n* (*off*) what describe they.^z سُبْحَنَ رَبِّ السَّمَوَاتِ وَالْأَرْضِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ ﴿٨٢﴾
83. So leave them wade and play, until *youlaqo* (*they^z encounter/meet*) their day which^x they^z (*are*) (*being*) promised. فَذَرَهُمْ يَبْهُوْهُ وَيَلْعَبُوا حَتَّىٰ يُلَاقُوا يَوْمَهُمُ الَّذِي يُوعَدُونَ ﴿٨٣﴾
84. And He Who (*is*) in the Heaven^w an *Elahon* (*a Deity*) and in the Earth^w an *Elahon*; and He (*is*) The *Hakeemo*⁷⁴ (*infinite bekma*⁷⁵ *Possessor*), The Omniscient. وَهُوَ الَّذِي فِي السَّمَاءِ إِلَهٌُ وَفِي الْأَرْضِ إِلَهٌُ وَهُوَ الْحَكِيمُ الْعَلِيمُ ﴿٨٤﴾
85. *Tabaraka*⁷⁶ (*[He] firmly bestows as [He] accepts multitudinous goodness and worthiness*) Who for Him (*is*) the Heavens^w and the Earth's^w proprietorship and what (*is*) between them both; and *endaho* (*by His munificence/by His Rule*) The Hour's^w knowledge;^x and to Him (*are to be*) returned you.^z وَتَبَارَكَ الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَعِنْدَهُ عِلْمُ السَّاعَةِ وَإِلَيْهِ تُرْجَعُونَ ﴿٨٥﴾
86. And not possess who^r they^z invoke of lesser than-/without Him the intercession^w except whomever [*be*] witnessed by the right while they know. وَلَا يَمْلِكُ الَّذِينَ يَدْعُونَ مِن دُونِهِ الشَّفَعَةَ إِلَّا مَن شَهِدَ بِالْحَقِّ وَهُمْ يَعْلَمُونَ ﴿٨٦﴾

⁷⁰ The word "*bala*"= "*certainly-not*" is absolutely *not* synonymous to "*yes*"= "*نعم*," see footnote 196 or the *Lexicon* attached to this *Translation* for more elaboration.

⁷¹ The word "*لدى*" in "*لديهم*" from "*لدى*" is *closer* than "*عند*" as you can say: "*عندي مال و المال ليس بقبضتك الآن*:" thus, "*لدى*" which *closer spatially and more specific*. So, "*directly and possessively are by*" (them) seems to *indicate such closeness*. See *اللسان*.

⁷² The word "*subhana*"= "*سبحان*" has *no* English equivalent. Wherever this word, or its grammatical *inflections* (such as "*سبحانك*" or "*سبحانه*") occur all are *associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do*, thus Allah is *hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness*. So, we can render "*subhana*"= "*سبحان*" concept by saying: *hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him*.

⁷³ See the *Lexicon* attached to this *Translation* for more elaboration on this wondrous word.

⁷⁴ See the *Lexicon* attached to this *Translation* for an exposition on the words "*الحكيم*" and "*حكيم*."

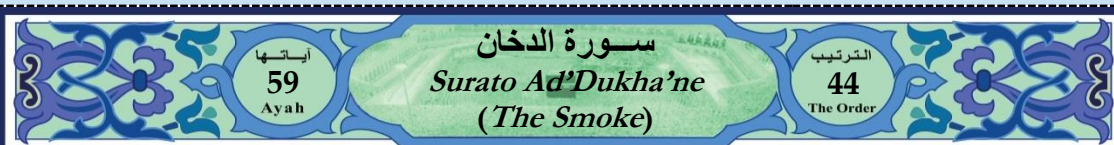
⁷⁵ See the *Lexicon* attached to this *Translation* for "*bekma*."

⁷⁶ See the *Lexicon* attached to this *Translation* for this important word "*تبارك*." In summary: [*He*] *firmly bestows as [He] accepts multitudinous goodness and worthiness*.

87. And *la'en* (indeed if) you^h asked them: Who^a created them; surely assuredly⁷⁷ say they:^z Allah; then where-
from⁷⁸ *yo'afakoon*⁷⁹ (they:^z are off-right dissuaded/are
dissuaded speciously). وَلَكِنْ سَأَلْتَهُمْ مَنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ فَأَنَّى يُؤْفَكُونَ ٨٧

88. And his say:^{x80} O, my Lord; verily those (are) people
believing not. وَقِيلَهُ يَا رَبِّ إِنَّا هَؤُلَاءِ قَوْمٌ لَا يُمِنُونَ ٨٨

89. So let-pardon [you^s] a'n (regarding) them and let-say
[you^s]: peace; so will know they.^z فَاصْفَحْ عَنْهُمْ وَقُلْ سَلَامٌ فَسَوْفَ يَعْلَمُونَ ٨٩



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (The iterative Mercy Giver)

1. Ha'meem.¹ حَم ١

2. By² The Book^x the manifester.^x وَالْكِتَابِ الْمُبِينِ ٢

3. Verily We descended it^x in a night-she^v blessed-
she;^{v3} verily We were warners. إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةٍ مُبَارَكَةٍ إِنَّا كُنَّا مُنْذِرِينَ ٣

4. In it^w (to be/being) sundered every matter^x *hakeemen*^{x4}
(infinite *hekma*⁵ possessor). فِيهَا يُفَرِّقُ كُلِّ أَمْرٍ حَكِيمٍ ٤

5. A command^x from *endana* (by munificence of/by Rule
of Us); verily We were senders. أَمْرًا مِّنْ عِنْدِنَا إِنَّا كُنَّا مُرْسِلِينَ ٥

6. A mercy^w from your^t Lord; verily He (is) The
*Sameo*⁶ (The Acute-Hearer/The Enabler of others to
hear/favorable Answerer to prayer) The Omniscient. رَحْمَةً مِّنْ رَبِّكَ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ٦

7. The Heavens^w and the Earth's^w Lord and what (are)
between them both, *en* (if) you^c were *moqeneena*
(certitude possessors). رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا إِن كُنْتُمْ مُّوقِنِينَ ٧

⁷⁷ The "ل" in "الليقولن" is a *juratory* "ل" = "القسم" amounting to = "التأكيد", i.e. affirmation, expressed here by "assuredly".

⁷⁸ The word "أَنَّى" is a multi-meaning *adverbial* particle: wherefrom, when, how-so, where.

⁷⁹ The word "يُؤْفَكُونَ" means they are dissuaded to divert to an improper path away from the right, they get persuaded by specious concoction.

⁸⁰ The word "قِيلَهُ" is made up of "قِيلَ" and the pronoun "هُ" belongs to the Messenger. +

¹ See the *Lexicon* attached to this Translation for a commentary on this.

² In Arabic the letter "و" is a letter used to swear in the name of Allah. In English the equivalent for swearing is "by." Therefore, since this *Ayah* begins by making an oath by the name of "الكتاب," so we start with the word "by" and not "و" as "و" will not suffice the meaning in this case.

³ In Arabic the word "لَيْلَةٍ" is a *feminine gender per se*. So, any adjective modifying it is *feminized* by **.

⁴ See the *Lexicon* attached to this Translation for an exposition on the words "الحكيم" and "حَكِيم."

⁵ See the *Lexicon* attached to this Translation for "bekma."

⁶ See the *Lexicon* attached to this Translation for this multi-meaning word "Same'o" = "المُسَمَّع."

8. No an *elaha* (a deity) except Him; [He] quickens and [He] deadens,⁷ yourⁿ Lord and Lord (of) yourⁿ fathers-the-firsts.⁷ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأَوَّلِينَ ﴿٨﴾
9. Rather they (are) in a doubt playing. بَلْ هُمْ فِي شَكٍّ يَلْعَبُونَ ﴿٩﴾
10. So let-[you^s] watch⁸/observe a day (when) ta'tey^w ([it^w] haps/comes)^w the Heaven^w by a smoke^x manifest^x. فَأَرْقُبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُحَانٍ مُّبِينٍ ﴿١٠﴾
11. [It^x] overlays the mankind; this^x (is) a torment, painful. يَغْشَى النَّاسَ هَذَا عَذَابٌ أَلِيمٌ ﴿١١﴾
12. (O), our Lord: let-doff⁹ a'n (off) us [You^s] the torment; verily we (are) believers. رَبَّنَا اكْشِفْ عَنَّا الْعَذَابَ إِنَّا مُؤْمِنُونَ ﴿١٢﴾
13. Wherefrom¹⁰ for them the reminiscence^w-/remembrance^{w11} and qad (already and affirmatively) came^x (to) them a messenger^x manifest^x. أَنَّى لَهُمُ الذِّكْرَى وَقَدْ جَاءَهُمْ رَسُولٌ مُّبِينٌ ﴿١٣﴾
14. Afterwards they^z diverted a'n (off) him and they^z said: moallamon (he that was taught) a maniac.¹² ثُمَّ تَوَلَّوْا عَنْهُ وَقَالُوا مُعَلَّمٌ مَجْنُونٌ ﴿١٤﴾
15. Verily We (are) doffing¹³ the torment a little; verily you^b (are) returnees.^x إِنَّا كَاشِفُو الْعَذَابِ قَلِيلًا إِنَّكُمْ عَائِدُونَ ﴿١٥﴾
16. Day [We] seize the seizing^w the *kubra*^{w14} (biggest^w); verily We (are) revengers.^x يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَى إِنَّا مُنْقِمُونَ ﴿١٦﴾
17. And laqad (verily, already and affirmatively) We essayed before them Pharaoh's people and came (to) them a messenger^x kareemon^{x15} (bounty-giver and ennobler). ﴿١٧﴾ وَلَقَدْ فَتَنَّا بِلَهُمْ قَوْمَ فِرْعَوْنَ وَجَاءَهُمْ رَسُولٌ كَرِيمٌ ﴿١٧﴾
18. That addo¹⁶ (let-you^s personally deliver/perform yourⁿ full obligations) to me Allah's eba'da (worshippers-/submitters/slaves);^x verily I, for you^b a messenger^x trustworthy.^x أَن أَدُّوا إِلَيَّ عِبَادَ اللَّهِ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٨﴾

⁷ The word "أَمَات" in "يُمِيتُ" is the transitive verb to deprive of life. See Merriam Webster's Unabridged Dictionary.

⁸ The word "ارْقُبْ" = "observe," means "wait for."

⁹ The phrase "اكْشِفْ عَنَّا" is an Arabic tongue expression meaning let-doff/remove off us.

¹⁰ The word "أَنَّى" is a multi-meaning adverbial particle: wherefrom, when, how-so, where.

¹¹ The word "ذِكْرَى" is "reminiscence/remembrance" based on this great Ayah, "And if the Satan (causes) you^g to assuredly forget then sit not, after [the] reminiscence/remembrance" (Surah 6: 68).

¹² The word "مَجْنُون" is a noun corresponding to "maniac" rather than "insane" which is an adjective.

¹³ See footnote 9 above regarding "uncover."

¹⁴ The word "الْبَطْشَةُ" is a feminine gender in Arabic. Hence any modifying adjective to it must be likewise. Also, the word "الكبرى" is the feminine of "الأكبر" = "the biggest," See الهادي.

¹⁵ The word "kareem" = "كريم" is a subjective, singular, masculine noun. It has no exact English equivalent, as explained at length in the Introduction to this Translation. Summarily: bounty-giver ennobler and of many uses/effects.

¹⁶ With respect the word "addo," it is to be noted that it is from "إِءَاءَ," meaning: personally performing (the obligation), e.g.: a payer must pay the payment to the payee in person or in certain circumstances the payee's legal representative. This is in contrast to "waffa" = "وفى" paid the full obligations in any way.

19. And that not heighten you^z on Allah; verily I am *aa'teykum* (coming to you^c) by an authority^x manifeste^r.^x وَأَنْ لَا تَعْلُوا عَلَى اللَّهِ إِنِّي ءَاتِيكُمْ بِسُلْطَنِ مُبِينٍ ﴿١٩﴾
20. And verily I refuted by my Lord and yourⁿ Lord *wa'ay* عُدْتُ بِرَبِّي وَرَبِّكَ أَنْ تَرْجُمُونَ that you^z stone [me].¹⁷ وَإِنِّي عُدْتُ بِرَبِّي وَرَبِّكَ أَنْ تَرْجُمُونَ ﴿٢٠﴾
21. And *en* (if) not you^z believed for me, so *ea'tazelo'ne* (let-you^z detach/isolate from [me]).¹⁸ وَإِنْ لَمْ تُؤْمِنُوا لِي فَاعْتَزِلُونِ ﴿٢١﴾
22. So [he] invoked his Lord: verily these (are) people^x *fedaa' rabe* فَدَعَا رَبَّهُ أَنْ هَتُولَاءِ قَوْمٌ مُجْرِمُونَ criminals.^x فَدَعَا رَبَّهُ أَنْ هَتُولَاءِ قَوْمٌ مُجْرِمُونَ ﴿٢٢﴾
23. So *as'rey*¹⁹ (let-[you]^s): nocturnally-tread/tread by My *eba'de*^x (worshippers/submitters/slaves) nightly; verily you^b *mutta-ba'ona* (are to be closely-followed). فَاسْرِعْ بِعِبَادِي لَيْلًا إِنَّكُمْ مُتَّبَعُونَ ﴿٢٣﴾
24. And let-[you]^s the sea *rahwan*²⁰ (quiet/furrow/depressed and its both sides raised); verily they (are) soldiers *mughra-ghoona*^{x21} (they who are to be drowned). وَأَتْرُكُ الْبَحْرَ رَهَوًّا إِنَّهُمْ جُنْدٌ مُغْرَقُونَ ﴿٢٤﴾
25. How-many²² they^z left of gardens^w and wells .^w كَمْ تَرَكُوا مِنْ جَنَّاتٍ وَعُيُونٍ ﴿٢٥﴾
26. And *zoro'en*²³ (green standing crops, just before harvesting, or the vegetations after sprouting) and a *maqa'men* (status^x-/station^x) *kareemen*^{x24} (bounty-giver and ennobler). وَزُرُوعٍ وَمَقَامٍ كَرِيمٍ ﴿٢٦﴾
27. And a boon^{w25} they^z were in it^w *fa'keyheena*²⁶ (amusers-/fruit givers/fruit possessors). وَنَعْمَةٍ كَانُوا فِيهَا فَنَكِهِينَ ﴿٢٧﴾
28. Like *tha'leka* (afar-that-it/that)^x and We bequeathed it^w a people others. كَذَلِكَ وَأَوْرَثْنَاهَا قَوْمًا ءَاخَرِينَ ﴿٢٨﴾
29. So not wept^w over them the Heaven^w and the Earth;^w and not they^z were *mundhareena*²⁷ (they who were reprieved). فَمَا بَكَتْ عَلَيْهِمُ السَّمَاءُ وَالْأَرْضُ وَمَا كَانُوا مُنْظَرِينَ ﴿٢٩﴾

¹⁷ The word “ترجمون” the derivative from “رجم” which has many meanings: (1) stoned, i.e. struck with a stone, (2) cursed, (3) used abusive language of any kind, (4) left (someone) alone, i.e. left off, (5) banished, (6) surmised, (7) killed. Also, the letter “ن” in “ترجمون” by Arabic (linguistic) Rule, is called “نون الوقاية او العماد”, “حيث لا يستغنى عنها” which precedes the speaker's pronoun “ي”. The speaker's pronoun “ي” in “ترجمون” is omitted, for “التخفيف”, = “alleviation, lightening” or *Ayat's* end harmony (rhyme). See إعراب القرآن، لمحمود صافي

¹⁸ That is you leave me alone and not punish me or annoy me. Also, the speaker's pronoun “ي” in “فاعتزلون” by Arabic (linguistic) Rule, is omitted, for “التخفيف”, = “alleviation, lightening” or *Ayat's* end harmony (rhyme). See إعراب القرآن، لمحمود صافي

¹⁹ The word “سرى” is literally: nocturnal-ambulating/treading. See اللسان. But this nightly is for more emphasis.

²⁰ The word “رهوا” has several meanings, among them, applicable in this context, and Allah knows best, is: “quiet/furrow/depressed-and-its-sides-raised”, or “quiet-and opened.” Clearly there is no English equivalent for the word “رهوا”. See الهمداني

²¹ The word “mughragoon” is muscular, objective, plural noun meaning: the ones who are to be drowned.”

²² The word “كم” is an interrogative exclamatory particle, meaning: “how-many,” “how-much,” “how-long.”

²³ See the Lexicon attached to this Translation for this rather important word.

²⁴ See footnote 15 above regarding “kareem” = “كريم.”

²⁵ See the Lexicon attached to this Translation for “ne'amah” (“boon”).

²⁶ The word “fa'keyboon” is masculine, plural noun, with two distinct meanings: (1) amusers, (2) fruit giver or fruit possessor.

²⁷ The word “mundhareen” is muscular, objective, plural noun meaning: ones who were reprieved.

30. And *laqad* (verily, already and affirmatively) *naijayna* (We iteratively delivered) Israel's sons from the torment^x the humiliative.^x وَلَقَدْ نَجَّيْنَا بَنِي إِسْرَءِيلَ مِنَ الْعَذَابِ الْمُهِينِ ﴿٢٠﴾
31. From Pharaoh; verily he [was] high of the exceders.^{x28} مِنَ فِرْعَوْنَ إِنَّهُ كَانَ عَلِيًّا مِنَ الْمُسْرِفِينَ ﴿٢١﴾
32. And *laqad* (verily, already and affirmatively) We chose them on a knowledge over the worlds.^x وَلَقَدْ اخْتَرْنَاهُمْ عَلَى عِلْمٍ عَلَى الْعَالَمِينَ ﴿٢٢﴾
33. And *aa'taynahom* (We accorded them) of the *Aya'te*^w (miracles/signs/proofs) what (is) in it^x an essay^x manifeste^r.^x وَءَاتَيْنَاهُمْ مِّنَ الْآيَاتِ مَا فِيهِ بَلَكَاؤٌ مُّبِينٌ ﴿٢٣﴾
34. Verily these surely say. إِنَّ هَؤُلَاءِ لَيَقُولُونَ ﴿٢٤﴾
35. *En* (not) it^w except our dying-she^y the first^w and not we surely (are) *munshareena*²⁹ (they that are to be resurrected). إِنَّ هِيَ إِلَّا مَوْتُنَا الْأُولَى وَمَا نَحْنُ بِمُنشَرِينَ ﴿٢٥﴾
36. So *ea'to*^x (let-you^z bring/cause to come)^x by our fathers, *en* (if) you^c were *ssa'deqeena* (always truth enforcers). فَأَنؤُا بِآبَائِنَا إِن كُنتُمْ صَادِقِينَ ﴿٢٦﴾
37. Are they *khayron* (choicer/superior/worthier) or *Tobba'a's* people; and who^r of before them; We perished them; verily they were criminals.^x أَهَمْ خَيْرٌ أَمْ قَوْمٌ تُبِيعَ وَالَّذِينَ مِن قَبْلِهِمْ أَهْلَكْنَاهُمْ إِنَّهُمْ كَانُوا مُجْرِمِينَ ﴿٢٧﴾
38. And not We created the Heavens^w and the Earth^w and what (are) between them-both playfully. وَمَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا لَعِبٍ ﴿٢٨﴾
39. Not We created them both except by the right;^x [and,] but most (of) them not know. مَا خَلَقْنَاهُمَا إِلَّا بِالْحَقِّ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٢٩﴾
40. Verily the Sunderance^{x30} (Judgment) Day (is) their appointment wholes. إِنَّ يَوْمَ الْفَصْلِ مِيقَتُهُمْ أَجْمَعِينَ ﴿٣٠﴾
41. Day not suffices/enriches³¹ a guardian a'n (regarding) guardian a thing; and not they (are to be) succored. يَوْمَ لَا يُغْنِي مَوْلًى عَنْ مَوْلًى شَيْئًا وَلَا هُمْ يُنصَرُونَ ﴿٣١﴾
42. Except whom^p Allah *ra'hema*³² (mercy-gave); verily He (is) The Mighty *Ar-Rabeemo* (The iterative mercy Giver). إِلَّا مَن رَّحِمَ اللَّهُ إِنَّهُ هُوَ الْعَزِيزُ الرَّحِيمُ ﴿٣٢﴾

²⁸ The word “المسرفين” is not exclusively in the *wherewithals*, as *may first appear*, but *rashness in word*, or *action*.

²⁹ The word “munshareen” is *muscular*, *objective*, *plural noun* meaning: *ones who are to be resurrected*.

³⁰ That is Day of *sound-determination* which *sunders* (separates) *right* from *wrong*, it is *absolutely conclusive*.

³¹ The word “يغني” has double meanings: (1) suffices, (2) enriches.

³² The word “رحمة” = “mercy” in Arabic “رحمة” is *unlike* its English equivalent, in that “رحمة” can be *conjugated* into *verbs* of the past, present, future, active, passive, etc. As in this case, it is constructed in the past-tense for the masculine singular. There is no way to exactly render this in English *per se*. So the closest is to possibly say: “except whomever mercy-gave Allah,” thus introducing the idea of “mercy-given” which the Arabic text does not really say *per se*. The Arabic says, as if to say: *except whomever mercied Allah*” which cannot be said in correct English, as there is *no* such word as “mercied.”

43. Verily tree^w (of) the *zaggoomen*³³ (most distasteful and evil fruit in Hell). إِنَّ شَجَرَتَ الرَّقُومِ ٤٣
44. (It^w is) *ta'aamo*^x (wheat/edible/food-grains)^x (of) the *athee'me* (repetitive/iterative sinner). طَعَامُ الْآثِمِ ٤٤
45. (It^x is) as the *muh'le*^x (molten brass) boiling^x in the bellies.^x كَالْمُهْلِ يَغْلِي فِي الْبُطُونِ ٤٥
46. Like boiling (of) the *hameemen*³⁴ (maximally heated water). كَغَلِي الْحَمِيمِ ٤٦
47. Let-you^z take him then let-drag him you^z to the *Jabeeme's*³⁵ (intensely-blazing Fire^w) midst. خُذُوهُ فَاعْتِلُوهُ إِلَى سَوَاءِ الْجَحِيمِ ٤٧
48. Afterwards *ssobbo* (let-descend/pour you^z) atop his head of the *hameemen*³⁶ (maximally: heated/cooled water) torment. ثُمَّ صَبُّوا فَوْقَ رَأْسِهِ مِنْ عَذَابِ الْحَمِيمِ ٤٨
49. Let-taste [you^s]; verily you^g you^s (are) the mighty, the *kareemo*³⁷ (bounty-giver/ennobler/enabler of usable trait). ذُقْ إِنَّكَ أَنْتَ الْعَزِيزُ الْكَرِيمُ ٤٩
50. Verily this (is) what you^c were by it^x dubitating. إِنَّ هَذَا مَا كُنْتُمْ بِهِ تَمْتَرُونَ ٥٠
51. Verily the *mutaqeena* (they who reverentially guard against Allah's displeasure) (are) in a *maq'a'men* (status^x/station^x) *ameenen* (iteratively-secure^x). إِنَّ الْمُتَّقِينَ فِي مَقَامٍ أَمِينٍ ٥١
52. In paradises^w/gardens^w and wells.^w فِي جَنَّاتٍ وَعُيُونٍ ٥٢
53. They^z dress of *sundosen* (fine-silk) and *istabraquen* (rich-brocade) mutually fronting (*tête-à-tête*). يَلْبَسُونَ مِنْ سُندُسٍ وَإِسْتَبْرَقٍ مُتَقَابِلِينَ ٥٣
54. Like *tha'leka* (afar-that-it/that)^x and We wedded-/paired them by *hooren-een*^w (females of fair skin, large eyes whose white is very white and the black is very black).^w كَذَلِكَ وَزَوَّجْنَاهُمْ بِحُورٍ عِينٍ ٥٤
55. They^z call/summon in it^w by every fruit^{w38} *ameneena* (self-safety-securers^x). يَدْعُونَ فِيهَا بِكُلِّ فَاكِهَةٍ آمِنِينَ ٥٥
56. Not taste they^z in it^w the death except the dying-she^y the first;^w and [He] precluded them the *Jabeeme's*³⁹ (intensely-blazing Fire^w)'s torment. لَا يَذُوقُونَ فِيهَا الْمَوْتَ إِلَّا الْمَوْتَةَ الْأُولَىٰ وَوَقَّهَهُمْ عَذَابَ الْجَحِيمِ ٥٦

³³ A tree in the midst of Hell.

³⁴ The word "hameem"="حَمِيم" has no English equivalent *per se*. So, we transliterate and parenthetically explain. The word "hameem"="حَمِيم" has at least four different meanings, one of which is a paradoxical meaning of maximally heated water or cooled water or could be just warm water. In this paradoxical sense most of the time it is the maximally heated water and third: possessors of mutual affections towards another; and fourth: relative or a friend. See اللسان.

³⁵ The word "الجحيم" is proper noun, but it means intensely blazing fire. See الراغب.

³⁶ See footnote 34 above regarding حَمِيم.

³⁷ See footnote 15 for the word: "kareem"="كَرِيم."

³⁸ The word "فاكهة" = "fruit" in Arabic is feminine-gender. Hence it is feminized by.^w

³⁹ See footnote 35 above regarding Jabeem.

57. A munificence^x from your^t Lord; *tha'leka* (*afar-that-it/that*)^x it^x (*is*) the win^x the great.^x فَضْلًا مِّن رَّبِّكَ ذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٥٧﴾
58. So verily only, We facilitated it^x by your^t tongue, *la'alla* (*craving currently unavailable deed that/perhaps*) they bethink they.^z فَإِنَّمَا يَسْتَرْتِهُ لِسَانُكَ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٥٨﴾
59. So let-watch/observe [*you*^s] verily they (*are*) *murta-geboona*⁴⁰ (*observers/watchers*).^x فَأَرْتَقِبْ إِنَّهُمْ مُّرْتَقِبُونَ ﴿٥٩﴾



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

1. Hameem.¹ حَمِّ ﴿١﴾
2. Descending² (*of*) the book (*is*) from Allah, The Mighty The Hakeeme³ (*infinite hekma*⁴ Possessor). تَنزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ ﴿٢﴾
3. Verily in the Heavens^w and the Earth^w (*are*) surely *Aya'ten*^w (*miracles/signs/proofs*) for the believers. إِنَّ فِي السَّمَوَاتِ وَالْأَرْضِ لَآيَاتٍ لِّلْمُؤْمِنِينَ ﴿٣﴾
4. And in yourⁿ creation and what [*He*] disperses of a *dabba'ten*⁵ (*she-moving-creature*) (*are*) *Aya'ten*^w (*miracles/signs/proofs*) for a people *youqenoona* (*they who believe with certitude*). وَفِي خَلْقِهِمْ وَمَا يَبْدُ مِنْ دَابَّةٍ ءَايَاتٌ لِّقَوْمٍ يُوقِنُونَ ﴿٤﴾
5. And the night's and the *naha're's* (*between sunrise and sunset*) variation and what Allah descended from the Heaven^w of *rez'qen*^x (*rain*^x) so [*He*] quickened by it^x the land^w after its^w death, and variegating the wind^w (*all are*) *Aya'ton*^w (*miracles/signs/proofs*) for a people cerebrating. وَأَخْلَافٌ لَّيْلٍ وَالنَّهَارِ وَمَا أَنزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ رِّزْقٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَتَصْرِيفِ الرِّيْحِ ءَايَاتٌ لِّقَوْمٍ يَعْقِلُونَ ﴿٥﴾
6. *Telka*^w (*she-that-afar-it/those*)^w (*are*) Allah's *Aya'to*^w (*Qur'anic statements*) [*We*] recite it^w on you^g by the right; so by which discourse after Allah and His *Aya'te*^w (= *Aya'to*^w) they^z believe. تِلْكَ ءَايَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ فِإِنِّي حَدِيثٌ بَعْدَ اللَّهِ ءَايَاتِهِ يُؤْمِنُونَ ﴿٦﴾

⁴⁰ The word "ارتقب" = "observe," means "wait for." +

¹ See the *Lexicon* attached to this *Translation* for a commentary on this.

² The word "تنزيل" has several meanings, among them: (1) gradual revelation, and (2) descending, (3) array. See التاج.

³ See the *Lexicon* attached to this *Translation* for an exposition on the words "الحكيم" and "حكيم."

⁴ See the *Lexicon* attached to this *Translation* for "hekma."

⁵ For lack of a better term I chose a "she-moving-creature" for "دابة," as a simple "she-creature" (alone) will not do, because a "rock" is a "she-creature" but it does not have apparent motility.

7. Waylon (lengthy: stay in a valley in Hell/bane/woe) for every affaken^x (slanderous-fabricator/specious concoctor)^x atheemen (repetitive sinner).
وَيْلٌ لِّكُلِّ أَفَّاكٍ أَثِيمٍ ﴿٧﴾
8. Hears [he] Allah's Aya'te^w (Qur'anic statements) (to-be/being) recited^w on him afterwards [he] insists, mustakberan⁶ (affirmably standing haughtily above submission), as if [he] heard it^w not; so bashsherho⁷ (let-tell you^s pleasant tidings to him): by a painful torment.
يَسْمَعُ ءَايَاتِ اللَّهِ تُنَلَّى عَلَيْهِ ثُمَّ يُصِرُّ مُسْتَكْبِرًا كَأَن لَّمْ يَسْمَعْهَا فَبَشِّرْهُ بِعَذَابٍ أَلِيمٍ ﴿٨﴾
9. And if knew [he] of Our Aya'te^w (Qur'anic statements) a thing ittakhatha⁸ ([he] took and presumed) it^w jestingly; those for them (is) a torment, humiliating.
وَإِذَا عَلِمَ مِنْ ءَايَاتِنَا شَيْئًا اتَّخَذَهَا هُزُوًا أُولَٰئِكَ لَهُمْ عَذَابٌ مُّهِينٌ ﴿٩﴾
10. From beyond⁹ them (is) Hell^w and not suffices¹⁰ a'n (off) them what they earned a thing; and not what ittakhatho¹¹ (they^z took and presumed) of lesser than/without Allah aw'leyaa¹² (guardians/allies); and for them (is) a torment great.
مِّن وَرَآيِهِمْ جَهَنَّمُ وَلَا يُغْنِي عَنْهُمْ مَا كَسَبُوا شَيْئًا وَلَا مَا اتَّخَذُوا مِنْ دُونِ اللَّهِ أَوْلِيَاءَ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠﴾
11. This (is) a divine-guidance; and who^r unbelieved they^z by their Lord's Aya'te^w (messages/signs/proofs) for them (is) a torment of a rejzen¹³ (successive: convulsive and perturbing torment) painful.
هَٰذَا هُدًى وَالَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ لَهُمْ عَذَابٌ مِّن رَّجْزٍ أَلِيمٍ ﴿١١﴾
12. Allah Who subjugated [He] for you^b the sea^x to run^w the folka^w (ship/ships)^w in it^x by His command; and to tabtagho (you^z earnestly-quest) from His munificence, and la'alla (craving currently unavailable deed that/perhaps) you^b thank you.^z
اللَّهُ الَّذِي سَخَّرَ لَكُمُ الْبَحْرَ لَتَجْرَىٰ أَلْفَاكُ فِيهِ بِأَمْرِهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٢﴾
13. And [He] subjugated for you^b what (are) in the Heavens^w and what (are) in the Earth^w together from Him; verily in tha'leka (afar-that-it/that)^x surely (are) Aya'ten^w (miracles/signs/proofs) for a people rethink.
وَسَخَّرَ لَكُم مَّا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِّنْهُ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿١٣﴾
14. Let-say [you^s] to whom^r believed they^z, to forgive they^z for whom^r not yarjona¹⁴ (they^z fear) Allah's
قُلْ لِلَّذِينَ ءَامَنُوا يَغْفِرُوا لِلَّذِينَ لَا

⁶ The word "mustakberan"="مستكبراً" does not have an exact English equivalent *per se*. It is *singular, masculine, subjective* noun, meaning: *affirmably self-exalter*. So, we transliterate and parenthetically explain.

⁷ See the *Lexicon* attached to this Translation for bashshara/youbashsharo/mubasberon=بَشِّرْ\يُبَشِّرْ\مُبَشِّرٌ.

⁸ The word "اتَّخَذَ" from "الِاتَّخَاذُ" which is "اِفْتَعَالُ" for "الِاتَّخَاذُ", as stated in لسان العرب; therefore, "اتَّخَذَ" is always taking and presuming something about what was taken. Thus, it is not just the mere taking.

⁹ The word "وراءهم" in "وراءهم" means:

(1) "القدام أو بعد الخلف للأمر العظيم الذي لا يُقدر عليه، مثلاً: ويزرون وراءهم الآخرة."

(2) "بعد الخلف، فخلف الشيء هو مؤخرته: مثلاً وراء الأكمة."

(3) ولد الولد. So, here (1) or (2) could apply.

¹⁰ The word "يغني" has double meanings: (1) suffices, (2) enriches.

¹¹ See footnote 8 above regarding اتَّخَذَ.

¹² The word "أولياء" could also mean, among them: *protector; friend*.

¹³ The word "رجز" has several meaning, successive: *convulsive and perturbing torment*. Also it includes Satan's whisper, sin, offense, and idol or worship of idols. See اللسان.

¹⁴ The word "ترجون" from "رجا" meaning: *feared*. But such meaning for "رجا" is always, according to the =

days; to requite [He] a people for what they^z were earning.

يَرْجُونَ أَيَّامَ اللَّهِ لِيَجْزِيَ قَوْمًا بِمَا كَانُوا يَكْسِبُونَ ﴿١٤﴾

15. Whoever [he] worked righteously, so for himself;^w and whoever [he] offended so (is) on it;^w afterwards to yourⁿ Lord (are to be) returned you.^z

مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ وَمَنْ أَسَاءَ فَعَلَهَا ثُمَّ إِلَىٰ رَبِّكَ تُرْجَعُونَ ﴿١٥﴾

16. And *laqad* (verily, already and affirmatively) *aa'tayna* (We accorded) Israel's sons the book^x and the rule^x and the Prophethood^w and We provided them of the goodies^{w15} and We preferred/favored them over the worlds.¹⁶

وَلَقَدْ آتَيْنَا بَنِي إِسْرَءِيلَ الْكِتَابَ وَالْحَكْمَ وَالنُّبُوَّةَ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَىٰ الْعَالَمِينَ ﴿١٦﴾

17. And *aa'tayna* (We accorded) them evidences-she^{ym} of the command;^x so not differed they^z except from after what came^x (to) them the knowledge, *baghya* (envy/selfish: excessiveness/transgression) among them; verily your^t Lord judges among them The *Qeyamatey's*^w (Judgment's) Day in what they^z were in it^x differing.

وَأَتَيْنَاهُم بِبَيِّنَاتٍ مِنَ الْآمْرِ فَمَا اخْتَلَفُوا إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَعِيًا يَبِينُهُمْ إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ يَوْمَ الْقِيَمَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿١٧﴾

18. Afterwards We made you^g on a *sha'rey'aten*^w (Islamic Way)^w of the command; so *ettabe'a* (let-[you^s] closely-follow) it^w and let not *tattabe'a* ([you^s] closely-follow) *abwa* (tendentious likings) whom^r not know they.^z

ثُمَّ جَعَلْنَاكَ عَلَىٰ شَرِيعَةٍ مِنَ الْأَمْرِ فَاتَّبِعْهَا وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ ﴿١٨﴾

19. Verily they, never they^z enrich/suffice¹⁷ *a'n* (regarding) you^g of Allah a thing; and verily the *dha'lemeena*¹⁸ (injustice-doers) some (of) them (are) *aw'leyao*¹⁹ (guardians-/allies) (of) some; and Allah (is) the *muttaqeena's* (reverential guards against Allah's displeasure)'s Guardian.

إِنَّهُمْ لَنْ يُغْنُوا عَنْكَ مِنَ اللَّهِ شَيْئًا وَإِنَّ الظَّالِمِينَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ ﴿١٩﴾

20. This (is) persuader-evidences for the mankind and a *hudan* (divine-guidance) and a mercy^w for a people *yougenoona* (they who believe with certitude).

هَذَا بَصِيرَةٌ لِلنَّاسِ وَهُدًى وَرَحْمَةٌ لِّقَوْمٍ يُوقِنُونَ ﴿٢٠﴾

21. Or reckoned who^r *ejtarabo*²⁰ (they^z committed/wounded the unharmed by one or more of their senses) the misdeeds^w that [We] make them like whom^r believed they^z and worked they^z the righteous-works^w equal their

أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ أَن نَّجْعَلَهُمْ كَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ سَوَاءً مِّمَّيَاهُمْ وَمِمَّا نُهُمُ

= linguist and scholar Al-Farra, associated with the denial, like: "ما رجوتك أي ما خفتك" see اللسان.

15 The word "طيبات" = "goodies" = "goodies"^w = a feminine gender means anything delectable and legitimate.

16 Say Qur'an commentators: over the worlds' people of their time.

17 The word "يغني" in "يغنون" has double meanings: (1) enriches, (2) suffices. But "enrich" includes suffices and not vice versa. As "enrich" make rich or richer, make fuller, more meaningful, or more rewarding, whereas "suffice" meets the present needs of a specific task. Hence "enrich" is superior.

18 The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice." See the Lexicon attached to this Translation.

19 The word "أولياء" could also mean, among them: protector, friend.

20 The word "ejtarabo" = "اجترحوا," literally means "wounded the unharmed" by one or more of their senses.

living and their death; fouled (*is*) what they^z rule.

سَاءَ مَا يَحْكُمُونَ ﴿٢١﴾

22. And created Allah the Heavens^w and the Earth^w by the right; and (*to be*) requited every self^w by what it^w earned-she,^y while they (*are*) not *yodh'lamoona*²¹ (*to be wronged they*^z).

وَخَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ وَلِتُجْزَىٰ كُلُّ نَفْسٍ بِمَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٢٢﴾

23. Have youⁿ seen whom^p *ittakbatba*²² [*he*] took and presumed) his *elaha* (*deity*) his *hawa* (*tendentious liking*); and misled him Allah on a knowledge; and [*He*] sealed/consummated²³ over/on his hearing and his heart; and [*He*] made over his sight an overlay;^w so who^a *yabdey* (*divinely-guides*) him from after Allah; do then you^z not reminisce.

أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَٰهَهُ هَوَاهُ وَأَضَلَّهُ اللَّهُ عَلَىٰ عِلْمٍ وَخَتَمَ عَلَىٰ سَمْعِهِ وَقَلْبِهِ وَجَعَلَ عَلَىٰ بَصَرِهِ غِشَاوَةً فَمَنْ يَهْدِيهِ مِنْ بَعْدِ اللَّهِ أَفَلَا تَذَكَّرُونَ ﴿٢٣﴾

24. And they^z said: not it^w except our life^w (*of*) the world;^w we die and we live and not perishes us except the *Dah'ro*²⁴ (*Eternal-Time*); while not for them by *tha'leka* (*afar-that-it/thai*)^x of knowledge; *en* (*not*) they except presuming.

وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا يُهْلِكُنَا إِلَّا الدَّهْرُ وَمَا لَهُمْ بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا يَظُنُّونَ ﴿٢٤﴾

25. And if (*to be/being*) recited on them Our *Ay'ato*^w (*Qur'anic statements*) evident-she^{ym} not [was] their argument^w except that said they:^z *eato*^x (*let-you/ bring-/come*)^x by our fathers, *en* (*if*) you^c were *ssa'deqeena* (*always truth enforcers*).

وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ مَّا كَانَ حُجَّتَهُمْ إِلَّا أَن قَالُوا أَتُتَوَاتَرُ بِآيَاتِنَا إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٥﴾

26. Let-say [*you*]^s: Allah quickens you^b afterwards [*He*] deadens²⁵ you^b [*He*]; afterwards [*He*] gathers you^b to The *Qeyamatey's*^w (*Judgment's*) Day^x no suspicion (*is*) in it;^x [and,] but most (*of*) the mankind not know.

قُلِ اللَّهُ يُحْيِيكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يَجْمَعُكُمْ إِلَىٰ يَوْمِ الْقِيَمَةِ لَا رَيْبَ فِيهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٢٦﴾

27. And for Allah (*is*) the Heavens'^w and the Earth's^w proprietorship; and day *taqumo* (*ups-to-fulfill*)^{w26} The Hour^w then-day lose the falsifiers.

وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَيَوْمَ تَقُومُ السَّاعَةُ يُومِذِرُ الْمُبْطِلُونَ ﴿٢٧﴾

28. And [*you*]^s see every *Ummaten*^w (*people/nation*)^w kneeling;^w every *Ummaten*^w (*to be*) summoned to its^w book; today, you^z (*are to be*) requited (*according to*) what you^c were working.

وَرَأَىٰ كُلُّ أُمَّةٍ حَاجَتَهُ كُلِّ أُمَّةٍ دُعِيَ إِلَىٰ كِتَابِهَا الْيَوْمَ تُجْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ ﴿٢٨﴾

29. This (*is*) Our Book;^x [*it*]^x pronounces on you^b by the right;^x verily We were *nstan'sekho* (*replicating-/affirmably-copying*) what you^c were working.

هَذَا كِتَابُنَا يُنطِقُ عَلَيْكُمْ بِالْحَقِّ إِنَّا كُنَّا نَسْتَنسِخُ مَا كُنتُمْ تَعْمَلُونَ ﴿٢٩﴾

²¹ The word "wrongs" has myriads of meanings, among them: *curtails* or *diminishes*, as in this *Ayah*.

²² See footnote 8 above regarding *اتخذ*.

²³ That is closed *hermetically* and *determined irrevocably*, or *consummated/concluded*.

²⁴ The word "الدهر" = *Eternal-Time*, versus "العصر" = *Epochal-Time*.

²⁵ The word "أمات" in "يُمِيتُكُمْ" is the *transitive* verb to deprive of life. See *Merriam Webster's Unabridged Dictionary*.

²⁶ There is a *distinction* between "تقوم" = "up" = "get up or rise" (*in the intransitive sense*, and "stands" = "تقف" Also the expression "تقوم الساعة" is an Arabic tongue expression meaning: happens.

30. So as-to whom^r believed they^z and they^z worked the righteous-works^w so admits them their Lord in His mercy;^w *tha'leka* (afar-that-it/that),^x it^x (is) the win the manifester.

فَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ
فَيُدْخِلُهُمْ رَبُّهُمْ فِي رَحْمَتِهِ ذَلِكَ هُوَ
الْفَوْزُ الْمُبِينُ ﴿٣٠﴾

31. And as-to whom^r unbelieved they^z have then not My *Aya'te*^w (*Qur'anic statements*) [were/being]^w recited^w on you;^b then *istakbartom*²⁷ (you^c affirmed yourⁿ prideful haughtiness) and you^c were people criminals.

وَأَمَّا الَّذِينَ كَفَرُوا أَفَلَمْ تَكُنْ ءَايَتِي
تُنَلَّى عَلَيْكُمْ فَاسْتَكْبَرْتُمْ وَكُنْتُمْ قَوْمًا
مُجْرِمِينَ ﴿٣١﴾

32. And if (*had been*) said: verily Allah's promise (is) right and The Hour^w no suspicion in it^w said you:^c not *nad'rey* (*we profoundly understand*)²⁸ what The Hour^w (is); *en* (not) [*we*] presume except a presumption and not we (*are*) surely *mustaygeneena* (*assuredly possessors of certitude*).

وَإِذَا قِيلَ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَالسَّاعَةُ لَا
رَيْبَ فِيهَا قُلْتُمْ مَا نَدْرِي مَا السَّاعَةُ إِنَّ
نَطْنُ إِلَّا ظَنًّا وَمَا نَحْنُ بِمُتَّقِينَ ﴿٣٢﴾

33. And appeared for them *sayye'aa'te*^w (*demeritorious-deeds*)^w (*of*) what they^z worked and *haqa* (*deservedly besieged*) by them what they^z were by it^x *yastab'zeona* (*they^z affirmably jesting*).

وَبَدَأْ لَهُمْ سَيِّئَاتُ مَا عَمِلُوا وَحَاقَ بِهِمْ مَا
كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٣٣﴾

34. And (*had been*) said: today [*We*] forget²⁹ (*cease paying attention to*) you^b just-as you^c forgot³⁰ yourⁿ day's *leqa'a* (*meeting with*), this; and yourⁿ abode-/lodging (is) The Fire^w and not for you^b of succorers.

وَقِيلَ الْيَوْمَ نَنْسَىٰ كَمَا فُيِّنَّا لِقَاءَ
يَوْمِكُمْ هَذَا وَمَأْوَاكُمُ النَّارُ وَمَا لَكُمُ
مِّنْ نَّصِيرِينَ ﴿٣٤﴾

35. *Tha'lekum* (*collective-afar-that*)^x because that *ittakbatom*³¹ (*took and presumed you^c*) Allah's *Aya'te*^w (*Qur'anic statements*) jestingly; and deceived you^c the life^w (*of*) the world;^w so today not (*to be*) exited they^z from it^w and not they *yosta'atabona* (*they^z sought to apologize*).

ذَلِكُمْ بِأَنكُمْ أَخَذْتُمْ ءَايَتِ اللَّهِ هُزُوًا
وَعَرَّيْتُمْ الْحَيَوٰةَ الدُّنْيَا فَالْيَوْمَ لَا
يُخْرِجُونَ مِنْهَا وَلَا هُمْ يُسْتَعْبَقُونَ ﴿٣٥﴾

36. So for Allah (is) the praise, the Heaven's^w Lord and the Earth's^w Lord, the worlds' Lord.

فَلِلَّهِ الْحَمْدُ رَبِّ السَّمَوٰتِ وَرَبِّ الْأَرْضِ
رَبِّ الْعَالَمِينَ ﴿٣٦﴾

37. And for Him (is) the *keb'rey'ya'o*³² (*matchless Exaltedness*) in the Heavens^w and the Earth^w and He (is) The Mighty The *Hakeemo*³³ (*infinite bekma*)³⁴ Possessor).

وَلَهُ الْكِبَرِيَّاءُ فِي السَّمَوٰتِ وَالْأَرْضِ
وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٣٧﴾

²⁷ See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word.

²⁸ The word “ندري” is from “دراية” which is far more reaching than the simple “knowledge,” as “دراية” extends to having deep understanding of the subject matter.

²⁹ The word “نسي” has dual meanings: (1) “forgot” or (2) dismissed or dispelled, in the sense of cast off or ceased to pay attention to. The second meaning especially applies where Allah says: “We forgot you,” (S32:14), as Allah does not forget, but He chooses to ceases paying attention to something. See اللسان.

³⁰ Ibid, regarding forgot.

³¹ See footnote 8 above regarding اتخذ.

³² The word “الكبرياء” = “matchless exaltedness” with respect to Allah, the term means: the exclusive and unique Majesty that befits Allah as compared to none, as He is greater, above and beyond any one except Himself. See قاميس اللغة العربية.

³³ See the *Lexicon* attached to this *Translation* for an exposition on the words “الحكيم” and “حكيم.”

³⁴ See the *Lexicon* attached to this *Translation* for “bekma. +



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me (The iterative Mercy Giver)*

1. Ha'meem.¹

حَمِّ

2. Descending² (of) the book (is) from Allah The Mighty, The Hakeeme³ (infinite bekma⁴ Possessor).

تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ

٢

3. Not We created the Heavens^w and the Earth^w and what (are) between them both except by the right and ajalen⁵ (term-limit) musamma⁶ (that which is designated and/or named); and who^r unbelieved they^z a'mma (regarding) what (had been) warned they^z (are) shunners.

مَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَأَجَلٍ مُّسَمًّى وَالَّذِينَ كَفَرُوا عَمَّا أُنذِرُوا مُّعْرِضُونَ

٣

4. Let-say [you^s]: have you^c seen what you^z invoke of lesser than/without Allah, let-show me you^z what (that/on Earth)⁷ created they^z of the Earth,^w or for them a sherkon (partnership with Allah) in the Heavens,^w eetoney^x (let-you^z bring/come-to me)^x by a book of before this, or a remnant^w/trace^w of knowledge, en (if) you^c were ssa'de-geena (always truth enforcers).

قُلْ أَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمَوَاتِ أَتُنُونِي بِكِتَابٍ مِنْ قَبْلِ هَذَا أَوْ أَتَنْفَرُونَ مِنْ عِلْمٍ إِنْ كُنْتُمْ صَادِقِينَ

٤

5. And who^a (is) adhallo⁸ (more astray) of whom^p [he] invokes of lesser than/without Allah who^p not yestajeebo⁹ (compliantly-answer) for him to The Qeyamatey's^w (Judgment's) Day, while they (are) a'n (off) their invocation (are) neglectors.

وَمَنْ أَضَلُّ مِمَّن يَدْعُوا مِنْ دُونِ اللَّهِ مَنْ لَا يَسْتَجِيبُ لَهُ إِلَى يَوْمِ الْقِيَامَةِ وَهُمْ عَنِ دُعَائِهِمْ غَافِلُونَ

٥

6. And if (had been) thronged the mankind, they^z were for them foes and they^z were by their eba'da'te^w (worship/servility-to-them) unbelievers they^z.

وَإِذَا حُشِرَ النَّاسُ كَانُوا لَهُمْ أَعْدَاءً وَكَانُوا بِعِبَادَتِهِمْ كَافِرِينَ

٦

7. And if (to be/being) recited^w on them Our Aya'to^w (Qur'anic statements) evidences-she^{ym} said who^r they^z unbelieved for the right^x lamma (when/whence) [it^x] came (to) them: this (is) a magic manifester.

وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ كَفَرُوا لِلْحَقِّ لَمَّا جَاءَهُمْ هَذَا سِحْرٌ مُبِينٌ

٧

¹ See the *Lexicon* attached to this *Translation* for a commentary on this.

² The word "تنزيل" has several meanings, among them: (1) gradual revelation, and (2) descending, (3) array. See التاج.

³ See the *Lexicon* attached to this *Translation* for an exposition on the words "الحكيم" and "حكيم."

⁴ See the *Lexicon* attached to this *Translation* for "bekma."

⁵ The word "الأجل" means term-limit, see اللسان.

⁶ The word "musamma" is masculine, singular, subjective noun, meaning: that which is designated and/or named.

⁷ The demonstrative pronoun "ذا" in "ماذا" is an intensifier when it is suffixed to an interrogative pronoun, such as "ما." Thus, such interrogative-intensifier-suffixal, roughly correspond in English to: "what on Earth" or "why on heaven's name," etc.

⁸ The word "ضل" = "adhallo" is a superlative adjective for "strayer" for which there is no English equivalent.

⁹ The word "يستجيب" is rooted in "استجاب," meaning: favorably/compliantly answer, not just answer. See الهادي.

8. Or say they:^z *iftraho* ([*be*] *crafted it^x as a lie for fraudulent end*); let-say [*you^s*]: *en (if) iftaraytoho* (I *crafted it^x as lie for fraudulent end*) then not possess you^z for me of Allah a thing; He (*is*) knower by what *tofedbho*¹⁰ (*you^z group-rush*) in it;^x sufficed by Him *Shabeedan* (*iterative Witnesser/Testifier*) between me and [between] you;^b and He (*is*) The *Ghafooro* (*iterative Forgiver*), *Ar-Rabeemo* (*The iterative mercy Giver*).

أَمْ يَقُولُونَ افْتَرَيْنَاهُ قُلْ إِنْ افْتَرَيْتُهُ فَلَا تَمْلِكُونَ لِي مِنَ اللَّهِ شَيْئًا هُوَ أَعْلَمُ بِمَا تُفِيضُونَ فِيهِ كَفَىٰ بِهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ وَهُوَ الْغَفُورُ الرَّحِيمُ ﴿٨﴾

9. Let-say [*you^s*]: I was not an innovation¹¹ of the messengers and not *adrey* ([*I profoundly know*) what (*is to be*) done by me and neither by you;^b *en (not) attabe'o* ([*I closely-follow*) except what (*is to be/being*) revealed¹² to me; and I am not except *na'theeron* (*iterative warner*) manifest.

قُلْ مَا كُنْتُ بِدْعًا مِنَ الرُّسُلِ وَمَا أَدْرِي مَا يُفْعَلُ بِي وَلَا بِكُمْ إِنْ أَتَيْتُ إِلَّا مَا يُوحَىٰ إِلَيَّ وَمَا أَنَا إِلَّا نَذِيرٌ مُّبِينٌ ﴿٩﴾

10. Let-say [*you^s*]: have you^c seen *en (if) (it^x) [was]* from *enda* (*by munificence of/ by Rule of*) Allah and unbelieved you^c by it^x and witnessed/testified a witnesser/testifier of Israel's sons on its^x similar, so [*be*] believed and *istakebartom*¹³ (*you^c affirmed yourⁿ standing haughtily above submission*); verily Allah divinely-guides not the people the *dha'lemeena*¹⁴ (*injustice-doers*).

قُلْ أَرَأَيْتُمْ إِنْ كَانَ مِنَ عِنْدِ اللَّهِ وَكَفَرْتُمْ بِهِ وَشَهِدَ شَاهِدٌ مِّنْ بَنِي إِسْرَءِيلَ عَلَىٰ مِثْلِهِ فَقَامَنَ وَاسْتَكْبَرْتُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١٠﴾

11. And said who^r unbelieved they^z for whom^r they^z believed: if (*it^x*) [*was*] *kbayran*¹⁵ (*desirable/worthiness-/goodness*) not (*would have*) preceded us they^z to it;^x and *edh* (*when/while*) not *yahtadow* (*they^x are divinely-guided*) by it^x then they^z shall say: this (*is*) an *ufkon*^x (*slandorous-fabrication/ specious concoction*)^x old.

وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا لَوْ كَانَ خَيْرًا مَا سَبَقُونَا إِلَيْهِ وَإِذْ لَمْ يَهْتَدُوا بِهِ وَسَيَقُولُونَ هَذَا إِفْكٌ قَدِيمٌ ﴿١١﴾

12. And of before it^x *Mosa's* (*Moses'*) book (*distinctly*):¹⁶ principal and mercy;^w and this (*is*) a Book *mussa-ddeqon*¹⁷ (*accepter as credible*), tongue-Arabic to warn [*be/it^x*]¹⁸ whom^r *dhalamo*¹⁹ (*they^z wronged*) and a *bushra*²⁰

وَمِن قَبْلِهِ كُتِبَ مُوسَىٰ إِمَامًا وَرَحْمَةً وَهَذَا كِتَابٌ مُّصَدِّقٌ لِّسَانًا عَرَبِيًّا لِّيُنذِرَ الَّذِينَ ظَلَمُوا

¹⁰ The word “تفيضون” comes from “الإفاضة” which means a crowd of people rushing from one place to another

¹¹ The word “بدعا” meaning “first.” Also “بدعا” is an infinitive noun. See إعراب القرآن، لمحمود صافي.

¹² The word “أوحى” in “يوحى” denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded). And “الوحي” is fire or king. See اللسان.

¹³ See the Lexicon attached to this Translation for the effect of the letter س when added to a word.

¹⁴ The “ظالمين” = “the injustice-doer,” as “الظلم” = “injustice.” See the Lexicon attached to this Translation.

¹⁵ The word “خير” = “kbayron,” and grammatically inflected “kbayren” or “kharan” all mean that which is desirable, of worthiness or goodness. Clearly charity, prayer, or any meritorious deed is surely “خير.”

¹⁶ The word “إماما” has many meanings leading among them is being the “principal,” to be followed, also “principal” and “mercy” are “حال” = adverbs or “تميز” = distinctions. For distinction seems to me more applicable.

¹⁷ The word “musaddeqon” is more than an “affirmer,” as “affirmer is for affirmation or confirmation.”

¹⁸ The hidden pronoun in “لينذر” could refer to The Messenger or to The Book, i.e. The Qur'an. See القرطبي.

¹⁹ The word “ظالم” = “فاعل الظلم” = “wrong-doer” and “ظلم” = “wronged.”

²⁰ Here again there is no single word in English for the noun “بشرى” so we resort to transliteration and parenthetical explanation. So, bushra (a pleasing-tiding). And “بشرى” unlike its verbal conjugates, throughout The Qur'an always use it for the “kbayren” (desirables, goodnesses, worthinesses).

(a pleasant-tiding) for the benefactors.

وَبَشِّرِ لِلْمُحْسِنِينَ ﴿١٣﴾

13. Verily, who^r they^z said: our Lord (is) Allah, afterwards they^z straightened, so neither (is) fear on them and nor (shall) they sadden.

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَمُوا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٣﴾

14. Those (are) the Paradise's^w companions, immortals they^z (are) in it^w a requital by what they^z were working.

أُولَئِكَ أَصْحَابُ الْجَنَّةِ خَالِدِينَ فِيهَا جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ﴿١٤﴾

15. And We enjoined the human by his both begetters (parents) *ehsan* (meritorious deed); bore him his mother discomfortingly²¹ and delivered him discomfortingly; and his bearing and his weaning (are) thirty months, until if [he] reached his *ashuddo*²² (prime/full mental and physical strengths) and reached forty years^w [he] said: my Lord *an'ze'aney* (let-dispose me [You]) to thank Your^t boon^{w23} which^u *an'amta*²⁴ (You^h had graced bounteously and ennoblingly the most desirable and delighting boons) on me and on my twain begetters-parents; and that [I] work righteously (which) [You^s] delight it;^x and let-reform for me [You^s] in my progeny;^w verily I repented to You^g and verily I am of the Muslims.

وَوَصَّيْنَا الْإِنْسَانَ بِوَلَدَيْهِ إِحْسَانًا حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا وَحَمَلُهُ وَفِصْلُهُ ثَلَاثُونَ شَهْرًا حَتَّىٰ إِذَا بَلَغَ أَشُدَّهُ وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي ذُرِّيَّتِي إِنِّي بُنْتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ ﴿١٥﴾

16. Those whom^r *nataqabba'lo*²⁵ ([We] clemently accept) a'n²⁶ (from/regarding) them *ahsa'na*²⁷ (perfecter and beautifuler) of what they^z worked and We overlook a'n their *sayye'aa'te*^w (demeritorious-deeds) in the Paradise's^w companions; the truth's promise, which^x they^z [were] promised.

أُولَئِكَ الَّذِينَ نَقَبَلُ عَنْهُمْ أَحْسَنَ مَا عَمِلُوا وَنَتَجَاوَزُ عَنْ سَيِّئَاتِهِمْ فِي أَصْحَابِ الْجَنَّةِ وَعَدَ الصِّدْقِ الَّذِي كَانُوا يُوعَدُونَ ﴿١٦﴾

17. And who^x [he] said to his both begetters (parents) fie for you both, do you both promise me that *okbraja* ([I] be emerged/produced) while *qad* (already and affirmatively) ceded-she^{y28} the generations of before

وَالَّذِي قَالَ لَوْلَايَ أُفٍّ لَّكُمَا أَنْعِدَانِي أَنْ أُخْرَجَ وَقَدْ خَلَتِ الْقُرُونُ مِنْ قَبْلِي وَهُمَا يَسْتَغِيثَانِ اللَّهَ

²¹ See the *Lexicon* attached to this Translation for the distinction between “كُرْهًا” *dhammah* on the “ك” as in this *Ayah*, and “كُرْهًا” *fat'ha* on the “ك” as in (S3:83), and “إِكْرَاهًا” as in (S2:256).

²² The Arabic word “*ashudda*”=“أَشَدُّهُ” translated as [his “prime, full strength”] meaning reached the ideal age of physical and mental strengths.

²³ See the *Lexicon* attached to this Translation for “*ne'amah*” (“boon^w”).

²⁴ The word “*an'am*” in “*an'amta*” denotes five distinct ideas: (1) said: yes, (2) perfected the deed (being done), (3) did the most desirable and delighting deed, (4) was bounteous in giving, and (5) granted. There is no English word to express all the various ideas denoted by “*an'am*.” So, I think the best approximation is to say: granted perfectly and bounteously what is most desirable and delighting.

²⁵ The Arabic word used in The Qur'an is “*taqabala*” not “*iqbal*” or “*qabala*” = let you accept, or accept. Thus, “*taqabala*” means accept with clemency or mercifulness, as whatever that was being offered by the doer, who is beseeching Allah to accept it, may not be fully worthy of Allah's acceptance; or the work itself is somewhat deficient, not perfect and complete. So, Allah is besought to accept it as is, with the already known shortcomings it may have therein. So Allah accepts it by His clemency. So, *taqabala* = clemently accepted.

²⁶ See the *Lexicon* attached to this Translation regarding the various meanings of the preposition *عن*.

²⁷ There is no English word for *ahsane* = *absane*. Both words perfecter and beautifuler are in their adjective sense.

²⁸ The ت in the word “*okbraja*” is “*okbraja*” = -she^y as the word “*al-qurun*” is figuratively masculine, so it needs the ت.

me; while both (are) beseeching Allah, *wayla* (lengthy: stay in a valley in Hell/bane/woe for) you^g let-believe [you^g]; verily Allah's promise (is) right; then [he] says: not this except the [firsts'] (ancients') fables.

وَبَلَدِكَ آمِنٌ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَيَقُولُ
مَا هَذَا إِلَّا أَسْطِيرُ الْأَوَّلِينَ ﴿١٧﴾

18. Those (are) who^r righted on them [the] say²⁹ in *Uma-men*^w (peoples/nations)^w *qad* (already and affirmatively) ceded-she^y of before them of the Jinn and the human-kind; verily they were losers.

أُولَئِكَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ
فِي أَمْرِ قَدْ خَلَتْ مِنْ قَبْلِهِمْ مِنَ الْجِنِّ
وَالْإِنْسِ إِنَّهُمْ كَانُوا خَاسِرِينَ ﴿١٨﴾

19. And for each (are) ranks^w of what they^z worked; and to fulfill³⁰ [He] (for) them their works and they (are) not *yodh'lamoona*³¹ (to be wronged they').

وَلِكُلِّ دَرَجَةٌ مِمَّا عَمِلُوا وَلِيُوَفِّيَهُمْ
أَعْمَلَهُمْ وَهُمْ لَا يَظْلَمُونَ ﴿١٩﴾

20. And day (to be) exposed whom^r unbelieved they^z over The Fire;^w you^c undid³² yourⁿ goodies^{w33} in yourⁿ life^w (of) the world;^w and *istamta'atom*³⁴ (you^z had lengthily affirmably relished the transitory worldly delights) by it;^w so today you^z (are to be/being) requited the disgrace-torment by what you^c were *testakberona*³⁵ (you^z affirm standing haughtily above submission) in the Earth^w by other than the right; and by what you^c [were] *tafsoqoona* (rebelling you^z vis-à-vis Allah's command).

وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ
أَذْهَبْتُمْ طِبْعَكُمْ فِي حَيَاتِكُمْ الدُّنْيَا
وَأَسْتَمْتُمْ بِهَا فَالْيَوْمَ يُجْزَوْنَ عَذَابَ
الْهُونِ بِمَا كُنْتُمْ تَسْتَكْبِرُونَ فِي الْأَرْضِ
بِغَيْرِ الْحَقِّ وَمِمَّا كُنْتُمْ تَفْسُقُونَ ﴿٢٠﴾

21. And let-remember [you^s] *Aaden's* brother, *edh* (when-/since) [he] warned his people by the *Ahqa'fe* (winding sand hills) while *qad* (already and affirmatively) ceded^w the *no'thoro* (iterative warners) from between his hands^{w36} and from his rear; that let-not worship you^z except Allah; verily I *akhafo*³⁷ ([I]fear/ know) over/on you^b a great days' torment.

وَأَذْكُرْ أَخَا عَادٍ إِذْ أَنْذَرَ قَوْمَهُ
بِالْأَحْقَافِ وَقَدْ خَلَتْ النُّذُرُ مِنْ بَيْنِ
يَدَيْهِ وَمِنْ خَلْفِهِ أَلَّا تَعْبُدُوا إِلَّا
اللَّهَ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ
عَظِيمٍ ﴿٢١﴾

22. Said they:^z have you^h come (to) us to *ta'afeka* ([you^s] slanderously-dissuade/speciously deter) us a'n (off) our *aleha'te*^w (deities);^w so *eetey*^x (let-you^s bring/come to)^x us by what [you^s] promise us, *en* (if) you^h were of the *ssa'degeena* (they who always enforce the truth).

قَالُوا أَجِئْنَا لِنُؤْفِكَا عَنْ آلِهَتِنَا فَإِنَّا
بِمَا نَعْبُدُكَ إِن كُنْتَ مِنَ الصَّادِقِينَ ﴿٢٢﴾

23. Said [he]: verily only the knowledge (is) *enda* (by

قَالَ إِنَّمَا الْعِلْمُ عِنْدَ اللَّهِ وَأُبَلِّغُكُمْ مَا

²⁹ The expression "righted on them the say" is an Arabic tongue expression meaning: it became necessary to penalize them.

³⁰ The word "يوفي" in "لِيُوفِّيَهُمْ" from "الوفاء" = "التمام" meaning gathering the last component of any obligation to make it a whole. Thus, "يوفي" means endeavor and gather the last part of an obligation to fulfill it.

³¹ The word "wronged" has myriads of meanings, among them: curtails or diminishes, as in this *Ayah*.

³² The word "أذهب" = "undid," in "أَذْهَبْتُمْ" means: consumed or wasted or used up.

³³ The word "طيبات" = "goodies" = "goodies," = a feminine gender means anything delectable and legitimate.

³⁴ The word "استمتع" = "دام له ما يستمذه منه" see "اللسان" or is "تمتع طويلا" see "الهادي," hence lengthily is added to emphasize this concept.

³⁵ See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word.

³⁶ The locution "before his hands" is an Arabic tongue expression meaning: before him or ahead of him; and the word "النشر" = "warners" meaning the "messengers."

³⁷ Linguistically the word "خفت" carries dual meanings: (1) fear and (2) know. Both meanings could apply.

*munificence of/ by Rule of Allah; and [I] communicate (to) you^b what I (had been) sent by it;^x [and,] but I see you^b a people *tajhaloon*³⁸ (you^c act ignorantly or incorrectly).*

أَرْسَلْتُ بِهِ وَلَكِنِّي أَرَأَيْتُمْ قَوْمًا
يَجْهَلُونَ ﴿٢٣﴾

24. Then *lamma* (when/ whence) they^z saw it^x contingent^x advancer^x (towards) their valleys, said they:^z this (is) *aa'redhoon* (*nimbus-contingent*) raining us; rather it^x (is) what *ista'ajaltom* (you^c sought hastening) by it,^x a wind^w in it^w a painful torment.^x

فَلَمَّا رَأَوْهُ عَارِضًا مُّسْتَقْبِلَ أَوْدِيَّتِهِمْ
قَالُوا هَذَا عَارِضٌ مُّطْرًا بَلْ هُوَ مَا
اسْتَعْجَلْتُمْ بِهِ رِيحٌ فِيهَا عَذَابٌ أَلِيمٌ ﴿٢٤﴾

25. [*It^w*] destroys every-thing by command^x (of) its^w Lord; so they^z became³⁹ not (to be/ being) seen except their dwellings; like *tha'leka* (*afar-that-it/ that*)^x We requite the people the criminals.

تُدْمِرُ كُلَّ شَيْءٍ بِأَمْرِ رَبِّهَا فَأَصْبَحُوا
لَا بَرَىٰ إِلَّا أَلَمَاسُهُمْ كَذَلِكَ يَجْزِي
الْقَوْمَ الْمَجْرِمِينَ ﴿٢٥﴾

26. And *laqad* (*verily, already and affirmatively*) We empowered⁴⁰ them in what *en* (not) We empowered you^b in it^x and We made for them a hearing and *abssa'ran* (*insights / discernments*) and *afedatan* (*hearts- / minds*); then not enriched/ sufficed⁴¹ *a'n* (*regarding*) them their hearing and nor their insights and nor their *afedato* (= *afedatan*) of a thing, *edh* (*while*) they^z were rejecting by Allah's *Aya'te^w* (*signs/ proofs*) and *haqa* (*befell besiegingly*) by them what they^z were by it^x *yastah'zeoona* (*they^z affirmably jest*).

وَلَقَدْ مَكَّنَّهُمْ فِيمَا إِنْ مَكَّنَّاكُمْ
فِيهِ وَجَعَلْنَا لَهُمْ سَمْعًا وَأَبْصَرًا
وَأَفْئِدَةً فَمَا أَغْنَىٰ عَنْهُمْ سَمْعُهُمْ
وَلَا أَبْصَرُهُمْ وَلَا أَفْئِدَتُهُمْ مِنْ
شَيْءٍ إِذْ كَانُوا يَجْحَدُونَ بِآيَاتِ
اللَّهِ وَكَأَنَّهُمْ بِهِمْ مَا كَانُوا بِهِ
يَسْتَهْزِئُونَ ﴿٢٦﴾

27. And *laqad* (*verily, already and affirmatively*) We perished what (is) around you^b of the villages^w and We variegated the *Aya'te^w*, (*miracles/ signs/ proofs*) *la'all* (*craving currently unavailable deed that/ perhaps*) they return they.^z

وَلَقَدْ أَهْلَكْنَا مَا حَوْلَكُمْ مِنَ الْقُرَىٰ
وَصَرَفْنَا آيَاتِنَا لَعَلَّهُمْ يَرْجِعُونَ ﴿٢٧﴾

28. So *lawla* (*why have not*) succored them who^r *itta-kebat*⁴² (*they^z took and presumed*) of lesser than/ without Allah a sacrifice⁴³ *aa'lebatan^w* (*deities*); rather they^z strayed *a'n* (*off*) them; and *tha'leka* (*afar-that-it/ that*)^x (is) their *efko^x* (*slandorous-fabrication/ specious concoction*)^x and what they^z were forging.

فَلَوْلَا نَصْرُهُمُ الَّذِينَ اتَّخَذُوا مِنْ
دُونِ اللَّهِ قُرْبَانًا آلِهَةً بَلْ ضَلُّوا
عَنْهُمْ وَذَلِكَ إِيْفَاقُهُمْ وَمَا كَانُوا
يَفْقَهُونَ ﴿٢٨﴾

³⁸ The word “جهلون”=“*tajhaloon*” is rooted in “جهل” meaning: (1) was ignorant of, (2) believed in some thing contrary to reality, (3) did something not correct.

³⁹ The word “أصبحوا” is based on “أصبح” which means became or happened by next morning.

⁴⁰ The word “مكَّن” in “مكَّنَّا” means “found” or “established.” It also means “enabled” or “empowered.” Clearly, the English word “established” does not imply or connote the same as “مكَّن” per se.

⁴¹ The word “أغنى” has double meanings: (1) enriched, (2) sufficed. But “enriched” includes sufficed and not vice versa. As “enriched” made rich or richer, made fuller, more meaningful, or more rewarding whereas “sufficed” met the present needs of a specific task. Hence “enriched” is superior.

⁴² The word “اتَّخَذَ” from “الِاتِّخَاذِ” which is “إِفْتَعَالٌ” for “الِاتِّخَاذِ” as stated in لسان العرب; therefore, “اتَّخَذَ” is always taking and presuming some-thing about what was taken. Thus, it is not just the mere taking.

⁴³ The word “قرباناً” = “ما يقرب به” so such “sacrifice” is to be their intercessors to Allah. As they say: “not [we] worship them except to they nigh us to Allah a nigh.” (S 39:3).

29. And *edh* (*when/since*) *ssarafna* (*We dispatched*) to you⁴⁴ *nafaron* (*three to less than ten*) of the Jinn *yasta'meona*⁴⁵ (*they^z affirmably listening*) (*to*) The Qur'an;^x so when they^z *badbara* (*attended at predetermined time and place*) it^x said they:^z let-hearken you;^z then *lamma* [*it^x*] (*had been*) finished, they^z turned/diverged to their people warners/warning.

وَإِذْ صَرَفْنَا إِلَيْكَ نَفَرًا مِّنَ الْجِنِّ يَسْتَمِعُونَ الْقُرْآنَ فَلَمَّا حَضَرُوهُ قَالُوا أَنصَبُوا لَنَا فَمَا قُضِيَ وَلَوْ إِلَى قَوْمِهِمْ مُنْذِرِينَ ﴿٢٩﴾

30. Said they:^z O, our people; verily we heard a book^x (*which had been*) descended from after *Mosa* (*Moses*), *mussaddeqan*⁴⁵ (*accepter as credible*) for what (*is*) between its^x both hands; *yahdey* [*it^x*] (*divinely-guides*) to the right and to a way/road straight.

قَالُوا يَفْقَهُمَ إِنَّا سَمِعْنَا كِتَابًا أُنزِلَ مِن بَعْدِ مُوسَى مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ يَهْدِي إِلَى الْحَقِّ وَإِلَى طَرِيقٍ مُسْتَقِيمٍ ﴿٣٠﴾

31. O, our people; let-answer you^z Allah's inviter and let-believe you^z by Him/him;⁴⁶ [*He*] forgives for you^b of yourⁿ offenses and [*He*] precludes you^b from a painful torment.

يَفْقَهُمَ أَجِيبُوا دَاعِيَ اللَّهِ وَآمِنُوا بِهِ يَغْفِرَ لَكُمْ مِّن ذُنُوبِكُمْ وَيُجِرَكُمْ مِّنْ عَذَابٍ أَلِيمٍ ﴿٣١﴾

32. And whoever not answers [*he*] Allah's inviter, then (*is*) not surely enfeebler [*he*] in the Earth^w and not for him of lesser than/without Him *aw'leyao*⁴⁷ (*guardians/allies*); those (*are*) in a misguidance manifester.

وَمَن لَّا يُجِبْ دَاعِيَ اللَّهِ فَلَيْسَ بِمُعْجِزٍ فِي الْأَرْضِ وَلَيْسَ لَهُ مِن دُونِهِ أَوْلِيَاءٌ أُولَئِكَ فِي ضَلَالٍ مُّبِينٍ ﴿٣٢﴾

33. Have [and] not seen they^z verily Allah, Who [*He*] created the Heavens^w and the Earth^w and [*He*] fatigued not by their^w creation, (*is*) surely *Qadir*⁴⁸ (*He-Who is capable of: giving/doing/enforcing/influencing*) over/on to quicken [*He*] the dead; *bala*⁴⁹ (*certainly-not*); verily He (*is*) over every-thing Omnipotent.

أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَلَمْ يَئِمْ بِخَلْقِهِنَّ بِقَدِيرٍ عَلَىٰ أَن يُحْيِيَ الْمَوْتَىٰ بَلَىٰ إِنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٣﴾

34. And day (*to be/being*) exposed whom^r unbelieved they^z over/on The Fire;^w is this not by the right; said they:^z *bala*⁵⁰ (*certainly-not*), by⁵¹ our Lord; said [*He*]: so let-taste you^z the torment by what you^c were unbelieving.

وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ أَلَيْسَ هَذَا بِالْحَقِّ قَالُوا بَلَىٰ وَرَبِّنَا قَالَ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿٣٤﴾

⁴⁴ See the *Lexicon* attached to this *Translation* for the effect of the letter **س** when added to a word.

⁴⁵ The word "*musaddeqan*" is more than an "affirmer," as "affirmer is directly for affirmation or confirmation.

⁴⁶ The pronoun "**هـ**" in "**به**" could refer to the inviter (Mohammad, SAW) or by Allah, SWTA, Who will forgive for them their offenses. See **الفرطي**.

⁴⁷ The word "**أولياء**" could also mean, among them: *protector, friend*.

⁴⁸ The word "**قادر**" is masculine, singular, subjective noun, meaning: (1) *Causar of Fate*, (2) *He-Who is capable of: giving, doing, enforcing, or influencing*.

⁴⁹ The word "*bala*" = "*certainly-not*" is absolutely *not* synonymous to "yes" = "**نعم**," see footnote 196 or the *Lexicon* attached to this *Translation* for more elaboration.

⁵⁰ Ibid, for "**بلى**."

⁵¹ In Arabic the letter "**و**" is a letter used to *swear* in the name of Allah. In English the *equivalent* for swearing is "*by*." Therefore, since this *Ayah* begins by making an oath by the name of the "**الذات**," so we start with the word "*by*" and not "**و**" as "**و**" will *not* suffice the meaning.

35. So *issber* (let-hold on patiently [you^s]) just-as *ssabara* (had held on patiently) the resolve-possessors of the messengers; and let-not *tasta'ajel* ([you^s] affirmably hasten) for them, as if they, day they^z see what they^z (are being) promised, not waited they^z except an hour^w of a *naba're* (between sunrise and sunset); announcement; is (to be) perished except the people the *fa'seeqoona* (rebels vis-à-vis Allah's command).

فَاصْبِرْ كَمَا صَبَرَ أُولُوا الْعَزْمِ مِنَ
الرُّسُلِ وَلَا تَسْتَعْجِلْ لَهُمْ كَأَنَّهُمْ يَوْمَ
يَرَوْنَ مَا يُوعَدُونَ لَمْ يَلْبِسُوا إِلَّا
سَاعَةً مِّنْ نَّهَارٍ بَلَّغٌ فَعَلَ يَهْلِكُ إِلَّا
الْقَوْمَ الْفَاسِقُونَ ﴿٣٥﴾



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (The iterative Mercy Giver)

1. Who^r unbelieved they^z and repelled they^z a'n (off) Allah's path [He] wasted¹ their works.

الَّذِينَ كَفَرُوا وَصَدُّوا عَن سَبِيلِ اللَّهِ
أَضَلَّ أَعْمَالَهُمْ ﴿٣٦﴾

2. And who^r they^z believed and they^z worked the righteous-works^w and they^z believed by what *nuzzela* (had been iteratively descended) on Mohammad and/while it^x (is) the right^x from their Lord, [He] expiated a'n (off) them their *sayye'aa'te*^w (demeritorious-deeds)^w and [He] mended their situation.

وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ
وَعَامَنُوا بِمَا نُزِّلَ عَلَى مُحَمَّدٍ وَهُوَ الْحَقُّ
مِنَ رَبِّهِمْ كَفَّرَ عَنْهُمْ سَيِّئَاتِهِمْ وَأَصْلَحَ
بَالَهُمْ ﴿٣٧﴾

3. *Tha'leka* (afar-that-it/that)^x (is) because surely who^r unbelieved they^z *ettaba'ao* (they^z closely-followed) the falsehood^x and surely who^r they^z believed *ettaba'ao* the right from their Lord; like *tha'leka* strikes Allah for the mankind their parables/examples.

ذَٰلِكَ يَأَنَّ الَّذِينَ كَفَرُوا اتَّبَعُوا الْبَاطِلَ
وَأَنَّ الَّذِينَ ءَامَنُوا اتَّبَعُوا الْحَقَّ مِن رَّبِّهِمْ
كَذَٰلِكَ يَضْرِبُ اللَّهُ لِلنَّاسِ أَمْثَالَهُمْ ﴿٣٨﴾

4. So if *leqeytom* (you^c met/encountered) whom^r unbelieved they^z then (let-encounter them you^r by) striking the necks until *edba* (when/if) *athkhantomo*² (you^f overwhelmed and prevailed over) them then let-tighten the bond you;^z so either *mannan*³ (an absolute gracing of a boon

فَإِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا فَضَرْبَ الرِّقَابِ
حَتَّىٰ إِذَا أَتَخْتَنُمُوهُمْ فَشُدُّوا الْوَتَاقَ فَمَا
مَنَّا بَعْدُ وَإِنَّمَا فِدَاءٌ حَتَّىٰ تَضَعَ الْمَرْبُ

¹ The word "ضَلَّ" and "أَضَلَّ" share several meanings, among them: wasted, misled, forgot, inclined, strayed and swerved. See اللسان.

² The word "اتَّخَنَ" linguistically means overwhelmed and prevailed over the "enemy." And "اتَّخَنَ" also means exaggerated in wounding the enemy. And "اتَّخَنَ" means weakened him. And "اتَّخَنَ فِي الْأَرْضِ" means got a hold of it, prevailed and became the master over its territory. And in Hadeeth Aaeysba: "لَمْ أَنْشِئْهَا حَتَّىٰ اتَّخَنَتْ عَلَيْهَا أَيُّ بَالَتْ فِي جَوَابِهَا وَأَفْحَمَتْهَا." Thus, literally means got a hold of it, prevailed and became the master over its territory. Al-Tabary, a noted Imam in the Tafseer of the Qur'an says for "اتَّخَنَ" means prevailed or gained mastery. Thus, this Ayah does not say "اتَّخَنْتُمُوهُمْ قَتْلًا" but says "اتَّخَنْتُمُوهُمْ" That is got a hold of, prevailed over and became the master over their territory Therefore, and Allah knows best "اتَّخَنْتُمُوهُمْ" must be taken for its linguistic implication and not necessarily to mean "اتَّخَنْتُمُوهُمْ قَتْلًا." However, some Tafseer books say that "يَتَخَنُونَ" means exaggerate in the killing of the polytheists. In summary, I think "اتَّخَنَ" mean took hold of, prevail over and continue to have mastery over the territory. So, اتَّخَنْتُمُوهُمْ = overwhelmed and prevailed over them you^f.

³ The word "مَنَّا" = "mannan" or its deflected forms all are root in the word 'mann' = "مَن" which =

of good well) after and or a ransom, until puts^w-off the war^x its^w *anzara*⁴ (ill-burdens-/sins/offenses); *tha'leka* (afar-that-it/that)^x (is) and if^s wills Allah surely [He] (would have) avenged⁶ from them; [and,] but to essay some (of) you^b by some; and who^r they^z (had been) killed in Allah's path, surely never [He] wastes⁷ their works.

أَوْرَاَهَا ذَلِكَ وَلَوْ يَشَاءُ اللَّهُ لَانْتَصَرَ مِنْهُمْ وَلَكِنْ لَبِلُوا بَعْضُكُمْ بِبَعْضٍ وَالَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ فَلَنْ يُضِلَّ أَعْمَالُهُمْ ﴿٥﴾

5. [He] shall divinely-guide them and [He] mends-/reforms their situation.

سَيَهْدِيهِمْ وَيُصْلِحُ بَالَهُمْ ﴿٥﴾

6. And He admits them the Paradise^w [He] introduced-/acquainted it^w for them.

وَيَدْخُلُهُمُ الْجَنَّةَ عَرَفَهَا هُمْ ﴿٦﴾

7. O you, who^r they^z believed: *en* (if) you^z succor Allah [He] succors you^b and [He] firms yourⁿ feet.^w

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ ﴿٧﴾

8. And who^r unbelieved they^z so (is) damnation-/misfortune for them and [He] wasted⁸ their works.

وَالَّذِينَ كَفَرُوا فَتَعْسًا لَهُمْ وَأَضَلَّ أَعْمَالَهُمْ ﴿٨﴾

9. *Tha'leka* (afar-that-it/that)^x (is) because verily they^z disliked what Allah descended, so [He] thwarted their works.

ذَلِكَ بِأَنَّهُمْ كَرِهُوا مَا أُنْزِلَ اللَّهُ فَاحْبَطَ أَعْمَالَهُمْ ﴿٩﴾

10. Have then not treaded they^z in the land^w then looked they^z how [was] consequence^w (of) whom^r of before them; demolished Allah on them;⁹ and for the unbelievers (are) its^w likes.

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ دَمَرَهُ اللَّهُ عَلَيْهِمْ وَلِلْكَافِرِينَ أَمْثَلُهَا ﴿١٠﴾

11. *Tha'leka* (afar-that-it/that)^x (is) because verily Allah (is) Guardian (of) whom^r they^z believed;¹⁰ and verily

ذَلِكَ بِأَنَّ اللَّهَ مَوْلَى الَّذِينَ آمَنُوا وَأَنَّ

= linguistically has three distinct meanings, an honorable: (1) "نِعْمَةٌ يَنْعَمُهَا" = "a boon he graces it," and dishonorable: (2) the favorer of a graced boon openly reminds the recipient of such a favor rendered earlier and thereby causing some kind of *chagrin* to such a recipient. This second meaning is very much abhorred, and is invalidating of the reward or appreciation on the part of the recipient towards the favorer. (3) Kind of rain-like from the Heaven which become sweet and edible, the food for the Israelite during Mosa's (Moses') time with his people in the wilderness. So, "مَنَّانٌ" = "mannan:" is an absolute objective noun, amounting to an infinitive noun, meaning an absolute gracing of a boon of good well.

⁴ The word *anzar* plural of "وَزَرَ" = *we'zr*, which means: heavy: burden/sin/offense. Translated parenthetically here as "heavy: burden/sin/offense" as it is a heavy: burden which impedes, unless properly handled. It is potentially a sin or an offense for the "وَزِيرٌ" = *vizier* because he carries the heavy burden of the King to administer the affairs charged to him. And the vizier's responsibility is so enormous that if he makes a mistake, intended or not, it could be fatal to him and others. Thus, I chose to further qualify "burden/sin/offense" by the word "ill" as such qualification, really and truly best approximate the seriousness of such a burden in reference. See the *اللسان*. The whole expression "a" means the war comes to an end.

⁵ The particle "لَوْ" since it is a future-connected verb, probable to occur and not sure it's a present occurrence, such a "لَوْ" amounts to "if" or "when." See مغني اللبيب، ابن هشام.

⁶ The word "انْتَصَرَ" could apply in three distinct senses: (1) "انْتَصَرَ مِنْ" which in turn has two distinct meanings, (1a) "انْتَصَرَ مِنْ عَدُوِّهِ" = "avenged from his enemy," and (1b) "انْتَصَرَ مِنَ الظُّلْمِ أَي" = "refrained from and disdained the wrong." (2) "انْتَصَرَ عَلَى" = "prevailed over." And (3) "انْتَصَرَ لـ" = "succored and assisted."

⁷ See footnote 1 above regarding "ضَلَّ" and "أَضَلَّ".

⁸ Ibid.

⁹ The expression "demolished Allah on them" is equal to "demolished them absolute demolition," says "القرطبي" or in other words "demolished them absolutely."

¹⁰ See the *Lexicon* attached to this Translation for the fine difference between: "who they believed," and "the believers."

the unbelievers (*have*) no guardian for them.

الْكَافِرِينَ لَا مَوْلَى لَهُمْ ﴿١١﴾

12. Verily Allah admits whom^r they^z believed and they^z worked the righteous-works^w paradises^w /gardens^w run^w from under it^w the rivers; and who^r unbelieved they^z *yatamatta'ona* (*they^z relish the transitory worldly delights*) and they^z eat just-as the *an'aamo*^w (*cattle-/camels/goats/and sheep*)^w eat; and The Fire^w (*is*) a *mathwa*¹¹ (*obligatory: long-term-abode*) for them.

إِنَّ اللَّهَ يَدْخُلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَالَّذِينَ كَفَرُوا يَتَنَبَّهُونَ وَيُكْلَوْنَ كَمَا تَأْكُلُ الْأَنْعَامُ وَالنَّارُ مَوْى لَهُمْ ﴿١٢﴾

13. And how many of a village^w it^w (*was*) harder a strength^w than your^t village^w which^u exited you^g We perished them; so no succorer for them.

وَكَايْنٍ مِنْ قَرْيَةٍ هِيَ أَشَدُّ قُوَّةً مِنْ قَرْيَتِكَ الَّتِي أَخْرَجْتَكَ أَهْلَكْنَاهُمْ فَلَا نَاصِرَ لَهُمْ ﴿١٣﴾

14. Is then who^p [*he*] [*was*] on an evidence^w from his Lord, like whom^p (*had been*) adorned for him his ill-work and *ettaba'ao* (*they^z closely-followed*) their *ahwa*¹² (*tendentious likings*).

أَفَمَنْ كَانَ عَلَى بَيِّنَةٍ مِنْ رَبِّهِ كَمَنْ زُيِّنَ لَهُ سُوءُ عَمَلِهِ وَاتَّبَعُوا أَهْوَاءَهُمْ ﴿١٤﴾

15. The Paradise's^w example/like which^u (*had been*) promised the *muttaqoona* (*they who reverentially guard against Allah's displeasure*), in it^w (*are*): rivers of water other than stagnant, and rivers of milk^x changed not its^x taste, and rivers of wine^x a deliciousness^w for the drinkers, and rivers of honey (*had been*) purified; and for them in it^w of all the *thamara'te*^w (*trees/plant-crops/fruits*)^w and a forgiveness^w from their Lord; as whom^p he (*is*) an immortal in The Fire^w and (*had been made-to*) they^z drink water^x *hameeman*¹³ (*maximally heated*), so *qatta'a* (*[it^x] iteratively cut*) their intestines.

مَثَلُ الْجَنَّةِ الَّتِي وَعِدَ الْمُتَّقُونَ فِيهَا أَنْهَارٌ مِنْ مَاءٍ غَيْرِ آسِنٍ وَأَنْهَارٌ مِنْ لَبَنٍ لَمْ يَتَغَيَّرَ طَعْمُهُ وَأَنْهَارٌ مِنْ خَمْرٍ لَذَّةٍ لِلشَّارِبِينَ وَأَنْهَارٌ مِنْ عَسَلٍ مُصَفًّى وَلَهُمْ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَمَغْفِرَةٌ مِنْ رَبِّهِمْ كَمَنْ هُوَ خَلِدٌ فِي النَّارِ وَسُقُوا مَاءً حَمِيمًا فَقَطَّعَ أَمْعَاءَهُمْ ﴿١٥﴾

16. And of them who^p *yasta'meao* (*[he] affirmably listens*) to you^g until *edha* (*when/if*) they^z exited from *endika* (*your-presence*) said to them whom^r *oto* (*they^z had been accorded*) the knowledge: what said [*he*] priorly; those (*are*) whom^r stamped¹⁴ Allah on their hearts and

وَمِنْهُمْ مَنْ يَسْمَعُ إِلَيْكَ حَتَّى إِذَا خَرَجُوا مِنْ عِنْدِكَ قَالُوا لِلَّذِينَ أُوتُوا الْعِلْمَ مَاذَا قَالَ أَفَأُوتِيَكَ الَّذِينَ طَعَّ

¹¹ In "اللسان" "ثوى": هلك; and "مئوى" in The Qur'an overwhelmingly is joined with Hell. So, whoever is in the "مئوى" is there by force of his/her circumstances and not by his/her choice *per se*. So, *mathwa*-abode is an obligatory one and so "forced: long-term/semi-permanent-abode" seems to me rather appropriate.

¹² The word "هوى" is singular of "اهواء" translated as "(tendentious) liking," which in and of itself could be good or bad noble or vile. The Messenger (SAWS) says that believe not anyone of you until his "هوى" agrees with what I came with, i.e. The Qur'an and Hadeeth.

¹³ The word "hameem"="حميم," has no English equivalent *per se*. So, we transliterate and parenthetically explain. The word "hameem"="حميم," has at least four different meanings, one of which is a paradoxical meaning of maximally heated water or cooled water or could be just warm water. In this paradoxical sense most of the time it is the maximally heated water is intended. A second meaning is very near or rather close friend/relative; a third meaning is: possessor of mutual affection towards another; and fourth meaning: a summer rain. See اللسان.

¹⁴ The expression "stamped on their hearts" is an Arabic tongue expression meaning: their hearts are sealed so that they understand not and nor comes out of them any meritorious thing.

ettaba'ao (closely-followed they^z) their abwa¹⁵ (tendentious likings).

اللَّهُ عَلَىٰ قُلُوبِهِمْ وَاتَّبَعُوا أَهْوَاءَهُمْ ﴿١٦﴾

17. And who^r ehtadaw (they^z who became divinely-guided) [He] augmented them a huda (divine-guidance) and aa'tabum ([He] accorded them) their taqwa (reverential guarding against Allah's displeasure).

وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى وَآتَاهُمْ تَقْوَاهُمْ ﴿١٧﴾

18. So do they^z await¹⁶ except The Hour^w that [it^w] ta'teyahom^w (haps/comes:to them)^w suddenly;^w because qad (already and affirmatively had) come^x its^w conditions; so wherefrom¹⁷ for them if came^{w18} (to) them their thekra^{w19} (Hour/reminiscence).^w

فَهُلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً فَقَدْ جَاءَ أَشْرَاطُهَا فَأَنَّى لَهُمْ إِذَا جَاءَهُمْ ذِكْرُهُمْ ﴿١٨﴾

19. So let-know [you^s]: verily that no an elaha (a deity) except Allah; and istaghfer²⁰ (let-seeke forgiveness [you^s]) for your^r offense and for the he-believers and the she-believers; and Allah knows yourⁿ mutaqallaba²¹ (iterative transpose-locale) and yourⁿ mathwa²² (obligatory: long-term-abode).

فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ لِذَنبِكَ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ۗ وَاللَّهُ يَعْلَمُ مُتَقَلِّبَكُمُ وَمَوَاقِدُكُمْ ﴿١٩﴾

20. And say who^r they^z believed lawla (why have not had been) descended a Suraton^{w23} (a division of the Qur'an);^w then if/when (had been) descended a Suraton^w Mubka-maton^w (firm/eternally not changeable)^w and (had been) mentioned in it^w the fight, you^g saw whom^r in their hearts (is) an illness,²⁴ looking to you^g a look (of) the maghsbeyye (he who had been overlaid/swooned) on him from the death; so (it's) woe/bane for them.

وَيَقُولُ الَّذِينَ ءَامَنُوا لَوْلَا نُزِّلَتْ سُورَةٌ فَإِذَا أُنْزِلَتْ سُورَةٌ مُحْكَمَةٌ وَذُكِرَ فِيهَا الْقِتَالُ رَأَيْتَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يَنْظُرُونَ إِلَيْكَ نَظَرَ الْمَغْشِيِّ عَلَيْهِ مِنَ الْمَوْتِ فَأُولَٰئِكَ لَهُمْ

21. An obedience^w and a ma'aroofon (popularly acceptable and not Sharey'ah disapproved maxim) say; so if resolved the matter, then had ssadago (they^z practiced the truth to/with) Allah surely [was] kbayran (superior-/worthier) for them.

طَاعَةٌ وَقَوْلٌ مَّعْرُوفٌ فَإِذَا عَزَمَ الْأَمْرُ فَلَوْ صَدَقُوا اللَّهَ لَكَانَ حَيْرًا لَّهُمْ ﴿٢١﴾

22. So has asaytom²⁵ (fitted for you^z) that en (if) tawallaytom²⁶ (you:z became leaders/had diverted) that you^z

فَهُلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا

¹⁵ See footnote 12 above regarding هوى.

¹⁶ The word "ينظرون" here mean "ينتظرون", see تفسير البيضاوي.

¹⁷ The word "أنى" is a multi-meaning adverbial particle: wherefrom, when, how-so, where.

¹⁸ That is "The Hour" which is a feminine gender, meaning the "قيامة" = "Day of Judgment," a feminine too.

¹⁹ Their "قيامة" = "Day of Judgment."

²⁰ The word "استغفر" = "اطلب الغفران" = "[you] seek forgiveness." In English there is no seemly way to say: "استغفر" per se. So I settled for saying: "[you] seek forgiveness."

²¹ The word "تقلبكم" = "your transpose," means their betaking themselves uninhibitedly moving.

²² See footnote below 11 above regarding "منوى".

²³ See the Lexicon attached to this Translation for this proper name of a "division of the Qur'an."

²⁴ The word "illness" disease of body or mind. That is in his "heart" a defect or a swerving to the wrong, or suffering from deficiency of good religious commitment to adhere to the right or do the right thing.

²⁵ The word "عسيتكم" = "خليق بكم" = "that is 'fitted for you'." See النسان.

²⁶ The word "تواللأيتكم" has several meanings, among them: (1) you took charge of the leadership; (2) =

corrupt in the land^w and *toqatte'o* (you^z iteratively cut-off) yourⁿ *arhama^w* (maternal/paternal kins).^{w27}

فِي الْأَرْضِ وَتَقَطَّعُوا أَرْحَامَكُمْ ﴿٢٣﴾

23. Those (are) whom^r Allah cursed them; then [He] deafened them and [He] blinded their *abssa'ra* (insights/ discernments).

أُولَئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ فَأَصَمَّهُمْ وَأَعَمَّى أَبْصَرَهُمْ ﴿٢٣﴾

24. Do then not they^z ruminate, The Qur'an; or on hearts (are) its^x locks.

أَفَلَا يَتَذَكَّرُونَ الْفُرَاتِ أَمْرٌ عَلَى قُلُوبٍ أَقْفَالُهَا ﴿٢٤﴾

25. Verily who^r *ertaddo* (they^z forthwith-returned) on their rears from after what manifested for them the *buda* (divine-guidance) the Satan lured for them and [be] protracted for them.

إِنَّ الَّذِينَ ارْتَدُّوا عَلَىٰ أَدْبَارِهِم مِّن بَعْدِ مَا بَيَّنَّ لَهُمُ الْهُدَىٰ الشَّيْطَانُ سَوَّلَ لَهُمْ وَأَمَلَّ لَهُمْ ﴿٢٥﴾

26. *Tha'leka* (afar-that-it/that)^x (is) because verily they^z said for whom^r they^z disliked what *nazzala* (iteratively descended) Allah [we] shall obey you^b in some (of) the matter, while Allah knows their secrets.²⁸

ذَٰلِكَ بِأَنَّهُمْ قَالُوا لِلَّذِينَ كَرِهُوا مَا نَزَّلَ اللَّهُ سَنُطِيعُكُمْ فِي بَعْضِ الْأَمْرِ وَاللَّهُ يَعْلَمُ إِسْرَارَهُمْ ﴿٢٦﴾

27. So how *edha* (when/whereas) *tawaffathom*²⁹ (received them while dying) the angels striking their faces and their rears.

فَكَيْفَ إِذَا تَوَفَّتْهُمُ الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ ﴿٢٧﴾

28. *Tha'leka* (afar-that-it/that)^x (is) because verily *ettaba'o* (closely-followed they^z) what discontented Allah and disliked they^z His *redhwana^x* (ultimate delight); so [He] thwarted their works.

ذَٰلِكَ بِأَنَّهُمْ اتَّبَعُوا مَا أَصْحَبَ اللَّهُ وَكَرِهُوا رِضْوَانَهُ فَاحْبَطَ أَعْمَلَهُمْ ﴿٢٨﴾

29. Or reckoned they^z who^r (are having) in their hearts an illness³⁰ that never Allah *youkbrejo* ([He] produces-/emerges) their rancors.

أَمْ حَسِبَ الَّذِينَ فِي قُلُوبِهِم مَّرَضٌ أَن لَّنْ يُخْرِجَ اللَّهُ أَضْغَانَهُمْ ﴿٢٩﴾

30. And if [We] will surely We (would have) shown you^g them; so surely (would have) known them you^g by their signa; and surely assuredly³¹ know them you^g in tone (of) the say;³² and Allah knows yourⁿ works.

وَلَوْ نَشَاءُ لَّارْسَنَّاكُمْ فَلَعَرَفْتَهُمْ بِسِيمَتِهِمْ وَلَتَعْرِفَنَّهُمْ فِي لَحْنِ الْقَوْلِ وَاللَّهُ يَعْلَمُ أَعْمَالَكُمْ ﴿٣٠﴾

31. And surely assuredly We essay you^b until [We] know the *mujabedeena* (earnest strivers/fighters in the

وَلَنَبْلُوَنَّكُمْ حَتَّىٰ نَعْلَمَ الْمُجَاهِدِينَ

= you supported or backed one party or the other; (3) you were partial to; (4) you left one group to another; (5) you retreated; (6) you stuck to some thing.

²⁷ The word "أرحامكم" rooted in "رحم," from "الرحمة" which is "forgiveness, sympathy, and mercy" and rooted in all that is the "رحم" = "womb." Thus, one's relatives from the mother's side are "أرحام," as they related through the same womb. See البصائر. However, stated in "اللسان" the "relatives" from the father's side "أقارب," are also "أرحام," I believe because all are rooted in "الرحمة," hence all maternal/paternal kins are "أرحام."

²⁸ The word "إسرارهم، بكسرة على الهمزة" as being "مصدر," to include all various secrets. So, it's: "various secrets." See الدر المصون لـ أحمد الحلبي والقرطبي.

²⁹ The word "توفى" means "received while dying, i.e. not dead yet."

³⁰ See footnote 24 above regarding "illness."

³¹ The "ل" in "لتعرفنهم" and "لنبلونكم" in the following Ayah # 31, are juratory "ل" = "القسم" amounting to = "التأكيد," i.e. affirmation, expressed in both cases by "assuredly".

³² That is the indirect speech, or saying a thing and meaning another.

cause of Allah) of you^b and the *ssa'bereena* (people of patience); and [We] essay yourⁿ tidings.³³

مِنْكُمْ وَالصَّابِرِينَ وَنَبَلُوا أَخْبَارَكُمْ ﴿٣١﴾

32. Verily who^r unbelieved they^z and they^z repelled a'n (off) Allah's path and mutually contended they^z the messenger from after what manifested for them the *huda* (divine-guidance) never they^z harm Allah a thing, and [He] shall thwart their works.

إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ وَشَاقُّوا الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَىٰ لَنْ يَضُرُّوا اللَّهَ شَيْئًا وَسَيُحِطُّ أَعْمَالَهُمْ ﴿٣٢﴾

33. O you, who^r believed they^z; let-obey you^z Allah and [let-obey you^z] the messenger and let-not invalidate you^z yourⁿ works.

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَلَا تُبْطِلُوا أَعْمَالَكُمْ ﴿٣٣﴾

34. Verily who^r unbelieved they^z and they^z repelled a'n (off) Allah's path, afterwards they^z died while they (being) unbelievers, so never forgives Allah for them.

إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ ثُمَّ مَاتُوا وَهُمْ كُفَّارٌ فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ ﴿٣٤﴾

35. So let not *taheyno*³⁴ (you: ^z weaken/love the world and have a dislike for death in the cause of Allah) and [let not] call³⁵ you^z to the *Sal'me* (submission/reconciliation/peace) while you^f (are) the *a'alanwa* (uttermosts/uppermost-people); and Allah (is) with you^b and never docks [He] yourⁿ works.

فَلَا تَهِنُوا وَتَدْعُوا إِلَى السَّلَهِ وَأَنْتُمْ الْأَعْلَوْنَ وَاللَّهُ مَعَكُمْ وَلَنْ يَفْزَعَكُمْ أَعْمَالَكُمْ ﴿٣٥﴾

36. Verily only the life^w (of) the world^w (is) a play and an amusement; and en (if) you^z believe and *tattaqo* (you^z reverently guard not to displease Allah) *youatekum* ([He] accords youⁿ) yourⁿ remunerations and not asks you^b [He] yourⁿ possessions.

إِنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهُمْ وَلَانِ تَوَّسُّوْا وَتَنْفَقُوا يُؤْتِكُمْ أَجْرَكُمْ وَلَا يَسْتَلْكُمْ أَمْوَالَكُمْ ﴿٣٦﴾

37. En (if) [He] asks you^{3b} it^w then *youb'fekum* ([He] importunes you^b) you^z stint and *youbkbrejo* ([He] emerges/produces) yourⁿ rancors.

إِنْ يَسْأَلْكُمْوهَا فَيُحْضِرْكُمْ تَبَخَّلُوا وَيُخْرِجْ أَصْغَرَكُمْ ﴿٣٧﴾

38. Ha you^f these (are being) invited you^z to expend you^z in Allah's path; so of you^b who^p [he] stints; and whoever [he] stints, so verily only [he] stints a'n³⁶ (regarding) himself;^w and Allah (is) The Rich and

هَآأَنْتُمْ هَآؤَآَاءِ تَدْعُوْنَ لِتُنْفِقُوا فِي سَبِيلِ اللَّهِ فَمِنْكُمْ مَنْ يَبْخُلُ وَمَنْ يَبْخُلْ فَإِنَّمَا يَبْخُلْ عَنْ نَفْسِهِ

³³ That is your *actual conduct, mettle, and genuineness*.

³⁴ The word "تهنوا" is rooted in "أَوْ صَارَ بِهِ وَهْنًا" و الوهن هو الضعف و عدم القدرة على بذل الجهد.

و الوهن أيضاً، كما حذّده صلى الله عليه وسلم، هو حب الدنيا و كراهية الموت في سبيل الله و وَهْنٌ أَيْ صَارَ وَهْنًا أَوْ وَاهِنًا أَيْ ضَعِيفٌ لَا يَقْوَى عَلَى بَذْلِ الْجَهْدِ. لِذَلِكَ وَهْنٌ وَ وَهْنٌ كُلُّ وَاحِدَةٍ تَوْصِلُ الْمَعْنَى ذَاتَهُ. أَنْظِرِ الْهَادِي. Therefore, the word "تهنوا" linguistically has several meanings, relevant to us here are: "(1) weaken not you. (2) You love not the world and have a dislike for death in the cause of Allah's cause." In English there is no way to express the word "تهنوا" in one word per se. Hence, "تهنوا" is best rendered, in my opinion as indicated above.

³⁵ The word "دعا" in "تدعوا" has several meanings, among them "نداء و صاح به" that is called him and cried (loudened) by him, i.e. in order to get his attention. See اللسان.

³⁶ See the Lexicon attached to this Translation regarding the various meanings of the preposition عن. Here, meaning he deprives himself of the *kbayr* (desirable, good, worthy deed) which results in Allah's reward.

you^f (are) the poor;³⁷ and *en* (if) you^z divert [He] will exchanges/substitutes a people other than you;^b afterwards not they^z be your likes.

وَاللَّهُ الْعَنِي وَأَنْتُمْ الْفُقَرَاءُ وَإِنْ تَتَوَلَّوْا يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوا أَمْثَلَكُمْ ﴿٢٨﴾

آياتها
29
Ayah

سورة الفتح
Surato Al'Fat'he
(The Opening*)

الترتيب
48
The Order

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (The iterative Mercy Giver)

1. Verily We opened for you^g an opening^{x1} (*overwhelming victory*) manifesters.^x

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا ﴿١﴾

2. To forgive for you^g Allah what preceded of your^t offense and what delayed; and [to]² conclude³ [He] His boon^{w4} on you^g and [to]⁵ *yahdeya* ([He] *divinely-guide*) you^g [He] a *Sserattan* (*single and specific Path*) straight.

لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ وَيُتِمَّ نِعْمَتَهُ عَلَيْكَ وَيَهْدِيَكَ صِرَاطًا مُسْتَقِيمًا ﴿٢﴾

3. And [to]⁶ succor you^g Allah a mighty succor.

وَيَنْصُرَكَ اللَّهُ نَصْرًا عَظِيمًا ﴿٣﴾

4. He Who descended the tranquility^w in the believers' hearts, to *yazdado*⁷ (*they*^z *further-augment in*) belief with their belief; and for Allah (are) the Heavens^w and the Earth's^w soldiers; and [was] Allah Omniscient, *Hakeeman*⁸ (*infinite hekma*⁹ Possessor).

هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَزْدَادُوا إِيمَانًا مَعَ إِيمَانِهِمْ ۗ وَاللَّهُ جُنُودُ السَّمَوَاتِ وَالْأَرْضِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿٤﴾

5. To admit [He] the he-believers and the she-believers paradises^w/gardens^w run^w from under it^w the rivers, immortals they^z (are) in it;^w and [to]¹⁰ expiates [He] a'n (*off*) them their *sayye'aa'te*^w (*demeritorious-deeds*);^w and [was] *tha'leka* (*afar-that-it*)/^x *enda* (*by munificence of/by Rule of*) Allah a great win.

لِيَدْخُلَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَيُكَفَّرُ عَنْهُمْ سَيِّئَاتِهِمْ ۚ وَكَانَ ذَلِكَ عِنْدَ اللَّهِ فَوْزًا عَظِيمًا ﴿٥﴾

³⁷ The word “فقير” versus the “مسكين” see the *Lexicon* attached to this *Translation* for the distinction. +

¹ The word “فتح” means “overwhelming victory, i.e. victory, besting and rule” see *الراغب*.

² The reason this “to” is, there and in brackets, is the following: it represent “اللام الناصبة التي تقع على الفعل المضارع” *مكسورة واقعة على فعل مضارع* and it is “ليغفر” and it is “الضمير المستتر” like “الضمير المستتر” with a “كسرة على هذه اللام.” And it is in bracket because it seems as if it is “hidden,” like “الضمير المستتر” with a “كسرة على هذه اللام.”

³ The word “يتم” = “conclude” rooted in “تم” that is: its last component of a whole has gathered to the rest, making a full whole; thus, concluded means had gathered its last components and became a full-whole, or reached its end, or it finished, or it terminated, or it drew to a close. See the *Lexicon* attached to this *Translation* for more, especially concluded versus completed.

⁴ See the *Lexicon* attached to this *Translation* for “ne’ama” (“boon”).

⁵ Ibid.

⁶ See footnote 2 above regarding “اللام الناصبة”.

⁷ The word “يزداد” implies greater intensity, and *النتاج* says it is “ابلق.” So further is prefixed for this purpose.

⁸ See the *Lexicon* attached to this *Translation* for an exposition on the words “الحكيم” and “حكيم.”

⁹ See the *Lexicon* attached to this *Translation* for “hekma.”

¹⁰ See footnote 2 above regarding “اللام الناصبة”.

6. And [to]¹¹ torment [He] the he-hypocrites and the she-hypocrites and the *mushbrekeena* (he-they who partner deities with Allah/he-polytheists) and the *mushbreka'te* (she-they who partner deities with Allah/she-polytheists), the presumers by Allah the ill-presumption; on them *da'erato*^w (evil-turn/defeat/misfortune event) the ill, and ired on them Allah and cursed them [He] and [He] prepared for them Hell^w and fouled-she^y a destiny. وَيُعَذِّبُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ الظَّالِمِينَ بِاللَّهِ ظَنَنَ السَّوْءَ عَلَيْهِمْ دَائِرَةُ السَّوْءِ وَغَضِبَ اللَّهُ عَلَيْهِمْ وَلَعَنَهُمْ وَأَعَدَّ لَهُمْ جَهَنَّمَ وَسَاءَتْ مَصِيرًا
7. And for Allah (are) the Heavens^w and the Earth's^w soldiers and [was] Allah Mighty, *Hakeeman*¹² (infinite *hekma*¹³ Possessor). وَاللَّهُ جُنُودَ السَّمَوَاتِ وَالْأَرْضِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا
8. Verily We sent you^g a witnesser/testifier and a *mubashsberan*¹⁴ (iterative teller of pleasant tidings) and *natheeran* (iterative warner). إِنَّا أَرْسَلْنَاكَ شَهِيدًا وَمُبَشِّرًا وَنَذِيرًا
9. To believe you^z by Allah and His messenger and [to] *toazzero*¹⁵ (you^z deferentially-support him) and [to] admire him¹⁶ you^z and *tosabbeho*¹⁷ (you^z say: *subhana Allah* [to] Him) *bukratan*¹⁸ (early-dawn) and *aseyla*¹⁹ (noon, late noon to sunset). لِتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتُعَزِّرُوهُ وَتُوَقِّرُوهُ وَتُسَبِّحُوهُ بُكْرَةً وَأَصِيلًا
10. Verily who^r *youba'yeona* (they^z plight allegiance to) you^g verily only *youba'yeona* Allah; Allah's Hand^{w20} (is) atop their hands;^w so whoever [he] infracted, so verily only [he] infracts on himself;^w and whoever [he] fulfilled²¹ by what [he] covenanted on it^x Allah, so will give him [He] a great remuneration. إِنَّ إِلَٰهَكُمْ إِلَٰهٌ وَاحِدٌ إِنَّمَا يَبَايَعُوكَ اللَّهُ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَىٰ نَفْسِهِ وَمَنْ أَوْفَىٰ بِمَا عَاهَدَ عَلَيْهِ اللَّهُ فَمَسْئُورٌ بِهِ أَجْرًا عَظِيمًا
11. Shall say for you^g the *mukhallafoona* (Jehad-behind-sitters/not joining Jehad-fight) of the *Aara'be* (Bedouin Arabs): preoccupied us our possessions and our families ;^w so *istaghfer*²² (let-see forgiveness [you^s]) for سَيَقُولُ لَكَ الْمُخَلَّفُونَ مِنَ الْأَعْرَابِ شَغَلَتْنَا أَمْوَالُنَا وَأَهْلُونَا فَاسْتَغْفِرْ لَنَا يَقُولُونَ بِآلِسَيْنَاهُمْ مَا لَيْسَ فِي قُلُوبِهِمْ

¹¹ Ibid.

¹² See the *Lexicon* attached to this Translation regarding "الحكيم" and "حكيم."

¹³ See the *Lexicon* attached to this Translation for "bekma."

¹⁴ See the *Lexicon* attached to this Translation for *bashashara/youbashsharo/mubasheron*=*بَشِّر\يُبَشِّر\مُبَشِّر*.

¹⁵ The word "عزّر" in "تعزروه" = *النصرة مع التعظيم*, i.e. *deferential support*. See *الراغب*.

¹⁶ The pronouns in "تعزروه" and "توقروه" according to some Qur'an commentators, which I believe is correct, refer to Mohammad (SAWS). See *القرطبي*.

¹⁷ Saying "subhana Allah" means: *singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around*. Said Ibn Abbas; May Allah be pleased with him, every *tasbeeh* (i.e. saying: *subhana Allah*), in The Qur'an is a *Payer*. See *القرطبي*.

¹⁸ The word "bukratan," literally means the time between *Fajr* (early dawn) Prayer and *sunrise*.

¹⁹ The word "aseyla," literally means the time from *noon* to *sunset* or from *Asr* (late afternoon) Prayer to *sunset*.

²⁰ Some maintain that the "hands" are symbols of divine Might or Power, by Arabic tongue expression this true.

²¹ The word "أوفى" from "الوفاء" = "التمام"، meaning *gathering the last component of any obligation to make it a whole*. So, "أوفى" means *had endeavored and gathered the last part of an obligation and fulfilled it*.

²² The word "استغفر" = "اطلب الغفران" = "let-see forgiveness [you]". In English there is no seemly way to say: =

us; they^z say by their tongues what (*is*) not in their hearts; let-say [*you*^s]: so who^a possesses for you^b from Allah a thing, *en* (*if*) [*He*] wanted by you^b harm or [*He*] wanted by you^b a benefit; rather [was] Allah by what you^z work Proficient.

قُلْ فَمَنْ يَمْلِكُ لَكُمْ مِنْ اللَّهِ شَيْئًا
إِنْ أَرَادَ بِكُمْ ضَرًّا أَوْ أَرَادَ بِكُمْ نَفْعًا
بَلْ كَانَ اللَّهُ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١١﴾

12. Rather presumed you^c that never transpose²³ the messenger and the believers to their families^w ever; and (*had been*) adorned *tha'leka* (*afar-that-it/that*)^x in yourⁿ hearts; and presumed you^c the ill-presumption; and you^c were a worthless people.

بَلْ ظَنَنْتُمْ أَنْ لَنْ يَنْقَلِبَ الرَّسُولُ
وَالْمُؤْمِنُونَ إِلَىٰ أَهْلِيهِمْ أَبَدًا وَزُيِّنَ
ذَٰلِكَ فِي قُلُوبِكُمْ وَظَنَنْتُمْ ظِلْمَ
الْأَسْوَةِ وَكُنْتُمْ قَوْمًا بُورًا ﴿١٢﴾

13. And whoever not believes [*be*] by Allah and His messenger, verily We prepared for the unbelievers a *Sa'era*^w (*intensely kindling Fire*).^w

وَمَنْ لَّمْ يُؤْمِنْ بِاللَّهِ وَرَسُولِهِ فَإِنَّا
أَعْتَدْنَا لِلْكَافِرِينَ سَعِيرًا ﴿١٣﴾

14. And for Allah (*is*) the Heavens'^w and the Earth's^w proprietorship; [*He*] forgives whom^r [*He*] wills and [*He*] torments whom^r [*He*] wills; and [was] Allah *Ghafooran* (*iterative Forgiver*) *Rahemman* (*iterative mercy Giver*).

وَاللَّهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ يَعْفِرُ
لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ
وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿١٤﴾

15. Shall say the *mukballafoona* (*Jehad-behind-sitters/ not joining Jehad-fight*) if you^c launched to spoils^w to take^w it^w you^z let us *natta'be'okum* (*[we] closely-follow you*)^z; they^z want to substitute Allah's speech; let-say [*you*^s]: never *tatta'be'aona* (*you^z closely-follow us*); as *tha'lekum* (*collective-afar-that*)^x said Allah of before; then they^z shall say: rather you^z envy us; rather were not understanding they^z except a few/a little.

سَيَقُولُ الْمُخَلَّفُونَ إِذَا
انطَلَقْتُمْ إِلَىٰ مَغَائِمٍ لِّتَأْخُذُوا
ذُرُوعًا تَنْبَعَثُمْ يُرِيدُونَ أَنْ
يَبْدِلُوا كَلِمَ اللَّهِ قُلْ لَنْ تَتَّبِعُونَا
كَذَٰلِكُمْ قَالَ اللَّهُ مِنْ قَبْلُ
فَسَيَقُولُونَ بَلْ تَحْسُدُونَنَا بَلْ كَانُوا لَا
يَفْقَهُونَ إِلَّا قَلِيلًا ﴿١٥﴾

16. Let-say [*you*^s] to the *mukballafeena* (*Jehad-behind-sitters/-not joining Jehad-fight*) of the *Aara'be* (*Bedouin Arabs*) *satod'awna* (*affirmably to be invited you*)^z to a people possessors (*of*) *ba'sen* (*bravery and warfare*), to fight them you^z or *yuslemona* (*become Muslims they*)^z; so *en* (*if*) you^z obey, *youa'tekum* (*accords you*)^z Allah a remuneration *hasanan* (*ultimate meritorious deed*); and *en* you^c divert, just-as you^c diverted of before, [*He*] torments you^b a painful torment.

قُلْ لِلْمُخَلَّفِينَ مِنَ الْأَعْرَابِ سَتُدْعُونَ
إِلَىٰ قَوْمٍ أُولَىٰ بِأَسْ شَدِيدٍ تَقْتُلُونَهُمْ أَوْ
يُسَلِّمُونَ فَإِنْ تَطِيعُوا يُؤْذِكُمْ اللَّهُ
أَجْرًا حَسَنًا وَإِنْ تَتَوَلَّوْا كَمَا تَوَلَّيْتُمْ
مِنْ قَبْلُ يُعَذِّبْكُمْ عَذَابًا أَلِيمًا ﴿١٦﴾

17. Neither on the blind a *harajon*²⁴ (*constraint/sin*) and nor on the lame a *harajon*; and nor on the sick a

لَيْسَ عَلَى الْأَعْمَىٰ حَرَجٌ وَلَا عَلَى الْأَعْرَجِ

= "استغفر" *per se*. So I settled for saying: "[*you*] seek forgiveness."

²³ That is repair or return.

²⁴ The word "حرج" = "اضيق الضيق", see "اللسان", e.g.: if you were to get two identical sheets of papers and put them congruently against one another the space between them is called "حرج", that is there is practically nothing narrower than that space between the two sheets of paper. Also, "حرج" could mean "sin."

barajon; and whoever [he] obeys Allah and His messenger [He] admits him (into) paradises^w/gardens^w run^w from under it^w the rivers; and whoever [he] diverts [He] torments him a painful torment.

حَرَجٌ وَلَا عَلَى الْمَرِيضِ حَرَجٌ وَمَنْ يُطِيعِ اللَّهَ
وَرَسُولَهُ يَدْخُلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا
الْأَنْهَارُ وَمِنْ يَتَوَلَّى يَعْذَبُهُ عَذَابًا أَلِيمًا ﴿١٧﴾

18. Laqad (verily, already and affirmatively) delighted Allah a'n (regarding) the believers edh (while/since) youba'yeonaka (they^z plight-allegiance to you^g) under the tree;^w so knew [He] what (was) in their hearts; so [He] descended the tranquility^w on them and [He] rewarded them a fat'han^{x25} (opening/overwhelming victory)^x nigh.

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ
إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا
فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ
وَأَثَابَهُمْ فَتْحًا قَرِيبًا ﴿١٨﴾

19. And booties^w multitudinous^w they^z take it;^w and [was] Allah Mighty Hakeeman²⁶ (infinite bekma²⁷ Possessor).

وَمَعَانِدَ كَثِيرَةٍ يَأْخُذُونَهَا وَكَانَ اللَّهُ
عَزِيزًا حَكِيمًا ﴿١٩﴾

20. Promised you^b Allah booties^w multitudinous^w you^z take it;^w so [He] hastened for you^b this^w and [He] checked the mankind's hands^w a'n (off) you;^b and to be an Aya'tan^w (miracle/sign/proof) for the believers and yahdi ([He] divinely-guides) you^b Sserattan (single and specific Path) straight.

وَعَدَكُمْ اللَّهُ مَعَانِدَ كَثِيرَةٍ
تَأْخُذُونَهَا فَعَجَّلَ لَكُمْ هَذِهِ وَكَفَّ
أَيْدِيَ النَّاسِ عَنْكُمْ وَلِتَكُونَ آيَةً
لِلْمُؤْمِنِينَ وَيَهْدِيَكُمْ صِرَاطًا
مُسْتَقِيمًا ﴿٢٠﴾

21. And another^{w28} not you^z could overcome it^w qad (already and affirmatively) encompassed Allah by it^w and [was] Allah over every-thing Omnipotent.

وَأُخْرَى لَمْ تَقْدِرُوا عَلَيْهَا قَدْ أَحَاطَ
اللَّهُ بِهَا وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ
قَدِيرًا ﴿٢١﴾

22. And had fought you^b who^r unbelieved they^z surely (would have) wallaw (forged/fled they^z) the rears;²⁹ afterwards they^z find neither a wa'leyan (guardian/ally) and nor na'sseeran (iterative-succorer).

وَلَوْ قَتَلْتُمْ الَّذِينَ كَفَرُوا لَوَلَّوْا الْأَذْبَرَ
ثُمَّ لَا يَجِدُونَ وَلِيًّا وَلَا نَصِيرًا ﴿٢٢﴾

23. Allah's dispensation^w which^u qad (already and affirmatively) ceded-she^y from before; and never find [you^s] for Allah's dispensation^w a substitution.^x

سُنَّةَ اللَّهِ الَّتِي قَدْ خَلَتْ مِنْ قَبْلُ
وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا ﴿٢٣﴾

24. And He Who checked their hands^w a'n (off) you^b and yourⁿ hands^w a'n them by Makkah's [belly]³⁰ from after that [He] bested you^b over them; and [was] Allah by what you^z work Basseeran (keenly: Seer/Omniscient).

وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنْكُمْ
وَأَيْدِيَكُمْ عَنْهُمْ بِطَنِ مَكَّةَ مِنْ بَعْدِ
أَنْ أَظْفَرَكُمْ عَلَيْهِمْ وَكَانَ اللَّهُ بِمَا
تَعْمَلُونَ بَصِيرًا ﴿٢٤﴾

²⁵ See footnote 1 above regarding "opening^x (overwhelming victory)"="فتحا".

²⁶ See the Lexicon attached to this Translation for an exposition on the words "الحكيم" and "حكيم".

²⁷ See the Lexicon attached to this Translation for "bekma".

²⁸ The word "أُخْرَى" translated here as "she-another," means another situation involving booties and victories.

²⁹ The expression "wallaw (forged/fled they^z) the rears" means fled and you can see their rears as they retreat.

³⁰ That is in the "hollow" or "sunken space" of Makkah, as Makkah is geologically speaking is a "basin" or a "depression in the surface of land" surrounded by mountains.

25. They who^r unbelieved they^z and they^z repelled you^b a'n (off) The Mosque The Sacred and the *hadya* (offerings)^x *ma'akofan*³¹ (being dedicated/confined) to reach its^x place; and *lawla* (had it not been for) men he-believers and women she-believers not knew them you^z that you^z step over them then betides you^b from them a *ma'arraton*^{w32} (blameworthy-sin-and-crime)^w by other than a knowledge;³³ to admit Allah in His mercy^w whom^p [He] wills; had they^z sundered,³⁴ surely We (would have) tormented whom^r unbelieved they^z of them a painful torment.

هُم الَّذِينَ كَفَرُوا وَصَدُّوكُمْ
عَنِ الْمَسْجِدِ الْحَرَامِ وَالْهَدْيِ
مَعْكُوفًا أَنْ يَبْلُغَ حِلَّهُ وَلَوْلَا رِجَالُ
مُؤْمِنُونَ وَنِسَاءُ مُؤْمِنَاتٌ لَمْ تَعْلَمُوهُمْ
أَنْ تَقْطُوهُمْ فَتُصِيبَكُمْ مِنْهُمْ مَعَرَّةٌ
بِغَيْرِ عِلْمٍ لِيُدْخِلَ اللَّهُ فِي رَحْمَتِهِ
مَنْ يَشَاءُ لَوْ تَزَيَّلُوا لَعَذَبْنَا الَّذِينَ
كَفَرُوا مِنْهُمْ عَذَابًا أَلِيمًا ﴿٥٥﴾

26. *Edb* (when/since) made who^r unbelieved they^z in their hearts the *hamiyyata*^w (zealotry/stubbornness and non-submission, especially towards The Right)^w the *jabeleyyatey*^{w35} (acting ignorantly or incorrectly/ or by rule of pre-Islamic era)^w *hamiyyata*^w; so descended Allah His tranquility^w on His messenger and on the believers and [He] obliged them word^w (of) the *taqwa* (=there is no deity but Allah); and they^z were righter/worthier³⁶ by it^w and its^w folk;^w and [was] Allah by everything Omniscient.

إِذْ جَعَلَ الَّذِينَ كَفَرُوا فِي
قُلُوبِهِمُ الْحَمِيَّةَ حِمَّةَ الْجَاهِلِيَّةِ
فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ
وَعَلَى الْمُؤْمِنِينَ وَأَلْزَمَهُمْ كَلِمَةَ
التَّقْوَى وَكَانُوا أَحَقَّ بِهَا وَأَهْلَهَا
وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٥٦﴾

27. *Laqad* (verily, already and affirmatively) *ssa'daqa* (always enforced the truth) Allah (for) His messenger, the *ruaya*^w (dream/vision)^w by the right; surely assuredly³⁷ enter you^z The Mosque The Sacred, *en* (if) Allah wills *aa'meneena* (self-safety-securers) *muhalleqeena* (they who are head shaven) and *mugassereena* (they who just shortened their head hair) not fearing you;^z so [He] knew what not you^z knew then [He] made of lesser than *tha'leka* (afar-that-it/that)^x a *fat'han*^{x38} (opening/overwhelming victory) *nigh*.

لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّؤْيَا
بِالْحَقِّ لَتَدْخُلَنَّ الْمَسْجِدَ الْحَرَامَ
إِنْ شَاءَ اللَّهُ ءَامِنِينَ مُحَلِّقِينَ
رُءُوسَكُمْ وَمُقَصِّرِينَ لَا تَخَافُونَ
فَعَلِمَ مَا لَمْ تَعْلَمُوا فَجَعَلَ مِنْ دُونِ
ذَلِكَ فَتْحًا قَرِيبًا ﴿٥٧﴾

28. He Who sent His messenger by the *huda* (divine-guidance) and the Right's religion^x to *yudh'berabo* ([He] manifests it^x and its^x preponderance) over the religion, all (of) it;^x and sufficed by Allah *Shaheedan* (iterative Witnesser/ Testifier).

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى
وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ
وَكَفَى بِاللَّهِ شَهِيدًا ﴿٥٨﴾

³¹ The word "معكوفاً" is singular, masculine, objective noun, rarely an objective noun to be found in English. So, there is no English equivalent for "معكوفاً" which means: that which is confined, beings-confined.

³² The word "marratan" means committing unintentional, but due to carelessness, blameworthy sin and crime.

³³ That is your knowledge, that is unintentionally you commit "mauraton," see footnote 5035 above.

³⁴ The word "تزيّلوا" means "تفرقوا بكثرة الفعل" اللسان. Hence: "iteratively sundered."

³⁵ The word "جاهلية"="jahileyatey" is rooted in "جهل" meaning: (1) was ignorant of, (2) believed in some thing contrary to reality, (3) did something not correct. So the "jahileyatey" is acting ignorantly or incorrectly, or by rule of pre-Islamic era.

³⁶ The word "righter" is a comparative adjective of "right," see Merriam Webster's Dictionary. And "أحقّ" = "righter" as an adjective comparative.

³⁷ The "ل" in "لَتَدْخُلَنَّ" is a juratory "ل" = "القسم" amounting to = "التأكيد," i.e. affirmation, expressed by "assuredly".

³⁸ See footnote 1 above regarding "opening i.e. overwhelming victory)."

29. Mohammad, Allah's messenger and who^r (are) with him, *ashedda*³⁹ (they are resolutely hard) over the unbelievers *ruhama*⁴⁰ (resolutely merciful/commiserators) among them (selves); [you^s] see them: *rukka'an* (they who markedly bow i.e. head stooping, chest paralleling the ground and both palms leaning on the knees in the Prayer), *sujjadan* (they who kowtow in the Prayer), *yabtaghona* (they^r earnestly questing) a munificence from Allah and a *redhwanan*^x (ultimate delight/gratification); their signa (are) in their faces from effect/trace (of) the kowtowing; *tha'leka* (afar-that-it/that)^x (is) their parable/example in the Torah and their parable/example in the Euangelion⁴¹ like a *zar'en*^x (the vegetation after sprouting)^x *akebraja* ([it^x] produced/emerged) its^x stalk, then fortified it^x then [it^x] toughened, then [it^x] stood on its^x [legs] (stems); [it^x] marvels the sowers to exasperate by them the unbelievers; Allah promised whom^r they^z believed and they^z worked the righteous-works^w of them a forgiveness^w and a great remuneration.

مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ
عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا
سُجَّدًا يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا
سِيمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ
ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ وَمَثَلُهم فِي
الْإِنْجِيلِ كَزَرْعٍ أَخْرَجَ شَطْطَهُ فَكَازَرَهُ
فَاسْتَغْلَظَ فَاسْتَوَى عَلَى سُوقِهِ يُعْجِبُ
الزَّيَّاعَ لِيغِيظَ بِهِمُ الْكُفَّارَ وَعَدَ اللَّهُ
الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا ﴿٢٩﴾

آياتها 18 Ayah	سورة الحجرات Surato Al'Hujora'te (The Chambers)	الترتيب 49 The Order
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (The iterative Mercy Giver)

1. O you who^r believed they^z let-not advance/offer¹ you^z between Allah's both Hands^{w2} and [between both hands^w of] His messenger; and *ettaqo* (let reverentially guard you^r not to displease) Allah; verily Allah (is) Sameeon (Acute-Hearer/Enabler of others to hear favorable Answerer to prayer), Omniscient.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْدُمُوا بَيْنَ
يَدَيِ اللَّهِ وَرَسُولِهِ وَالْقُوا اللَّهَ إِنَّ
اللَّهَ سَمِيعٌ عَلِيمٌ ﴿١﴾

2. O you who^r believed they^z let-you^z not raise yourⁿ

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا

³⁹ The word "ashedda" = "أَشِدَّاءُ" is masculine, plural, subjective noun, meaning: "they who are resolutely strong."

⁴⁰ The word "ruhama" = "رُحَمَاءُ" is a masculine, plural, subjective noun which has no exact English equivalent, as the closest English equivalent is "merciful" which is an adjective which does not have plural per se. Thus, "merciful commiserators" is the next best.

⁴¹ The early writings of the founder of Christianity to the various churches referred to the now called "Gospel" as the "Euangelion" (see the Encyclopedia Britannica, 15th edition, vol. 14, p. 822). The Greek prefix "eu" means "true" or "good" and denoting "weighty, authoritative, and official message," and "Angelion" means book. Hence, it is the book that contains true, good, weighty and authoritative messages brought through Jesus from the Lord, God. Later on, the "Euangelion" was changed to become the proclaimed "Gospel." The Qur'an, the true Word of Allah, refers to the Book given to Jesus as the "Enjeel". Thus, after the Torah was defiled post Mosa's (Moses') death, through deletions, additions and other alterations, the Enjeel (Euangelion) through Jesus, came to rectify the situation. +

¹ The phrase "لَا تَقْدُمُوا" = "let-not advance/offer you^r" means: as believers do not hasten matters by offering for consideration your suggestions or your determinations regarding any issue ahead of Allah and His messenger.

² This is a figure of speech combined with the Arabic tongue expression "between his or her both hands" means in front of. Additionally, some maintain that the "hands" are symbols of divine Might or Power.

voices above the Prophet's voice and let-you^z not louden for him by the say as loudening some (of) you^b for some, that miscarries yourⁿ works while you^f perceive not.

أَصَوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَالُكُمْ وَأَنتُمْ لَا تَشْعُرُونَ ﴿٢﴾

3. Verily who^r *yagbodhdhona*³ (they^z soften/ lower) their voices *enda* (at the presence/ before) Allah's messenger, those (are) whom^r tried Allah their hearts for the *taqwa* (reverential guarding against Allah's displeasure); for them (is) a forgiveness^w and a great remuneration.

إِنَّ الَّذِينَ يُغْضُونَ أَصْوَاتَهُمْ عِنْدَ رَسُولِ اللَّهِ أُولَئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلتَّقْوَى لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ ﴿٣﴾

4. Verily who^r they^z call you^g from behind⁴ the chambers^w most (of) them cerebrate not.

إِنَّ الَّذِينَ يَدْعُونَكَ مِنْ وَرَاءِ الْحُجُرَاتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ ﴿٤﴾

5. And had that they *ssabaro* (they^z held on patiently) until [you^s] exit to them, surely [was] *khayran* (choicer-/ superior/ worthier) for them; and Allah (is) *Ghafooron* (iterative Forgiver) *Rabeemon* (multitudinous mercy Giver).

وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّى تَخْرُجَ إِلَيْهِمْ لَكَانَ خَيْرًا لَهُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٥﴾

6. O you, who^r believed they^z *en* (if) came (to) you^b *fa'seqon* (a rebel vis-à-vis Allah's command) by a *naba'en*⁵ (piece-of-significant-and-availing-news) then let-verify you;^z that you^z betide a people by a *jahalaten*^{w6} (act of ignorance or incorrectness)^w then become you^z over what you^c did regretters.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْحَبُوا عَلَى مَا فَعَلْتُمْ نَادِمِينَ ﴿٦﴾

7. And let-know you^z that in you^b (is) Allah's messenger; if [he] obeys you^b in much of the matter surely (would have) *anetom*⁷ (tribulated you^c); [and,] but Allah endeared to you^b the belief^x and [He] adorned it^x in yourⁿ hearts; and [He] antipathized to you^b the unbelief and the *fosooqa* (rebellion vis-à-vis Allah's command) and the disobedience; those, they (are) the *rashedoona*⁸ (mature- discerners/ rational-guiders to the-right).

وَاعْلَمُوا أَن فِيكُمْ رَسُولَ اللَّهِ ؕ لَوْ يَطِيعُكُمْ فِي كَثِيرٍ مِنَ الْأَمْرِ لَعَنِتُمْ وَلَئِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ وَالْإِصْيَانَ ؕ أُولَئِكَ هُمُ الرَّاشِدُونَ ﴿٧﴾

³ The word "yagbodhdhona" = "يَغْضُ" if with respect to *sight* means: to curb, lower and break the gaze. If it applies to the "sound" then it means to soften and/ or lower. See اللسان

⁴ The word "وراء" means: (1) "الخلف، فخلف الشيء هو مؤخرته: مثلاً وراء الأكمة." (2) "القدام أو بعد الخلف للأمر العظيم الذي لا يُقدر عليه، مثلاً: و يذرون وراءهم الآخرة." (3) "ولد الولد" (4) "الخلف، فخلف الشيء هو مؤخرته: مثلاً وراء الأكمة." So here (2) applies.

⁵ For the Arabic word "naba'a" = "نَبَأٌ" there is no English equivalent. As it is (1) a singular noun; and (2) it means: "significant-and-availing-news," not just any news. Its avail is its useful knowledge. And (3) to denote such a singularity as well as the significance and avail, and for lack of a better word, I chose to transliterate and explain by saying: "piece-of-significant-and-availing-news," as the word "news" per se is a plural noun and is very inadequate to convey the نَبَأٌ. Clearly the word "tidings" = "خَبَرٌ" is unfit, as it primarily denotes simple "information," and "نَبَأٌ" denotes and connotes more momentous information. See الراغب

⁶ The word "جهالة" = "jahalaten" is rooted in "جهل" meaning: (1) was ignorant of, (2) believed in something contrary to reality, (3) did something not correct. So the "jahalaten" is acting ignorantly or incorrectly.

⁷ That is you^c would have tribulated and sinned, due to premature or hasty judgment/action.

⁸ The word "راشدون" means they who: (1) reached maturity, i.e. the age of say 16-18 and above, (2) recognize good and bad, right and wrong, (3) constantly adhere to what is right, (4) ponder the consequences of any given situation and avoid the undesirable results. Thus, "راشدون" in summary: mature discerners of what is right, and strict adherers to it.

8. Munificence from Allah and a boon^{w9} and Allah (is) *Omni*scient, *Hakeemon*¹⁰ (*infinite bekma*¹¹ Possessor). فَضْلًا مِّنَ اللَّهِ وَنِعْمَةً وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٨﴾
9. And *en* (if) *tta'efa'ta'ne*^w (*two: groups/factions/parties*)^w of the believers mutually fought, then let-you^z reconcile between them both; then *en* transgressed an *ebda*^{w12} (*lone/any-one*)^w (of) them both on the other^w then let-you^z mutually fight which^u transgresses^w until [*she/it*]^w *tafeey'a*^w (*returns-to-the-better*)^{w13} to Allah's command; then *en* *fa'at*^w (*she/it*^w *returned-to-the-better*)^w then let-you^z reconcile between them both by the justice; and *aqsetto* (*let-you^z remove the injustice and maintain absolute justice*); verily Allah loves the *muqsetteena* (*removers of injustice and renderers of absolute-justice*). وَأَن طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلَحُوا بَيْنَهُمَا فَإِن بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَىٰ فَقَاتِلُوا الَّتِي تَبْغِي حَتَّىٰ تَفِيءَ إِلَىٰ أَمْرِ اللَّهِ فَإِن فَاتَتْ فَأَصْلَحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٩﴾
10. Verily only the believers (*are*) brothers,^w so let-you^z reconcile between yourⁿ twain brothers and *ettaqo* (*let-you^z reverentially guard not to displease*) Allah *la'alla* (*craving currently unavailable deed that, perhaps*) you^b *torhamona*¹⁴ (*you^z be mercy-given*). إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلَحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ﴿١٠﴾
11. O you who^r believed they :^z let-not scoff a people of a people *asa* (*craving a deed beyond one's means that/ may*) that they^z be *khayran* (*superior/worthier*) than them; and nor women of women *asa* that they^y be^y *khayran* than them;^y and let not *talmezo*¹⁵ (*you^z carp/ stealthily slander/ in subtle ways find fault with/ blink the eye to malign*) yourⁿ selves;^w and let not *tanabazo* (*you^z mutually derisively nickname one another*) by the nicknames; wretched the name, (of) the *fosooqo* (*rebellion vis-à-vis Allah's command*), after the belief; and whoever not repented [*he*] then those they (*are*) the *dha'lemoona*¹⁶ (*injustice-doers*). يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا يَسْخَرَ قَوْمٌ مِّن قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّن نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُمْ وَلَا تَلْمِزُوا أَنْفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الْأَلْمَمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ وَمَن لَّمْ يَتُبْ فَأُولَٰئِكَ هُم الظَّالِمُونَ ﴿١١﴾
12. O you who^r believed they,^z let-you^z avoid much of the presumption; verily some (of) the presumption (*is*) a sin; and let-you^z not spy and let-you^z not يَا أَيُّهَا الَّذِينَ ءَامَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا

⁹ See the *Lexicon* attached to this Translation for “ne'amah” (“boon”).

¹⁰ See the *Lexicon* attached to this Translation for an exposition on the words “الحكيم” and “حَكِيمٌ”.

¹¹ See the *Lexicon* attached to this Translation for “bekma.”

¹² See the *Lexicon* attached to this Translation regarding “أحد.”

¹³ The word “تَفِيءَ” means: “returns to the better,” see *الراغب*.

¹⁴ The word “رَحْمَةً” = “mercy” in Arabic “رَحْمَةً” is *unlike* its English equivalent, in that “رحمة” can be conjugated into *verbs* of the past, present, future, active, passive, etc. As in this case, it is constructed in the future-passive for the masculine plural. There is no way to exactly render this in English *per se*. So the closest is to possibly say: “perhaps you be given-mercy,” thus introducing the idea of “given-mercy” which the Arabic text does not really say *per se*. The Arabic says, as if to say: *perhaps you are being mercied*,” which cannot be said in correct English, as there is no such word as “mercied.”

¹⁵ The word “يَلْمِزُكَ” *be who: privately slander you^s, find fault with you^s in subtle ways, or blinks the eye to malign you^s.*

¹⁶ The “ظالمون” = “the injustice-doer,” as “الظلم” = “injustice.” See footnote 148 below.

slander-/backbite some (of) you^b some; does an *ahado*¹⁷ (a lone/anyone) you^b like to eat [he] flesh^{x18} (of) his dead brother, so you^z disliked it;^x and *ettaqo* (let-reverentially guard you^z not to displease) Allah; verily Allah (is) *Tamwabon* (iterative Relent), *Raheemon* (iterative mercy Giver).

تَجَسَّسُوا وَلَا يَغْتَبَ بَعْضُكُم بَعْضًا
أَيُحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ
أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ
اللَّهَ تَوَّابٌ رَحِيمٌ ﴿١٢﴾

13. O, you the mankind: verily We created you^b of male and female and We made you^b nations and tribes^w to you^z mutually acquaint/introduce¹⁹ (one another); verily *akramakum* (of you^b the most hospitality-accorded and honor-bestowed) *enda* (by munificence of/by Rule of) Allah (is) *at'qakum* (whoever of you^z is most pious/reverential guarder against Allah's displeasure); verily Allah (is) Omniscient, Proficient.

يَتَأْتِيَ النَّاسُ إِنَّا خَلَقْتُمْ مِنْ ذَكَرٍ
وَأُنثَى وَجَعَلْنَكُمْ شُعُوبًا وَقَبَائِلَ
لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ
أَتْقَىكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾

14. Said the *Aarabo* (wandering-Bedouin-Arabs): we believed; let-say [you^s]: not believed you,^z [and,] but let-say you:^z *as'lamna* (we became Muslims) and *lamma*²⁰ (not yet) entered the belief in yourⁿ hearts; and *en* (if) you^z obey Allah and His messenger not lops you^c [he] of yourⁿ works a thing; verily Allah (is) *Ghafooron* (iterative Forgiver) *Raheemon* (multitudinous mercy Giver).

قَالَتِ الْأَعْرَابُ ءَامَنَّا قُلْ لَمْ تُؤْمِنُوا
وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ
الْإِيمَانُ فِي قُلُوبِكُمْ وَإِنْ تُطِيعُوا اللَّهَ
وَرَسُولَهُ لَا يَلِتْكُمْ مِنْ أَعْمَالِكُمْ
شَيْئًا إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٤﴾

15. Verily only the believers (are) who^r believed they^z by Allah and His messenger; afterwards they^z suspected not; and *jahado* (they^z exerted their utmost mental, physical and possessional efforts fighting/striving in Allah's cause) by their possessions and their selves^w in Allah's path; those, they (are) the *ssa'deqoona* (always truth enforcers).

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ ءَامَنُوا بِاللَّهِ
وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا
بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ
أُولَئِكَ هُمُ الصَّادِقُونَ ﴿١٥﴾

16. Let-say [you^s]: do you^z [teach] Allah by yourⁿ religion; and Allah [knows] what (are) in the Heavens^w and what (are) in the Earth;^w and Allah by everything (is) Omniscient.

قُلْ أَعْلِمُوا أَنَّ اللَّهَ يَدِينُكُمْ
وَاللَّهُ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي
الْأَرْضِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٦﴾

¹⁷ See the *Lexicon* attached to this Translation regarding “أحد.”

¹⁸ The expression “to eat his dead brother's flesh” is an Arabic *tongue* expression for “الغيبة,” which is mentioning undesirable statement(s) about an absentee, even if it is true, but the absentee does not approve of such a statement or the mentioner would not mention such statement in the presence of the absentee. I cannot find an English word for “الغيبة,” among the half a dozen or more of words such as: back-biting, slander, calumny, detraction, defamation, libel, aspersion, spatter, etc. As none of these words exactly fits “الغيبة,” *per se*. So to designate the abhorrence and repugnance of “الغيبة,” The Qur'an represents it as if “to eat his dead brother's flesh.”

¹⁹ The word “تعارفوا” means: “you mutually introduce one another,” i.e. for the purpose of knowing each other.

²⁰ The particle “لَمَّا” has many functions, such as: it enters on the present tense and makes it past tense, and negates it. It also could mean a particle of exception, i.e.: “but.” See *مغني اللبيب* and *القرطبي*.

17. Yamonnona²¹ (they^z openly remind about their becoming Muslims peacefully as if extending favor) on you⁸ that aslamo (they^z became Muslims); let-say [you^s]: let not tamonno (you^z grace a boon) on me (by) yourⁿ Islam; rather Allah yamonno (graces His boon) on you^b that bada ([He] divinely-guided) you^b for the belief, en (if) you^c were ssa'degeena (always truth enforcers).

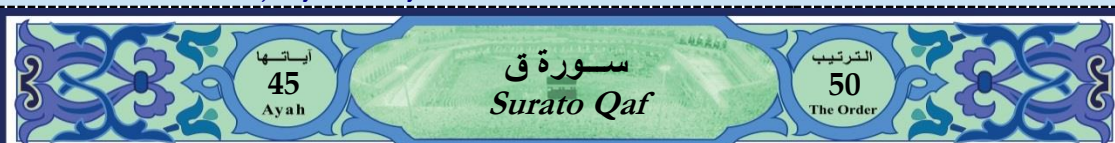
يَمْنُونَ عَلَيْكَ أَنْ أَسْلَمُوا قُلْ لَا تَمْنُوا
عَلَيَّ إِسْلَامَكُمْ بَلِ اللَّهُ يَمْنُ عَلَيْكُمْ أَنْ
هَدَيْتُكُمْ لِلْإِيمَانِ إِنْ كُنْتُمْ صَادِقِينَ

١٧

18. Verily Allah knows the Heavens^w and the Earth's^w invisible; and Allah (is) Basseeron (keenly: Seer/Omniscient) by what you^z work.

إِنَّ اللَّهَ يَعْلَمُ غَيْبَ السَّمَوَاتِ وَالْأَرْضِ
وَاللَّهُ بَصِيرٌ بِمَا تَعْمَلُونَ

١٨



آياتها
45
Ayah

سورة ق
Surato Qaf

الترتيب
50
The Order

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (The iterative Mercy Giver)

1. Qaf,¹ by² The Qur'an The Supreme.

قَافٌ وَالْقُرْآنِ الْمَجِيدِ

2. Rather they^z wondered that came (to) them a warner of them; then said the unbelievers: this (is) a thing, wonderful.

بَلْ يَعْجَبُونَ أَنْ جَاءَهُمْ مُنْذِرٌ مِنْهُمْ
فَقَالَ الْكَافِرُونَ هَذَا شَيْءٌ عَجِيبٌ

٢

3. Are if we died and we were a tora'ban (crushed sand), tha'leka (afar-that-it/that)^x (is) a return, distant.

أَوَدَا مِتْنَا وَكُنَّا تُرَابًا ذَلِكَ رَجْعٌ بَعِيدٌ

٣

4. Qad (already and affirmatively) We knew what decreases^w the Earth^w of them; and We have a book bafeedhon³ (multitudinous keeper-up).

قَدْ عَلِمْنَا مَا تَنْقُصُ الْأَرْضُ مِنْهُمْ
وَعِنْدَنَا كِتَابٌ حَفِيفٌ

٤

5. Rather they^z denied by the right^x lamma (when-/whence [it]^x) came^x (to) them; so they (are) in a matter mareejen⁴ (admixture/perplexing).

بَلْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ فَهُمْ فِي
أَمْرٍ مَرِيجٍ

٥

²¹ The word “مَنْ” in “يَمْنُونَ” linguistically has three distinct meanings, an honorable: (1) “نِعْمَةٌ يَمْنُونَهَا” That is a “boon they grace it.” (2) The favorer of the graced boon openly reminds the recipient of such a graced boon rendered earlier and thereby causing some kind of chagrin to such a recipient. This second meaning is very much abhorred, and is invalidating of the reward or appreciation on the part of the recipient towards the favorer. So, in this case they openly remind The Prophet (SAWS) of their presumption that they graced a boon on him by entering Islam (peacefully), as if doing him a favor by that. So Allah answered them. (3) Kind of rain-like from the Heaven which is sweet and edible, the food for the Israelite during Mosa's (Moses') time with his people in the wilderness.

¹ See the Lexicon attached to this Translation for a commentary on this.

² In Arabic the letter “و” is a letter used to swear by the name of Allah. In English the equivalent for swearing is “by”. Therefore, since this Ayah begins by making an oath by the name of “القرآن”, so we start with the word “by” and not “و” as “و” will not suffice the meaning.

³ The word “حَفِيفٌ” is rooted in “حَفَظَ” = “kept-up” not just “kept, or maintained,” or even “guarded.” Merriam Webster's Dictionary puts “keep up” as: “to stay even (as in acts of strength, endurance, or speed) *although he was small he could keep up with the larger boys in sports*.” (Emphasis is added).

⁴ That is most perplexing matter.

6. Have then not they^z looked to the Heaven^w above them; how We built it;^w and We adorned/bedecked it^w and not for it^w of orifices/rifts. أَفَلَمْ يَنْظُرُوا إِلَى السَّمَاءِ فَوْقَهُمْ كَيْفَ بَنَيْنَاهَا وَزَيَّنَّاهَا وَمَا هِيَ مِنْ فُرُوجٍ ٦
7. And the Earth^w We extended it^w and We cast in it^w anchors⁵ (*catches/fasteners/stabilizers*) and We sprouted in it^w of every pair/hue⁶ (*which is*) *baheejen* (*iteratively delightful*). وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوْسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ بَهِيجٍ ٧
8. A *tabsseratan* (*evident-indicator for the insightful*)^w and a reminiscence/remembrance^{w7} for every *abden*⁸ (a slave) *muneebon*⁹ (*iterative returner penitent*). تَبَيَّرَةٌ وَذَكَرَىٰ لِكُلِّ عَبْدٍ مُنِيبٍ ٨
9. And We descended from the sky^w water^x blessed;^x then We sprouted by it^x gardens^w and the harvest's grains. وَنَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُبَارَكًا فَأَنْبَتْنَا بِهِ جَنَّاتٍ وَحَبَّ الْحَصِيدِ ٩
10. And the date-palms^w *ba'se'qa'ten* (*tall-she^v*) for it^w sheath *nadheedon* (*iteratively tiered*). وَالنَّخْلَ بَاسِقَاتٍ لَهَا طَلْعٌ نَضِيدٌ ١٠
11. *Rez'qan^x* (*rain*)^x for the *eba'de* (*worshippers/submitters/slaves*); and We quickened by it^x a dead *baldatan^w* (*region/community/city/Makkah city*);^w like *tha'leka* (*afar-that-it/tha^t*)^x (*is*) the *khorojo* (*resurrection*). كَذَٰلِكَ الْخُرُوجُ ١١
12. Denied-she^{v10} before them *Noohen's* (*Noah's*) people and the *Rass'* (*well*) companions and *Thamooda*. كَذَبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَأَصْحَابُ الرَّسِّ وَنُوحٌ ١٢
13. And *Aadon* and *Pharaoh* and *Lootten's* (*Lott's*) brothers. وَعَادٌ وَفِرْعَوْنُ وَإِخْوَانُ لُوطٍ ١٣
14. And the *Ayka'te's^w* companions and *Tobba'en's* people; all/each denied the messengers so righted [*My*] menace.¹¹ أَرْسَلْنَا حَقًّا وَوَعْدًا وَأَكْذَبُوا كُلَّ مُرْسَلٍ ١٤
15. Have then We fatigued/weakened¹² by the creation the first; rather they (*are*) in a nonplus of a new creation. أَفَعَيَّبْنَا بِالْخَلْقِ الْأَوَّلِ بَلْ هُمْ فِي لَبْسٍ مِّنْ خَلْقٍ جَدِيدٍ ١٥

⁵ That is the mountains.

⁶ The word “زَوْج” strictly and linguistically speaking means (1) *pair*, (2) *husband or wife*, (3) the *individual entity with a companion*, (4) *category* (sort or kind or specimen), (5) *bue* (color). And quite relevant to the word “زَوْج” is its plural: (1) “أَزْوَاج” which could also mean: (2) *similar*s, i.e. the *look-likes*., (3) *bues*. See اللسان.

⁷ The word “ذَكَرَى” is “*reminiscence/remembrance*” based on this great *Ayah*, “And if the Satan (*causes*) you⁸ to assuredly forget then sit not, after [the] reminiscence/remembrance” (S6: 68).

⁸ The word “*abden*” = “slave,” the denotation of this word is vastly paradoxical with respect to Allah vis-à-vis the humans. See the *Lexicon* attached to this Translation for an elaboration.

⁹ The word “مُنِيب” from “أَنْاب” means *iteratively returned penitent*. See الراغب.

¹⁰ The word “كَذَبَتْ” = denied^w is in reference to the “people,” which is جمع تكسير = broken plural in Arabic; so its reference must be *feminized*, as indicated by the “ت” in “كَذَبَتْ”.

¹¹ The speaker’s pronoun “ي” in “وَعْدًا,” by Arabic (*linguistic*) Rule, is omitted, for “التخفيف,” = “alleviation, lightening” or *Ayat’s* end harmony (*rhyme*). See إعراب القرآن، لمحمود صافي.

¹² The word “عَيَّبَ” the root for “عَيَّنَا” has at least four different meanings, *related but distinct* from each other: (1) “weakened,” (2) “ignorant of,” and (3) “exhausted,” (4) “fatigued/weakened.”

16. And *laqad* (verily, already and affirmatively) We created the human and We know what whispers by him himself^w and We (are) closer to him than the jugular vein. وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ. وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ ﴿١٦﴾
17. *Edb* (when/while) *yatalaqqqa* (receives/garners) the *mutala-qqeyan'ne* (twain receivers) *a'n* (off) the *yameeney* (right-side) and *a'n* the *shema'le* (left-side) *qa'eedon*¹³ (steadfast-sitter). إِذْ يُلَاقَى الْمُتَلَفِّيَانِ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ ﴿١٧﴾
18. Not utters [he] of a say except *laday*¹⁴ (directly and possessively by) him a *raqeebon* (watcher/observer), *ateedon*¹⁵ (he who is in preparedness-readied). مَا يَلْفُظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ﴿١٨﴾
19. And came-she^y the death's inebriety^w/agony^{w16} by the right,^x *tha'leka* (afar-that-it/that),^x (is) what you^g were not of it^x veering. وَجَاءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ ذَلِكَ مَا كُنْتَ مِنْهُ تَحِيدُ ﴿١٩﴾
20. And (had been) blown in the horn; *tha'leka* (afar-that-it/that)^x (is) day (of) the menace. وَنُفِخَ فِي الصُّورِ ذَلِكَ يَوْمُ الْوَعِيدِ ﴿٢٠﴾
21. And came-she^y every self^w with it^w a driver^x and a *shaheedon* (iterative witnesser^x / testifier^x). وَجَاءَتْ كُلُّ نَفْسٍ مَعَها سَائِقٌ وَشَهِيدٌ ﴿٢١﴾
22. *Laqad* (verily, already and affirmatively) you^g were in a heedlessness^w of this; so We doffed *a'n* (off) you^g your^t cover; so your^t sight today (is) *hadeedon* (sharp). لَقَدْ كُنْتَ فِي غَفْلَةٍ مِّنْ هَذَا فَكَشَفْنَا عَنْكَ غِطَاءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيدٌ ﴿٢٢﴾
23. And said his mate: this (is) what *laddayya*¹⁷ (I directly and possessively have) *ateedon*¹⁸ (that which is in preparedness-readied). وَقَالَ قَرِينُهُ هَذَا مَا لَدَى عَتِيدٌ ﴿٢٣﴾
24. Let you both fling in Hell^w every *kaffa'ren* (ever-/stout ingrate/unbeliever), stubborn/perverse.¹⁹ أَلْقِيَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ ﴿٢٤﴾
25. *Manna'en* (ever/stout preventer) for the *khayre* (desirable-/goodness/possession), aggressor suspect.²⁰ مَنَاجٍ لِلْخَيْرِ مُعْتَدٍ مُّرِيبٍ ﴿٢٥﴾
26. Who^x [he] made with Allah another an *elahan* (a deity); so let you both fling him in the torment, the severe. الَّذِي جَعَلَ مَعَ اللَّهِ إِلَهًا آخَرَ فَأَلْقِيَاهُ فِي الْعَذَابِ الشَّدِيدِ ﴿٢٦﴾

¹³ The word “فعيد” has several meaning, relevant here is: the companion sitter, i.e. the one that constantly sits as a companion to another. اللسان.

¹⁴ The word “لدى” is closer than “عند” as you can say: “عندي مال و المال ليس بقبضتك الآن” thus, “لدى” which closer spatially and more specific. So, “directly and possessively from” (him) seems to indicate such closeness. See اللسان.

¹⁵ The word “ateed”=“عتيد” singular, masculine, subjective noun, meaning that which was prepared and made ready. See اللسان.

¹⁶ The expression “سكرة الموت” = “the death inebriety/intoxication^w” = Arabic tongue expression meaning: death's hardship or death's difficulty.

¹⁷ For the word “لدى” see the Lexicon attached to this Translation.

¹⁸ See footnote 15 above regarding “ateed.”

¹⁹ The word “عنيد”= “perverse” which is “نعت” = epithet, in grammatical term “adjective” for “stout unbeliever.” See إعراب القرآن، محمود صافي.

²⁰ The word “مريب” here is “نعت” = epithet, i.e. “adjective,” hence “suspect.” See إعراب القرآن، محمود صافي however, the word “suspect” could fit for a noun or an adjective.

27. Said his mate: (O), our Lord, not I (*caused*) him (*to*) ﴿قَالَ قَرِينُهُ رَبَّنَا مَا أَفْغَيْتَهُ وَلَكِنَّ كَانَ فِي ضَلَالٍ بَعِيدٍ﴾ (٢٧)
 tyrannize; [and,] but [*he*] [*was in an afar misguidance*].
28. [*He*] said: let-not you^z argue *ladayya*²¹ (*directly to Me*); and *qad* (*already and affirmatively*) *qaddamto* (*I advanced*) to you^b by the menace. ﴿قَالَ لَا تَخْصِمُوا لَدَيَّ وَقَدْ قَدَّمْتُ إِلَيْكُمْ بِالْوَعِيدِ﴾ (٢٨)
29. Not (*to be*) substituted the say *ladayya*²² (*directly to Me*); and not I am surely *dhalla'men*²³ (*iterative injustice-doer*) for the *abeede*²⁴ (*worshippers/ submitters/ slaves*). ﴿مَا يَدُلُّ الْقَوْلُ لَدَيَّ وَمَا أَنَا بِظَالِمٍ لِلْعَبِيدِ﴾ (٢٩)
30. Day We say to Hell:^w are you^y filled;^y and says ﴿يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ امْتَلَأْتِ وَنَقُولُ هَلْ مِنْ مَزِيدٍ﴾ (٣٠)
 she:^y is (*there*) of *mazeeden* (*an increment/ augmentation*).
31. And (*had been*) nighed the Paradise^w for the ﴿وَأَزَلَفَتْ الْجَنَّةَ لِلْمُتَّقِينَ غَيْرَ بَعِيدٍ﴾ (٣١)
muttaqeena (*they who reverentially guard against Allah's displeasure*) other than afar.
32. This (*is*), what you^z (*are being*) promised; for every ﴿هَذَا مَا تُوعَدُونَ لِكُلِّ أَوَّابٍ حَفِيظٍ﴾ (٣٢)
anwa-ben (*iterative repenter*) *ha'feedhen*²⁵ (*iterative keeper-up*).
33. Whoever *khasheya* [*he*] *reverentially-feared*) *Ar-Rahmana* by the invisible and came [*he*] by a heart ﴿مَنْ خَشِيَ الرَّحْمَنَ الْغَيْبِ وَجَاءَ بِقَلْبٍ مُنِيبٍ﴾ (٣٣)
*muneeben*²⁶ (*iterative returner-penitent*).
34. Let-enter you^z it^w by peace; *tha'leka* (*afar-that-it/ that*)^x (*is*) the immortality's Day. ﴿أَدْخُلُوهَا بِسَلَامٍ ذَلِكَ يَوْمُ الْخُلُودِ﴾ (٣٤)
35. For them whatever²⁷ they^z will in it;^w and *ladayna*²⁸ (*directly and possessively from Us*) *mazeedon* (*increment/ augmentation*). ﴿لَهُمْ مَا يَشَاءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ﴾ (٣٥)
36. And how-many²⁹ We perished before them of a ﴿وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هُمْ أَشَدُّ مِنْهُمْ بَطْشًا فَنَقَّبُوا فِي الْبِلَادِ هَلْ مِنْ مَخْرَجٍ﴾ (٣٦)
 generation, they (*were*) harder than them a seizing;
 then they^z explored in the country; is (*there*) of a
ma'heessen (*an escape-place*).

²¹ See footnote 17 above regarding “لَدَيَّ”, however, here in the sense of *directly to Allah*.

²² Ibid.

²³ The word “ظَلَامٌ” means *multitudinous injustice-doer*. The *negation* of multitudinous injustice-doing is *conclusively* implies that even a *once* injustice-doing will *not* avail or befit Allah. That is because the injustice-doing to a party benefits the injustice-doer. That is to say the injustice-doer *does his injustice* to someone in order to *benefit him-self*. Hence, the *multitudinous injustice-doing* benefits a *lot more*. Therefore, *negating the bigger* benefits *automatically negates the smaller one*. Clearly Allah is *exalted and is beyond any need*. So He does not wrong at all.

²⁴ The word “عَبِيدٌ”=“*slaves, worshippers, submitters*” means *all Allah's creatures of humans or Jinn*. So, if they are His “عَبِيدٌ,” then no one else “owns” them, hence they *are all free* from any human bondage.

²⁵ The word “حَفِظٌ” is rooted in “حَفِظَ” = “kept-up” not just “kept, or maintained,” or even “guarded.” *Merriam Webster's Dictionary* puts “keep up” as: “to *stay even* (as in *acts of strength, endurance, or speed*) *although he was small he could keep up with the larger boys in sports*.” (*Emphasis is added*).

²⁶ The word “مُنِيبٌ” from “أَنْابٌ” means *iteratively returned penitent*. See الرَّابِعَ.

²⁷ The particle “مَا” is “إِسْمٌ أَوْ أَدَاةُ شَرْطٍ” = *conditional noun/particle*; or “مَا” = “إِسْمٌ مُوصُولٌ” = *connective noun* meaning *that which*. See الذَّرِ الْمَصُونِ، لَدِ أَحْمَدِ الْحَلَبِ and إِعْرَابُ الْقُرْآنِ، لِمَحْمُودِ صَافِي.

²⁸ See footnote 19 above regarding *عند*.

²⁹ The word “كَمْ” is an *interrogative exclamatory particle*, meaning: “*how-many*,” “*how-much*,” “*how-long*.”

37. Verily in *tha'leka* (*afar-that-it/that*)^x (*is*) surely a reminiscence/remembrance^{w30} for whomever [*he*] [*was*] for him a heart³¹ and [*he*] cast the hearing while³² he (*is*) *sha'beedon* (*iterative witnesser/testifier*).
 إِنَّ فِي ذَلِكَ لَذِكْرَىٰ لِمَن كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ ﴿٣٧﴾
38. And *Laqad* (*verily, already and affirmatively*) We created the Heavens^w and the Earth^w and what (*are*) between them both in six days and not touched-/betided Us of an exhaustion.
 وَلَقَدْ خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ وَمَا مَسَّنَا مِنْ لُغُوبٍ ﴿٣٨﴾
39. So *issber* (*let-[you]^s*) hold on patiently over what they^z say, and *sabbeh*³³ (*let-say [you]^s: subhana Allah*) by your^t Lord's praise before the sun's^w rise/appearance and before the *ghoro'be* (*sunset*).
 فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ ﴿٣٩﴾
40. And of the night so *sabbeh*³⁴ (*let say you^s: subhana Allah to*) Him and (*also*) rears³⁵ (*of*) the kowtowing.
 وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَادْبَرْ السُّجُودِ ﴿٤٠﴾
41. And *ista'me'a*³⁶ (*let-[you]^s*) affirmably-bear) (*on*) day calls the caller from a nearby place.
 وَأَسْمِعْ يَوْمَ يُنَادِ الْمُنَادِ مِنْ مَّكَانٍ قَرِيبٍ ﴿٤١﴾
42. Day they^z hear the shriek-she^y by the right; *tha'leka* (*afar-that-it/that*)^x (*is*) the *khoro'je* (*resurrection*) Day.³⁷
 يَوْمَ يَسْمَعُونَ الصَّيْحَةَ بِالْحَقِّ ذَلِكَ يَوْمُ الْخُرُوجِ ﴿٤٢﴾
43. Verily We quicken and [*We*] deaden;³⁸ and to Us (*is*) the destiny.
 إِنَّا نَحْنُ نُحْيِي وَنُمِيتُ وَإِلَيْنَا الْمَصِيرُ ﴿٤٣﴾
44. Day *tashqqago* (*iteratively splits/rives*) the Earth^w a'n (*regarding*) them speedily; *tha'leka* (*afar-that-it/that*)^x (*is*) a throng on Us easy.
 يَوْمَ تَشَقَّقُ الْأَرْضُ عَنْهُمْ سِرَاعًا ذَلِكَ حَشْرٌ عَلَيْنَا يَسِيرٌ ﴿٤٤﴾
45. We (*are*) knowinger by what they^z say; and not you^s (*are*) on them surely a *jabbaren* (*vigorous compeller-/ever contumacious stubborn*); so let-[you]^s remind by The Qur'an^x whom^p [*he*] fears [*My*] menace.³⁹
 نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ وَمَا أَنْتَ عَلَيْهِمْ بِجَبَّارٍ فَذَكَرْ بِالْقُرْآنِ مَنْ يَخَافُ وَعِيدِ ﴿٤٥﴾

³⁰ See footnote 7 above regarding *reminiscence*.

³¹ The word "*heart*" here means the *intellect*, see البصائر.

³² This "*و*" is adverbial, see إعراب القرآن by محمود صافي.

³³ The phrase "*subhana Allah*," means: singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around.

³⁴ Ibid, regarding "*subhana Allah*."

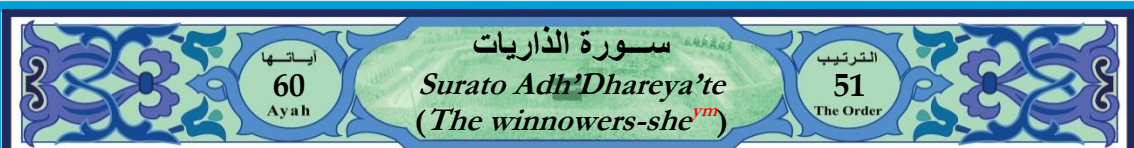
³⁵ That is at the ends of the kowtowing.

³⁶ See the *Lexicon* attached to this *Translation* for the effect of the letter *س* when added to a word.

³⁷ That is the Day of Resurrection.

³⁸ The word "*أمات*" in "*نميت*" is the transitive verb to deprive of life. See *Merriam Webster's Unabridged Dictionary*.

³⁹ The speaker's pronoun "*ي*" in "*وعيد*" is omitted, for "*التخفيف*," = "*alleviation, lightening*" or *Ayat's* end harmony (*rhyme*). See إعراب القرآن، لمحمود صافي +



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me (The iterative Mercy Giver)*

1. By¹ the winnowers-she,^y firmly winnowing.² وَالذَّارِبَاتِ ذَرَوًا ١
2. Then the bearers-she^{v3} (of) a *wegra*⁴ (heavy-burden). فَالْحَامِلَاتِ وِقْرًا ٢
3. Then the runners-she,^{v5} (in) firm easiness.⁶ فَالْجَارِبَاتِ يَسْرًا ٣
4. Then the allotters-she^{v7} (of) firm a matter.⁸ فَالْمُقَسِّمَاتِ أَمْرًا ٤
5. Verily what you^z (are being) promised, surely (is) *ssa'deqon* (credible/always truth manifester). إِنَّمَا تُوعَدُونَ لَصَادِقٌ ٥
6. And verily the *Deen*⁹ (requital) (is) surely occurring. وَإِنَّ إِلَيْنَ لَلْوَيْعُ ٦
7. By¹⁰ the Heaven,^w the *hubok'e* (paths) possessor.¹¹ وَالسَّمَاءِ ذَاتِ الْحُبُوكِ ٧
8. Verily you^b (are) surely in a say^x dissident/different. إِنَّكُمْ لَنِي قَوْلٍ مُتخَلِفٍ ٨
9. *You'afako* (to be off-right dissuaded/speciously deterred) a'n (off) it^x who^p *ofeka* (he had been off right dissuaded-/speciously deterred). يُؤَفِّكُ عَنْهُ مَنَ أُنْكَ ٩
10. (Had been) killed the *kharrassona*¹² (iterative conjecturers). قِيلَ الْخَرَّصُونَ ١٠
11. Who^r they (are) in an abyss *sa'boona*¹³ (unmindful of situations). الَّذِينَ هُمْ فِي غَمْرٍ سَاهُونَ ١١

¹ In Arabic the letter “و”= “and.” However, in Arabic “and” has *additional meaning* as an article used to *swear* by the name of Allah. In English the *equivalent* for swearing is “by” and not “and.” Therefore, since this *Ayah* begins by making an oath by the name of “الذاريات,” so we start with the word “by” instead of “و,” as the beginning of this *Ayah*. Clearly in English “و” will *not* suffice the meaning.

² The word “ذروا” is absolute object= *مفعول مطلق*, i.e. in place of an *infinitive noun*. Infinitive noun is used to *emphasize*, to *specify*, to *absolutely confirm* or *affirm* the action in reference. Hence, “firm” to *qualify* the *winnowing*.

³ That is the clouds, see *الطبري*.

⁴ The word “وقرا” with *كسرة* on the و, is “burden” and some say “heavy burden.” See *اللسان*. Also the “وقرا” is what is carried *internally* (like a fetus in the womb) or *externally* like the *date-palm's sheath* and bunches, or *any burden* which can be carried on a *donkey* or the *mule*. This is versus the “وسق” of the camel load.

⁵ That is the ships, see *الطبري*.

⁶ The word “يسرا” is absolute object= *مفعول مطلق*, see footnote 3460 above in this regard.

⁷ That is the angels, see *الطبري*.

⁸ The word “امرا” could be “حال=conditional, i.e. they are *commanded*, or *absolute object*= *مفعول مطلق*, see footnote 5745 above in this regard, i.e. *absolute object*= *مفعول مطلق*.

⁹ The word “Deen”=“الدين”= “religion” has *several meanings*, among them: *requital* or *recompense*, *remuneration* as in this *Ayah*, or *Day of Judgment*, where everyone is *accorded* his/her *dues*, *good* or *bad*.

¹⁰ See footnote 1 above regarding “و” for swearing, in this case with respect to the Heaven.

¹¹ According to Ibn Abbas, “*Qur'an translator*” the word “حبك” means the *crafted perfectly*, i.e. the *heaven*.

¹² The word “خراصون” is plural for “خراص” not “خارص” and “خراص على وزن فعال” therefore, “خراص” is simultaneously *vast* (=عظيم) and *iterative* (=كثير) both in conjecturing/lying.

¹³ The word “ساهون” is *masculine, plural subjective noun*, meaning: *they who are unmindful of a present/future situation*.

12. They^z ask: *ayyana*¹⁴ (*which momentous period*) (*is*) the *Deen's* (*Requital's*) Day.¹⁵ يَسْأَلُونَ أَيَّانَ يَوْمَ الدِّينِ ﴿١٢﴾
13. Day they over The Fire^w (*are to be*) essayed they.^z يَوْمَ هُمْ عَلَى النَّارِ يُفْتَنُونَ ﴿١٣﴾
14. Let-taste you^z yourⁿ essay,^w this (*is that*) which^x you^c were by it^x *tasta'ajelona* (*affirmably hasten you^z*). دُوفُوا فَنَتَكُمُ هَذَا الَّذِي كُنتُمْ بِهِ تَسْتَعْجِلُونَ ﴿١٤﴾
15. Verily the *muttaqeena* (*they who reverentially guard against Allah's displeasure*) (*are*) in gardens^w and wells.^w إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ ﴿١٥﴾
16. Takers/taking¹⁶ they,^z what gave them their Lord; verily they [were] before *tha'leka* (*afar-that-it/that*)^x benefactors. قَبْلَ ذَلِكَ مُحْسِنِينَ ﴿١٦﴾
17. They^z [were] a little of the night when^o *yahja'aona*¹⁷ (*they^z nocturnally interruptively-sleep*). كَانُوا قَلِيلًا مِنَ اللَّيْلِ مَا يَهْجَعُونَ ﴿١٧﴾
18. And by the *as'ha're* (*dawns' ere*), they *yastaghferona*¹⁸ (*seek forgiveness they^z*). وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ ﴿١٨﴾
19. And in their possessions (*is*) a right for the requester and the *mahroome* (*he who was deprived*).¹⁹ وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ وَالْمَحْرُومِ ﴿١٩﴾
20. And in the Earth^w (*are*) *Aya'ton*^w (*signs/proofs*) for the *mueneena* (*believers with certitude*). وَفِي الْأَرْضِ آيَاتٌ لِّلْمُؤْمِنِينَ ﴿٢٠﴾
21. And in yourⁿ selves,^w do then not discern you.^z وَفِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ ﴿٢١﴾
22. And in the Heaven^w (*is*) yourⁿ *rez'qa*^x (*rain/victuals for sustenance*)^x and what you^z (*are being*) promised.²⁰ وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ ﴿٢٢﴾
23. So by the Heaven's^w and the Earth's^w Lord verily it^x (*is*) surely right; like what surely you^b pronounce. قَوْلَ رَبِّ السَّمَاءِ وَالْأَرْضِ إِنَّهُ لَحَقٌّ مِّثْلَ مَا أَنَّكُمْ تَنْطِقُونَ ﴿٢٣﴾
24. Has *ataka*^x (*happed-on/come-to you^g*)^x *Ebraheema's* (*Abraham's*) guests' discourse, the *mukrameena* (*they who are hospitality accorded and honored*). هَلْ أَتَاكَ حَدِيثُ ضَيْفِ إِبْرَاهِيمَ الْمُكْرَمِينَ ﴿٢٤﴾
25. *Edh* (*when/as*) entered they^z on him then said they:^z *salaman* (*peace [be on you^g]*); said [*he*]: *salamon* (*absolute-/infinitive peace [on you^g]*); people, *munkaroona*²¹ (*unknown folks*). إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ سَلَامٌ قَوْمٌ مُّكْرُونَ ﴿٢٥﴾

¹⁴ The word "*ayyana*" = "أَيَّانَ" really is "أَيَّ أَوَانٍ أَوْ أَيَّ حِينٍ" but with reverence and magnanimity for whatever "أَيَّانَ" was used for. See معجم النحو is which period, a specific and important (momentous) occurrence happen.

¹⁵ See footnote 9 above regarding "Deen."

¹⁶ That is to say they are following their Lord's prescriptions and proscriptions.

¹⁷ The word "يَهْجَعُونَ" rooted in "هَجَعَ" meaning *interruptively-slept at night*.

¹⁸ The word "يَسْتَغْفِرُونَ" = "يَطْلُبُونَ الْغُفْرَانَ" = "they^z seek forgiveness." In English there is no seemly way to say: "يَسْتَغْفِرُونَ" per se. So I settled for saying: "they^z seek forgiveness."

¹⁹ The word "المحروم" singular, masculine, objective noun, meaning: *he who was deprived (of worldly possessions)*, there is no English word equivalent for the *mahroome*.

²⁰ That is the *rain water* to enliven the land and also whatever is in the "اللوح المحفوظ" of everyone's ultimate disposition, be it in the world or in the Hereafter.

²¹ The word "munkaroona" is masculine, plural, objective noun, with no English equivalent per se, meaning "folks unknown."

26. Then *ragha* ([*he*] *dodged/furtively swerved*) to his family;^w then [*he*] came by a fat calf.^x فَرَاغَ إِلَىٰ أَهْلِهِ فَجَاءَ بِعِجْلٍ سَمِينٍ ﴿٦٦﴾
27. Then [*he*] neared it^x to them; said [*he*]: would not²² eat you.^z فَقَرَّبَهُ إِلَيْهِمْ قَالَ أَلَا تَأْكُلُونَ ﴿٦٧﴾
28. So *anjasa*²³ ([*he*] *anxiously-intuited*) of them a *kheyfatan*^{w24} (*circumstantial state-of-fear*);^w said they:^z let-not [*you*^s] fear; and *bashsharo*²⁵ (*they^z told pleasant tidings to*) him by a *ghola'men*²⁶ (*boy*) omniscient. وَأَوْحَسَ مِنْهُمْ خِيفَةً قَالُوا لَا تَخَفْ وَبَشَّرُوهُ بِغُلَامٍ عَلِيمٍ ﴿٦٨﴾
29. Then *aqbala'te* ([*she*] *forwardly-advanced*)^w his [*woman*] (*i.e. wife*) in a vociferousness;^w then slapped-she^y her face; and said [*she*]: *ajoozon* (*an aged-woman*), sterile-/barren. فَأَقْبَلَتْ أَمْرَأَتُهُ فِي صَرَخٍ فَصَكَّتْ وَجْهَهَا وَقَالَتْ بِجُورٍ عَقِيمٍ ﴿٦٩﴾
30. Said they:^z like *tha'leka* (*afar-that-it/that*)^x said your^y Lord; verily He (*is*) The *Hakeemo*²⁷ (*infinite bekma*²⁸ Possessor), The Omniscient. قَالُوا كَذَلِكَ قَالَ رَبُّكَ إِنَّهُ هُوَ الْحَكِيمُ الْعَلِيمُ ﴿٧٠﴾
31. Said [*he*]: so what (*is*) yourⁿ *khatibo* (*serious matter*); O, you the *mursaloona* (*sent-messengers*). قَالَ فَمَا خَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ ﴿٧١﴾
32. Said they:^z verily we (*had been*) sent to a people criminals. قَالُوا إِنَّا أُرْسِلْنَا إِلَىٰ قَوْمٍ مُّجْرِمِينَ ﴿٧٢﴾
33. To send [*we*] on them stones^w of mud. لِنُرْسِلَ عَلَيْهِمْ حِجَارَةً مِن طِينٍ ﴿٧٣﴾
34. *Musanwamaton*^w (*with signa*) *enda* (*by Rule of*) your^t Lord for the exceeders. مُّسَوِّمَةً عِنْدَ رَبِّكَ لِلْمُسْرِفِينَ ﴿٧٤﴾
35. So egressed we whom^p [*was*] in it^w of the believers. فَأَخْرَجْنَا مَن كَانَ فِيهَا مِنَ الْمُؤْمِنِينَ ﴿٧٥﴾
36. So not we found in [*it*]^w other than a house of the Muslims. فَمَا وَجَدْنَا فِيهَا غَيْرَ بَيْتٍ مِنَ الْمُسْلِمِينَ ﴿٧٦﴾
37. And we left in it^w an *Aya'tan*^w (*signpost/sign*) for whom^r they^z fear/know²⁹ the torment the painful. وَتَرَكْنَا فِيهَا آيَةً لِلَّذِينَ يَخَافُونَ الْعَذَابَ الْأَلِيمَ ﴿٧٧﴾
38. And in *Mosa* (*Moses*) *edh* (*when/since*) We sent him to Pharaoh by an authority^x manifester.^x وَفِي مُوسَىٰ إِذْ أَرْسَلْنَاهُ إِلَىٰ فِرْعَوْنَ بِسُلْطَانٍ مُّبِينٍ ﴿٧٨﴾

²² Clearly this “ألا” is the “ألا,” for “عرض الترغيب أو التحضيض” i.e. *urging* or *desiring*, *promoting* the action of the following verb. In this case the “desiring” action.

²³ The word “أوجس” means to *conceive in the mind*, *apprehended mentally*. See *الراغب*.

²⁴ The word “*kheyfatan*” = “خيفة” is a *noun* etymologically it is “خوفه” as if it is a *once*. Hence, it is a *circumstantial “state-of-fear”* for a given situation. See *تاج العروس*. And (S20:67) provides strong support for “خيفة” as so stated, as the *Ayah* says: “So, [*he*] perceived in himself a *kheyfatan* (a *circumstantial state-of-fear*) *Mosa* (*Moses*).” *Moses' kheyfatan* was during the *initial* stage of the show-down between *Pharos* magicians and *Moses*.

²⁵ See the *Lexicon* attached to this *Translation* for *bashshara/youbashsharo/mubasheron* = *بشّر / يبشّر / مبشّر*.

²⁶ The word “*ghola'men*” means (1) a *male boy*, (2) a *young mustached boy*, (3) a *hireling*, (4) a *servant/slave*.

²⁷ See the *Lexicon* attached to this *Translation* for an exposition on the words “الحكيم” and “حكيم.”

²⁸ See the *Lexicon* attached to this *Translation* for “*bekma*.”

²⁹ Linguistically the word “خاف” carries *dual* meanings: (1) *fear* and (2) *know*. Both meanings could apply.

39. Then he shifted/diverted by his force³⁰ and said [he]: a magician or a maniac.³¹ فَتَوَلَّىٰ رُكْبَهُۥ وَقَالَ سِحْرٌ أَوْ مَجْنُونٌ ﴿٣٩﴾
40. Then We took him and his soldiers, so *nabathnahom* (We *slightingly*-cast them) in the *yamme* (sweet/salty water/sea) while he (is) a blameworthy. فَأَخَذْنَاهُ وَجُودَهُۥ فَنَبَذْنَاهُمْ فِي الْيَمِّ وَهُوَ مُلِيمٌ ﴿٤٠﴾
41. And in *Aaden edh* (when/since) We sent on them the wind,^w the barren/sterile. وَفِي عَادٍ إِذْ أَرْسَلْنَا عَلَيْهِمُ الرِّيحَ الْعَقِيمَ ﴿٤١﴾
42. Not leaves^w [*it^w*] of a thing [*it^w*] came-she^y on it^x except [*it^w*] made it^x like³² a decay. مَا نَذَرُ مِنْ شَيْءٍ أَنْتَ عَلَيْهِ إِلَّا جَعَلْنَاهُ كَالرَّمِيمِ ﴿٤٢﴾
43. And in *Thamooda edh* (when/since) (had been) said for them *tamatta'go* (let-relish you^x the transitory worldly delight) until a while. وَفِي ثَمُودَ إِذْ قِيلَ لَهُمْ تَمَتَّعُوا حَتَّىٰ حِينٍ ﴿٤٣﴾
44. Then recalcitrated they^z a'n (regarding) their Lord's command; so took-she^y them the thunderbolt-she^y while they^z look. فَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ فَأَخَذْنَاهُمُ الصَّلْصَلَةَ وَهُمْ يَنْظُرُونَ ﴿٤٤﴾
45. So not could they^z of a standing and nor were they^z succorers/victors. فَمَا اسْتَطَاعُوا مِنْ قِيَارٍ وَمَا كَانُوا مُنْصَرِينَ ﴿٤٥﴾
46. And *Noohen's* (Noah's) people of earlier; verily they were people *fa'seqeena* (rebels-vis-à-vis Allah's command). وَقَوْمٌ تُجِىءُ مِنْ قَبْلُ إِيَّاهُمْ كَانُوا قَوْمًا فَاسِقِينَ ﴿٤٦﴾
47. And the Heaven^w We built it^w by *ay'den*³³ (divine or Might of Might); and verily We surely (are) expanding-/expanders. وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ وَإِنَّا لَمُوسِعُونَ ﴿٤٧﴾
48. And the Earth^w We spread it,^w so *ne'ama* (most excellent) (are) The Eveners. وَالْأَرْضَ فَرَشْنَاهَا فَنِعْمَ الْمَاهِدُونَ ﴿٤٨﴾
49. And of each thing We created a two pairs,³⁴ *la'allā* (craving currently unavailable deed that/perhaps) you^b reminiscence you.^z وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٤٩﴾
50. So let-flee you^z to Allah; verily I am for you^b from Him *natheeron* (iterative warner) manifest. فَفِرُّوْا إِلَى اللَّهِ إِنِّي لَكُم مِّنْهُ نَذِيرٌ مُّبِينٌ ﴿٥٠﴾

³⁰ That is his entire *soldiery and power*, as the word “ركنه” in “ركنه” means: his *supporters* of soldiery.

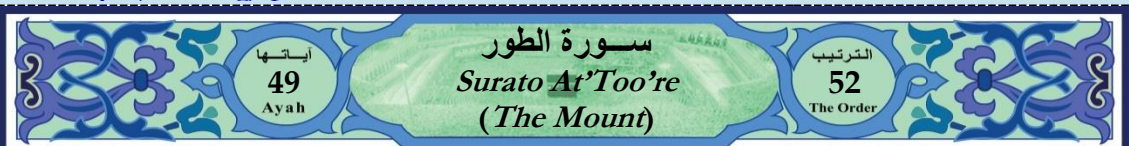
³¹ The word “مجنون” is a *noun* corresponding to “*maniac*” rather than “*insane*” which is an adjective.

³² The word “الرميم” of “الرممة” which is designative of bones in decay. See *الراغب*.

³³ The word “أيدي”=“*ay'den*,” linguistically speaking is “*power/strength/might*.” However, in *this case*, it is Allah's. Allah clearly could *endow it to any of His creatures*. There is no single English word to mean “أيدي” *per se*. That is why the word “أيدي”=“*ay'den*” is transliterated. See *اللسان*.

³⁴ The word “زوج” strictly and linguistically speaking means (1) *pair*, (2) *husband or wife*, (3) the *individual entity with a companion*, (4) *category* (sort or kind or specimen), (5) *bue* (color). And quite relevant to the word “زوج” is its *plural*: (1) “أزواج,” which could also mean: (2) *similar*, i.e. the *look-likes*., (3) *bues*. See *اللسان*.

51. And let-not make you^z with Allah an *elaban* (a deity) another; verily I am for you^b from Him *natheeron* (iterative warner) manifesters. ﴿٥١﴾
52. Like *tha'leka* (afar-that-it/that)^x not *ata*^x (happed on/come to)^x whom^r of before them of a messenger except said they:^z a magician or a maniac.³⁵ ﴿٥٢﴾
53. Have they^z mutually enjoined by it;^x rather they (are) people tyrants. ﴿٥٣﴾
54. So let-divert [you^s] a'n (off) them; thus, not you^s (are) surely a blameworthy. ﴿٥٤﴾
55. And let-remind [you^s], as verily the reminding/-remembrance^{w36} benefits the believers. ﴿٥٥﴾
56. And not I created the Jinn and the humankind except to worship they^z [Me].³⁷ ﴿٥٦﴾
57. Neither [I] want from them of a *rez'qen*^x (provision-/victuals for sustenance)^x and nor [I] want that *youtt'emoo'ne* (they^x give to: ingest [I]/feed) [Me].³⁸ ﴿٥٧﴾
58. Verily Allah, He (is) The *Razzaqo* (Ever/Stout Giver of: provision/victuals for sustenance/rain) the Might^w Possessor, The *Ma'teeno* (Strong and Indefatigable). ﴿٥٨﴾
59. So verily, for whom^r *dhalamo*³⁹ (they^x wronged) (are) *dhanoban* (offenses) like their companions' *dhano'be* (offenses); so let not *tasta'ajelona* (affirmably hasten you^z). ﴿٥٩﴾
60. So *waylon* (lengthy: stay in a valley in Hell/bane/woe) for whom^r disbelieved they^z of their day which^x they^z (are being) promised. ﴿٦٠﴾



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (The iterative Mercy Giver)

³⁵ The word “مجنون” is a *noun* corresponding to “*maniac*” rather than “*insane*” which is an adjective.

³⁶ The word “ذكري” is “*reminiscence/remembrance*” based on this great *Ayah*, “And if the Satan (*causes*) you^g to assuredly forget then sit not, after [the] reminiscence/remembrance” (S 6: 68).

³⁷ he letter “ن” in “يعبدون”, by Arabic (*linguistic*) Rule, is called “نون الوقاية او العماد، حيث لا يستغنى عنها” which precedes the speaker's pronoun “ي” The speaker's pronoun “ي” in “يعبدون” is omitted, for “التخفيف” = “alleviation, lightening” or *Ayat's* end harmony (*rhyme*). See إعراب القرآن، لمحمود صافي

³⁸ Ibid, only with respect to “يطعمون”.

³⁹ The word “ظالم”= “فاعل الظلم” = injustice-doer, and “ظلم”= “wronged.” +

1. By ¹ the Ttoo're ² (i.e. the Mount).	وَالطُّورِ ١
2. And ³ a book ^x massttoren (it ^x is indited/ written in lines-/ rows).	وَكُتَيْبٍ مَّسْطُورٍ ٢
3. In a parchment ⁴ manshooren (published/ made spread).	فِي رَقٍّ مَّنْشُورٍ ٣
4. And ⁵ The House ^x The Ma'amoo're (the frequented). ⁶	وَالْبَيْتِ الْمَعْمُورِ ٤
5. And ⁷ the ceiling ^x the marfoo'a'e ⁸ (that which is raised high).	وَالسَّقْفِ الْمَرْفُوعِ ٥
6. And ⁹ the sea, ^x the masjoo're ¹⁰ (filled/ kindled/ emptied).	وَالْبَحْرِ الْمَسْجُورِ ٦
7. Verily your ^r Lord's torment ^x (is) surely occurring. ¹¹	إِنَّ عَذَابَ رَبِّكَ لَوَاقِعٌ ٧
8. Not for it ^x of a repeller.	مَا لَهُ مِنْ دَافِعٍ ٨
9. Day sways the sky ^w manran ¹² (a fierce swaying).	يَوْمَ تَمُورُ السَّمَاءُ مَوْرًا ٩
10. And tread the mountains sayran ¹³ (a firm treading).	وَتَسِيرُ الْجِبَالُ سَيْرًا ١٠
11. Then Waylon (lengthy: stay in a valley in Hell/ bane-/ woe) then-day for the deniers.	فَوَيْلٌ لِلْمُكَذِّبِينَ ١١
12. Who ^r they (are) in a wade ¹⁴ playing.	الَّذِينَ هُمْ فِي حَوْضٍ يَلْعَبُونَ ١٢
13. Day they ^z (are to be/ being) flung into Hell's ^w fire ^w da'aan ¹⁵ (firmly flinging).	يَوْمَ يُدْعَوْنَ إِلَىٰ نَارِ جَهَنَّمَ دَعًّا ١٣
14. This-she ^y (is) The Fire ^w which ^u you ^c were by it ^w denying.	هَذِهِ النَّارُ الَّتِي كُنْتُمْ بِهَا تُكَذِّبُونَ ١٤
15. Is then this a magic; or you ^f not sight/ discern you. ^z	أَفَسِحْرٌ هَذَا أَمْ أَنْتُمْ لَا تُبْصِرُونَ ١٥
16. Isslaw ¹⁶ (let-broiled on/ by) it ^w you, ^z so issbero (let-bold	أَصْلَوْهَا فَاصْبِرُوا أَوْ لَا تَصْبِرُوا ١٦

1 This "by," is for "و القسم." See the Lexicon attached to this Translation for more elaboration.

2 That is the mount by which Allah spoke to Moses. It's also the name of Paradise's mountains. See القرطبي.

3 This "و" is a "و عطف" = coupling article. See إعراب القرآن، لمحمود صافي.

4 The noted linguist الفراء says for the word "رَقٍّ" means the writ of one's works as one reads them on Deen's Day.

5 See footnote 3 above regarding "and."

6 This is a House above the Seventh Heaven under the Arsh, according to Al Ibn Abey Talib, straight above the Ka'abah, see القرطبي.

7 See footnote 3 above, regarding "and."

8 That is the sky.

9 See footnote 3 above, regarding "and."

10 The word "المسجور" has several meanings, including the paradoxical one. As "المسجور" means: the filled/ the emptied / the kindled.

11 That is the torment by your Lord is surely happening.

12 The word "مورا" is مفعول مطلق = the infinitive noun of sway, hence the qualifying fiercely.

13 Ibid, only "سيرا" instead of "مورا".

14 The word "خوض" = "wading" is normally for plunging into water. But figuratively speaking it is used as a deprecatory expression for "wading" any falsehood or futility.

15 The word "دعا" is مفعول مطلق = infinitive noun, so it is to be intensified, thus "firmly" is used.

16 The word "يصلون" transliterated "yaslawna" here for lack of a properly corresponding word in English, means broil simultaneously from all sides, as if the entire body is immersed in the intensely kindled Fire.

on you^z patiently) or not tassbero (hold on patiently you^z) equal on you;^b verily you^b (are to be) requited what you^c [were] working.

سَوَاءٌ عَلَيْكُمْ إِنَّمَا تُحْزَنُونَ مَا كُنْتُمْ تَعْمَلُونَ ﴿١٦﴾

17. Verily the *muttaqeena* (they who reverentially guard against Allah's displeasure) (are) in gardens^w and *na'eeme* (permanent mental and physical delights in the highest chambers of Paradise).

إِنَّ الْمُنْتَقِينَ فِي جَنَّاتٍ وَنَعِيمٍ ﴿١٧﴾

18. Fa'keybeena¹⁷ (they^z are: amusers/fruit givers/fruit possessors) by what *aa'tabum* (accorded them) their Lord and precluded them their Lord the *Jabeem's*¹⁸ (intensely-blazing Fire^w)'s torment.

فَكَيِّبَهُنَّ بِمَا ءَاتَيْنَهُنَّ رَبُّهُنَّ وَوَقَّهَهُنَّ رَبُّهُنَّ عَذَابَ الْجَحِيمِ ﴿١٨﴾

19. Let-eat you^z and let-drink you^z wholesomely by what you^c [were] working.

كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٩﴾

20. Reclining they^z over rowed-beds and We wedded them by *hooren'een*^w (females of fair skin/large eyes whose white is very white and the black is very black).^w

مُتَكِّينَ عَلَى سُرُرٍ مَّصْفُوفَةٍ وَزَوَّجْنَاهُم بِحُورٍ عِينٍ ﴿٢٠﴾

21. And who^r believed they^z and *ett'ba'a* (closely-followed) them their progeny^w by belief; We conjoined them by their progeny;^w and not We lopped them of their work of a thing; every *emre'en*¹⁹ (mature/perfect manliness possessor) (is) by what [he] earned (is) a pawn.

وَالَّذِينَ ءَامَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَا أَلَتْنَاهُمْ مِنْ عَمَلِهِمْ مِنْ شَيْءٍ كُلُّ امْرِئٍ بِمَا كَسَبَ رَهِينٌ ﴿٢١﴾

22. And We supplied them by fruit^{w20} and meat of what they^z desire.

وَأَمَدَدْنَاهُمْ بِفَاكِهَةٍ وَلَحْمٍ مِّمَّا يَشْتَهُونَ ﴿٢٢﴾

23. *Yatana'za'ona* (they^z mutually-attractively-giving) (each other) in it^w a glass;²¹ neither a frivolity in it^w and nor a sinning.

يَنْزِعُونَ فِيهَا كَأْسًا لَا لَغْوٌ فِيهَا وَلَا تَأْتِيمٌ ﴿٢٣﴾

24. And circumambulate on them *ghelma'non* (boys) for them, as if they (were) pearls^w *maknoonon* (rather clean/covered and well protected).

وَيَطُوفُ عَلَيْهِمْ غِلْمَانٌ لَّهُمْ كَأَنَّهُمْ لُؤْلُؤٌ مَكْنُونٌ ﴿٢٤﴾

25. And *aqbala* (forwardly-advanced) some (of) them on some mutually querying.

وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ ﴿٢٥﴾

26. Said they^z: verily we were before in our family *mushfegeena* (they who are in disquiet).

قَالُوا إِنَّا كُنَّا قَبْلُ فِي أَهْلِنَا مُشْفِقِينَ ﴿٢٦﴾

¹⁷ The word "fa'keyboon" is masculine, plural noun, with two distinct meanings: (1) amusers, (2) fruit giver or fruit possessor.

¹⁸ The word "الجاحيم" is proper noun, but it means intensely blazing fire. See الراغب.

¹⁹ See the Lexicon attached to this Translation for the differences between: the man = الرجل, و the human = الإنسان و the person = الشخص, و the mar'o = المرء, being the mature/perfect manliness possessor. Although in English the word "one" seems to be an acceptable approximation for "المرء," the Lexicon explains why we cannot use this seemingly acceptable way.

²⁰ The word "فاكهة" = "fruit" in Arabic is feminine-gender. Hence it and its qualifier adjective are feminized by^w.

²¹ The word "كأسا," translated as "glass," means normally "glass full of wine" or "glass full of any drink."

27. Then *manḥa*²² (graced His boon^w) Allah on us and [He] precluded us from the *Samoom*'s²³ (Hell-hot)'s torment. فَمَنْكَ اللَّهُ عَلَيْنَا وَوَقَعْنَا عَذَابَ السَّمُومِ ﴿٢٧﴾
28. Verily we were of before invoking Him; verily He, He (is) The Barro²⁴ (*Vast multitudinous Doer of all around beautiful works*), *Ar-Rabeemo* (*The iterative mercy Giver*). إِنَّا كُنَّا مِنْ قَبْلُ نَدْعُوهُ إِنَّهُ هُوَ الْبَرُّ الرَّحِيمُ ﴿٢٨﴾
29. So let-remind [you^s]; so not you^s (are) by your^t Lord's boon^{w25} neither a *ka'henen* (*clairvoyant/ rabbi-/priest*) and nor a maniac.²⁶ فَذَكِّرْ فَمَا أَنْتَ بِنِعْمَتِ رَبِّكَ بِكَاهِنٍ وَلَا مَجْنُونٍ ﴿٢٩﴾
30. Or they^z say a poet *natarabbasso* ([we] look-out-/await) by him *rayba-almanoon*²⁷ (*events of the Time*). أَمْ يَقُولُونَ شَاعِرٌ نَتَرَبِّصُ بِهِ رَيْبَ الْمُنُونِ ﴿٣٠﴾
31. Let-say [you^s]; *tarabbasso* (*let look-out/await you^z*); so verily I am with you^b of the *mutarabbeseena* (*ones who are looking-out/awaiting*). قُلْ تَرَبِّصُوا فَإِنِّي مَعَكُمْ مِنَ الْمُرَبِّصِينَ ﴿٣١﴾
32. Or command them their sanities by this; or they (are) people tyrants. أَمْ تَأْمُرُهُمْ أَحْلُمُهُمْ بِهَذَا أَمْ هُمْ قَوْمٌ طَاغُونَ ﴿٣٢﴾
33. Or they^z say: *taqanwlabo* (*he concocted it and said it/ he sought it/ was taught it and said it*); rather they^z believe not. أَمْ يَقُولُونَ نَقُولُهُ بَلْ لَا يُؤْمِنُونَ ﴿٣٣﴾
34. So *l'ya'ato*^x (*let-they^z produce/present*)^x by a discourse like it^{x en} (*if*) they^z were *ssa'dequeena* (*always truth enforcers*). فَلْيَأْتُوا بِحَدِيثٍ مِثْلِهِ إِنْ كَانُوا صَادِقِينَ ﴿٣٤﴾
35. Or (*had been*) created they^z of other than a thing; or (*are*) they the creators. أَمْ خَلَقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ ﴿٣٥﴾
36. Or created they^z the Heavens^w and the Earth;^w rather not *youqenoona* (*they^z believe with certitude*). أَمْ خَلَقُوا السَّمَوَاتِ وَالْأَرْضَ بَلْ لَا يُوقِنُونَ ﴿٣٦﴾
37. Or do they have your^t Lord's treasures; or they (*are*) the controllers. أَمْ عِنْدَهُمْ خَزَائِنُ رَبِّكَ أَمْ هُمُ الْمُصِطَرُونَ ﴿٣٧﴾
38. Or for them a ladder *yastame'ona* (*they^z affirmably bear*) in it;^x so *l'ya'ato*^x (*let-produce/present they^z*)^x their *musta'meo* (*bearing-seeker*) by an authority^x manifester.^x أَمْ هُمْ سَامِعٌ يَسْتَمِعُونَ فِيهِ فَلْيَأْتِ مُسْتَمِعُهُمْ بِسُلْطَانٍ مُبِينٍ ﴿٣٨﴾

²² The word "مَنْ" in "يَمْنٌ" means "نِعْمَةٌ يُنْعِمُهَا" That a "boon He graces it."

²³ Some Qur'an commentator said the "السَّمُومُ" means a rank of Hell, or a name of Hell.

²⁴ The word "الْبَرُّ" with a فتحة on the ب, means, according to كثير البر، التاج. And "البر"، with كسرة on the ب means being vast in giving the إحسان, which is the all-around beautiful work.

²⁵ See the Lexicon attached to this Translation for "ne'amah" ("boon").

²⁶ The word "مجنون" is a noun corresponding to "maniac" rather than "insane" which is an adjective.

²⁷ The expression rayba-almanoon="رَيْبُ الْمُنُونِ" is Arabic tongue expression, which literally means: "events of the Time," but is taken to mean death, or the misfortunes of the vicissitudes of Time. The word "rayba"= presumptuous suspicion, i.e. may or may not materialize. And the word almanoon= fate of death.

39. Or for Him the daughters and for you^b the sons. ﴿٣٩﴾ أَمْ لَهُ الْبَنَاتُ وَلَكُمْ الْبَنُونَ
40. Or ask them [you^s] a remuneration, so they (are) of a mulct *muthgaloon* (they that are heavily-laden). ﴿٤٠﴾ أَمْ تَسْأَلُهُمْ أَجْرًا فَهُمْ مِنْ مَغْرَمٍ مُثْقَلُونَ
41. Or have they the invisible, so they write. ﴿٤١﴾ أَمْ عِنْدَهُمُ الْغَيْبُ فَهُمْ يَكْتُبُونَ
42. Or they^z want a scheme; so who^r unbelieved they^z they (are) the *ma'keydoona* (they who are schemed against). ﴿٤٢﴾ أَمْ يُرِيدُونَ كَيْدًا فَالَّذِينَ كَفَرُوا هُمْ الْمَكِيدُونَ
43. Or for them an *elabon* (a deity) other than Allah; *subhana*²⁸ (hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of) Allah a'n (off) what they^z partner (deities with Him). ﴿٤٣﴾ أَمْ لَهُمْ إِلَهٌ غَيْرُ اللَّهِ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ
44. And *en* (if) see they^z a fragment from the sky^w falling say they:^z *sahabon*²⁹ (gliding-clouds) *markoomon* (amassed layer over layer). ﴿٤٤﴾ وَإِنْ يَرَوْا كِسْفًا مِنَ السَّمَاءِ سَاقِطًا يَقُولُوا سَحَابٌ مَرْكُومٌ
45. So let-leave them [you^s] until *youlaqo* (they^z meet/face) their day,^x which^x (is) in it^x (to be) stunned they.^z ﴿٤٥﴾ فَذَرَهُمْ حَتَّىٰ يُلَاقُوا يَوْمَهُمُ الَّذِي فِيهِ يُصْعَقُونَ
46. Day not enriches/suffices³⁰ a'n (off) them their scheme a thing and not they (are to be) succored. ﴿٤٦﴾ يَوْمَ لَا يُغْنِي عَنْهُمْ كَيْدُهُمْ شَيْئًا وَلَا هُمْ يُنصَرُونَ
47. And verily for whom^r wronged³¹ they^z a torment lesser than *tha'leka* (afar-that-it/that);^x [and,] but most of them not know they.^z ﴿٤٧﴾ وَإِنَّ لِلَّذِينَ ظَلَمُوا عَذَابًا دُونَ ذَلِكَ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ
48. And *issber* ([you^s] let hold on patiently) for your^t Lord's rule; so verily you^g (are) by Our Eyes; and *sabbeh*³² (let-say [you^s]: *subhana Allah*) by your^t Lord's praise when [you^s] up.³³ ﴿٤٨﴾ وَأَصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا وَسَبِّحْ بِحَمْدِ رَبِّكَ حِينَ تَقُومُ
49. And of the night then *sabbeh*³⁴ (let-say [you^s]: *subhana Allah* to) Him and (at) the stars' *edba're*³⁵ (settings/turning-away). ﴿٤٩﴾ وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَإِدْبَرَ النُّجُومِ

²⁸ The word "*subhana*" = "سبحان" has no English equivalent. Wherever this word, or its grammatical inflections (such as "سبحانك" or "سبحانه") occur all are associated with the divine uniqueness of Allah, doing stupendous works that Allah and Allah alone can do, thus Allah is hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness. So, we can render "*subhana*" = "سبحان" concept by saying: hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him.

²⁹ The word "*sahab*" = "سحاب" versus "*ghim*" = "غيم", i.e. glides itself or the wind pulls or pushes it and make it move. And it's plural of a "*sahabi*" = "سحابية". Whereas the "*ghim*" appears stationary. انظر اللسان.

³⁰ That is not suffices, as the word "يغني" has double meanings: (1) enriches and (2). suffices

³¹ See the Lexicon attached to this Translation for "ظالم" = "فاعل الظلم" = "injustice-doer" and "أظلم" = "wronger."

³² The phrase "*subhana Allah*," means: singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around.

³³ There is a distinction between "تقوم" = "up" = "get up or rise" (in the intransitive sense, and "stands" = "تقف."

³⁴ The phrase "*subhana Allah*," means: singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around.

³⁵ At "the stars' settings" means as the stars seem to fade away due to the morning light. +



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me (The iterative Mercy Giver)*

1. By¹ the star^{x2} *edha (when/whereas) hawa (its^x nose-dove)*. وَالنَّجْمِ إِذَا هَوَىٰ ﴿١﴾
2. Not strayed yourⁿ companion and nor *ghawa³ (he: indulgently strayed and consequently was disappointed)*. مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ ﴿٢﴾
3. And not [he] pronounces *a'ne⁴ (by/according to) the hawa (tendentious liking)*. وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ﴿٣﴾
4. *En (not) it^{x5} (is) except a revelation^x (being) revealed.* إِنَّ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ﴿٤﴾
5. Taught him (*he who is*) hard (*in*) the might^s.⁷ عَلَّمَهُ شَدِيدُ الْقُوَىٰ ﴿٥﴾
6. A *thomerra'ten (stamina-possessor)*, so [he] set. ذُو مِرَّةٍ فَاسْتَوَىٰ ﴿٦﴾
7. While, he (*is*) by the horizon the highest. وَهُوَ بِالْأُفُقِ الْأَعْلَىٰ ﴿٧﴾
8. Afterwards [he] neared then *tadalla ([he] descended humbly)*. ثُمَّ دَنَا فَتَدَلَّىٰ ﴿٨﴾
9. So was [he] two bows' *qaba (span/measure) or lower*. فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ ﴿٩﴾
10. Then [He] revealed⁸ to His *abde⁹ (slave) what [He] revealed*. فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ ﴿١٠﴾
11. Not lied the *foaa'do¹⁰ (heart/mind)^x what [it^x] saw-/perceived*. مَا كَذَبَ الْفُؤَادُ مَا رَأَىٰ ﴿١١﴾
12. Do then you^z dubitate him over what [he] sees. أَفَتَمْنُونَهُ عَلَىٰ مَا بَرَأَىٰ ﴿١٢﴾

¹ This "و" in "و النجم" is "و القسم" it is translated as: "by." See the *Lexicon* to this Translation for this "و."

² The word "النجم" linguistically has several meanings: (1a) the star or (1b) the constellation and (2) the quack-grass (couch grass, quitch).

³ The word "غوى" = "إنهمك في الضلال و خاب", see اللسان. So *he indulgently strayed and consequently was disappointed*.

⁴ See the *Lexicon* attached to this Translation regarding the various meanings of the preposition "عن."

⁵ The word "it" here refers to "هو", meaning The Qur'an or whatever the Prophet (SAWS) says. See *اللائوسي روح المعاني*.

⁶ The word "أوحى" = reveal in "يوحى" denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded). And "الوحي" is fire or king. See اللسان.

⁷ That is Gabriel, the Arch Angel.

⁸ See footnote 6 above regarding reveal. The hidden pronoun in "أوحى", is Allah. See *الدّر المصون، لـ احمد الحلبي*.

⁹ The word "abdebe" = "His slave", the denotation of the word "slave" is vastly paradoxical with respect to Allah vis-à-vis the humans. See the *Lexicon* attached to this Translation. In short, being "slave" for Allah = freedom from humans.

¹⁰ The word "الفؤاد" is commonly referred to as the "heart." However, according to many linguists, for example, taking *الفيروزبادي* in *بصائر ذوي التمييز*, "الفؤاد" is to consider "التفؤد" meaning "التوقد" = glowing; and the Hadeeth, the Prophet (SAWS) said: came to you folks of Yaman. They are kinder "قلوباً" and softer "أفئدة". The Qur'an says: "not lied the fo'aado (heart/mind) = "الفؤاد" what it^x saw." So this *Ayah*, shows, and Allah knows best, "الفؤاد" means the glowing passion of the heart "القلب" = the heart. Also, and Allah knows best, "الفؤاد" means the fo'aado = mind as in the *Ayah*, (S22:46), which says: "so verily it^w (is) not be-blind the sights [and] but be-blind the hearts that (are) in the chests." This is probably for future science to be discovered.

13. And *laqad* (verily, already and affirmatively) saw him [he] a descending^w another.^w وَلَقَدْ رَآهُ نَزْلَةً أُخْرَىٰ ﴿١٣﴾
14. At *Sedra'te* (lotus-tree)^w the *muntaba*¹¹ (ultimate-end). عِنْدَ سِدْرَةِ الْمُنْتَهَىٰ ﴿١٤﴾
15. At [it^w] (is) the abode/lodging Paradise.^w عِنْدَهَا جَنَّةُ الْمَأْوَىٰ ﴿١٥﴾
16. *Edb* (when) overlays the *sedra'te* (lotus-tree)^w what overlays. إِذْ يَغْشَى السِّدْرَةَ مَا يَغْشَىٰ ﴿١٦﴾
17. Neither swerved the sight^x and nor it^x overreached. مَا زَاغَ الْبَصَرُ وَمَا طَغَىٰ ﴿١٧﴾
18. *Laqad* (verily, already and affirmatively) saw [he] of his Lord's *Aya'te*^w (miracles) the *kubra*¹² (she-biggest). لَقَدْ رَأَىٰ مِنْ ءَايَاتِ رَبِّهِ الْكُبْرَىٰ ﴿١٨﴾
19. Have then seen you^f the *Allata*^w and the *Aozza*¹³. أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ ﴿١٩﴾
20. And *Manata*^{w14} the third-she^y the other.^w وَمَنَاةَ الثَّالِثَةَ الْأُخْرَىٰ ﴿٢٠﴾
21. Is for you^b the male and for Him the female. أَلَكُمُ الذَّكَرُ وَلَهُ الْأُنثَىٰ ﴿٢١﴾
22. *Telka*^w (she-that-afar-it^{aw} / it^w) then (is) a division^w *dheyza* (iniquitous/warped). تِلْكَ إِذَا قِسْمَةٌ ضِيزَىٰ ﴿٢٢﴾
23. *En* (not) it^w except names, named it^w you,^z you^f and yourⁿ fathers; not descended Allah by it^w of an authority,^x *en* (not) *yattabe'ona* (closely-follow they^z) except the presumption and what *tahwa* (tendentiously-like) the selves;^w and *Laqad* (verily, already and affirmatively) came (to) them from their Lord the *huda* (divine-guidance). إِنَّ هِيَ إِلَّا أَسْمَاءٌ سَمِيَّتُوهَا أَنْتُمْ وَءَابَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَمَا تَهْوَى الْأَنْفُسُ وَلَقَدْ جَاءَهُمْ مِنْ رَبِّهِمْ الْهُدَىٰ ﴿٢٣﴾
24. Or for the mankind what [he] longed. أَمْ لِلْإِنْسَانِ مَا تَمَنَّىٰ ﴿٢٤﴾
25. So for Allah (are) the Last-she^y and the First-she.^y فَلِلَّهِ الْآخِرَةُ وَالْأُولَىٰ ﴿٢٥﴾
26. And how-many¹⁵ of angels in the Heavens^w not enriches/suffices¹⁶ their intercession^w a thing, except from after that permits Allah for whom^r [He] wills and [He] delights. وَكَهْ مِنْ مَلَكٍ فِي السَّمَوَاتِ لَا تُغْنِي شَفَعَتُهُمْ شَيْئًا إِلَّا مِنْ بَعْدِ أَنْ يَأْذَنَ اللَّهُ لِمَنْ يَشَاءُ وَيَرْضَىٰ ﴿٢٦﴾
27. Verily who^r not believe they^z by the Hereafter^w surely they^z name the angels the females' naming. إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ لَيُسَمُّونَ الْمَلَائِكَةَ تَسْمِيَةَ الْأُنثَىٰ ﴿٢٧﴾

¹¹ Regarding "The Lotus-Tree the ultimate-end," Qur'an commentators have multiple explanations for it. But from the linguistic point of view, and closely approximating what Ali In Abey Talib, may Allah be satisfied with him, said which is that it is the ultimate rank of "supremacy" = "المجد" a person could get.

¹² The word "الكبرى" is the feminine of "الأكبر" = "the biggest," See الهادي.

¹³ The words *Allata* and *Aozza* are two idols in the Arabian Peninsula which the pre-Islamic Arabs used to worship.

¹⁴ The word *Manata* is also an idol in the Arabian Peninsula which the pre-Islamic Arabs used to worship.

¹⁵ The word "كم" is an interrogative exclamatory particle, meaning: "how-many," "how-much," "how-long."

¹⁶ The word "تغني" has double meanings: (1) enriches, (2) suffices. But "enriches" includes suffice and not vice versa. As "enriches" makes rich or richer, makes fuller, more meaningful, or more rewarding whereas "suffices" meets the present needs of a specific task. Hence "enriches" is superior.

28. And not for them by it^x of a knowledge; *en (not) yattabe'ona (closely-follow they^z)* except the presumption; and verily, the presumption not enriches/suffices of the right a thing. ﴿٢٨﴾
29. So let shun [you^s] a'n (off) whom^p [he] diverted a'n Our *thekre (Qur'an/message)* and not [he] wanted except the life^w (of) the world. ﴿٢٩﴾
30. *Tha'leka (afar-that-it/that)^x (is) their mablagbo (ultimate-reach)* of the knowledge; verily your^t Lord He (*is*) knowinger by whom^p [he] strayed a'n (off) His path and He (*is*) knowinger by whom^p *ihlada (he became divinely-guided)*. ﴿٣٠﴾
31. And for Allah what (*are*) in the Heaves^w and what (*are*) in the Earth;^w to requite [He] whom^r they^z offended by what they^z worked and [to]¹⁷ requite [He] whom^r *abasano (they^z rendered: meritorious-deeds-/says)* by the Paradise.^w ﴿٣١﴾
32. Who^r they^z avoid bigs (of) the sin and the profanities^{w18} except the *lamama (minor-offenses)*; verily your^t Lord (*is*) *Wa'seon¹⁹ (Surrounder and encompassing all things and)* the forgiveness;^w He (*is*) knowinger by you^b *edha (while)* [He] established you^b from the Earth^w and whiles you^f (*are*) fetuses in yourⁿ mothers' bellies; so let not *tozakke (you^r exculpate and laud)*²⁰ yourⁿ selves^w He (*is*) knowinger by whom^p *ettaqa ([he] reverentially guarded not to displease Allah)*. ﴿٣٢﴾
33. Have then seen you,^h [he] who^x diverted/shifted. ﴿٣٣﴾
34. And [he] gave a little and [he] skimped. ﴿٣٤﴾
35. Has *endabo (he possesses)* knowledge (of) the unseen so [he] sees/visions. ﴿٣٥﴾
36. Or has [he] not *younabba'o (been informed he by piece-of-significant-and-availing-news)* by what (*is*) in Mosa's (*Moses*) writ. ﴿٣٦﴾

¹⁷ This "to," is grammatically implied, because of the "فتحة" on the "ي" in "يجزي." Hence, the square bracket and italics, i.e. [il].

¹⁸ The word "فواحش" = "profanity" (plural "فواحش" as indefinite noun or plural "الفواحش" as definitive noun) means vulgar or irreverent say or action, i.e. excess of ugliness in statement or action by an entity, a person or a group, or any of Allah's proscriptions. Some-times the word "فاحشة" or "الفاحشة" is euphemistically used to mean adultery or fornication or homosexuality.

¹⁹ The word "wa'seon" is singular, masculine, subjective noun with multiple meanings: (1) Surrounder of other things and subsuming them, (2) vastly spacious, (3) that which can comprehensively contain other thing. When the definite article "the" is prefixed to it, with a capital "T" and the word "was'eon" also with a capital "W," to make "The Was'eo" then it becomes one of Allah's most beautiful names, meaning "surrounding and encompassing everything."

²⁰ The word "تزكوا" here means exculpate and lauded. See الطبري and اللسان.

37. And Ebrabeema (*Abraham*), who^x [*be*] fulfilled.²¹ ﴿وَابْرَاهِيمَ الَّذِي وَفَّى﴾
38. That not *ta'zero* (*ill-burdens/sins/offends*) a *wa'zeyrah* (*she-ill-burden-bearer/she-sinner/she-offender*) another's *wexra* (*an ill-burden/sin/offense*).²² ﴿أَلَا نُرِزُّ وَازِرَةً وَّزَرَ أُخْرَىٰ﴾
39. And that/surely not for the mankind except what [*be*] endeavored.²³ ﴿وَأَن لَّيْسَ لِلْإِنسَانِ إِلَّا مَا سَعَىٰ﴾
40. And that/surely his endeavor²⁴ will (*be*) seen. ﴿وَأَنَّ سَعْيَهُ سَوْفَ يُرَىٰ﴾
41. Afterwards (*to be*) [*be*] requited the requital the fullest. ﴿ثُمَّ يُجْزَاهُ الْجَزَاءُ الْأَوْفَىٰ﴾
42. And that/surely to your^t Lord (*is*) the *muntaha* (*ultimate-end*). ﴿وَأَنَّ إِلَىٰ رَبِّكَ الْمُنْتَهَىٰ﴾
43. And that/surely He, He *adh'baka*²⁵ (*caused the laughing*) and *abka*²⁶ ([*He*] *caused the crying*). ﴿وَأَنَّهُ هُوَ أَضْحَكَ وَأَبْكَىٰ﴾
44. And surely He, [*He*] deadened and [*He*] quickened. ﴿وَأَنَّهُ هُوَ أَمَاتٌ وَأَحْيَا﴾
45. And surely He, [*He*] created the twain pairs,²⁷ the male and the female. ﴿وَأَنَّهُ خَلَقَ الزَّوْجَيْنِ الذَّكَرَ وَالْأُنثَىٰ﴾
46. From a *nutfa'ten* (*sperm-drop*)^w if²⁸ [*i*]^w (*to be*) ejaculated. ﴿مِنْ تَطْفِئَةٍ إِذَا تُمْنَىٰ﴾
47. And surely on Him (*is*) the genesis^w the other.^w ﴿وَأَنَّ عَلَيْهِ النَّشْأَةَ الْأُخْرَىٰ﴾
48. And verily He, [*He*] enriched/sufficed²⁹ and *aqna*³⁰ ([*He*] *contented-/enriched with: lasting possession/surplus to save*). ﴿وَأَنَّهُ هُوَ أَغْنَىٰ وَأَقْنَىٰ﴾

²¹ The word “وفى” from “الوفاء,” = “التمام,” meaning gathering the last component of any obligation to make it a whole. Thus, “وفى” means endeavored and gathered the last part of an obligation to fulfill it.

²² The word “وزر” = *wexra* means: heavy: burden/sin/offense. Translated parenthetically here as “heavy: burden/sin/offense” as it is a heavy: burden which impedes, unless properly handled. It is potentially a sin or an offense for a “وزير” = *vizier* because he carries the heavy burden of the King to administer the affairs charged to him. And the vizier’s responsibility is so enormous that if he makes a mistake, intended or not, it could be fatal to him and others. Thus, I chose to further qualify “burden” by the word “ill” as such qualification really and truly best approximate the seriousness of such a burden in reference. See اللسان.

²³ The word “سعى” has several meanings, depending on the context: (1) “بمعنى عدا دون الشد” i.e. strode = walking with long steps, especially in a hasty or vigorous way; (2) “بمعنى مشى أو مضى” i.e. treaded = walk on, over, or along; (3) “عمل باجتهاد” = endeavored, i.e. he made conscientious or concerted effort toward an end, as in this context; (4) “بمعنى قصد” intentionally treaded. When “سعى” in the sense of “striding” it is made transitive by “إلى” and when it is in the sense of “work” then it is made transitive by “الام.” See اللسان, and الصائر.

²⁴ Ibid.

²⁵ There is “ضحك” = “laughed,” as intransitive verbs both in Arabic and in English. But “أضحك” is a past tense transitive verb, which does not exist in English. So I chose to say: “caused (the laughers) to laugh.” Also, the words: “the laughers,” are not explicitly part of the Qur’anic text, but are implicit.

²⁶ Ibid, only with respect to cry.

²⁷ The word “زوج” in “زوجين” strictly and linguistically speaking means (1) pair, (2) husband or wife, (3) the individual entity with a companion, (4) category (sort or kind or specimen, 5) hue (color). And quite relevant to the word “زوج” is its plural: (1) “ازواج” which could also mean: (2) similars, i.e. the look-likes., (3) hues. See اللسان.

²⁸ The particle “إذا” is an adverbial construct. See إعراب القرآن، لمحمود صافي.

²⁹ The word “أغنى” has double meanings: (1) enriched, (2) sufficed. But “enriched” includes sufficed and not vice versa. As “enriched” made rich or richer, made fuller, more meaningful, or more rewarding whereas “sufficed” met the present needs of a specific task. Hence “enriched” is superior.

³⁰ The word “أقنى” means contented or enriched with القنية = lasting possessions or surplus to save. See الراغب واللسان.

49. And surely He; He (*is*) the Sirius^w Lord.³¹ وَأَنَّهُ هُوَ رَبُّ الشَّعَرَى ۚ
50. And surely He, [*He*] perished *Aadan*^w the first.^w وَأَنَّهُ أَهْلَكَ عَادًا الْأُولَى ۚ
51. And *Thamooda* then [*He*] spared not. وَثَمُودًا إِذْ أَتَيْنَا
52. And *Noohen's* (*Noah's*) people of before, verily they [were] they, wronger and *attgha* (*more tyrannizing*). وَقَوْمَ نُوحٍ مِّن قَبْلُ إِنَّهُمْ كَانُوا هُمْ أَظْلَمَ وَأَطَىٰ ۚ
53. And the *Mu'tafekata*^{w32} (*towns over-turned upside down*)^w [*He*] hurled (*imploding it upside down*). وَالْمُؤَنَفَكَةَ أَهَوَىٰ ۚ
54. So overlaid it^w what overlaid. فَفَشَلْنَا مَا عَشَىٰ ۚ
55. So by which (*of*) your^t Lord's *aa'la*^{w33} (*all around sufficiency/ surplus/ good health and delight*)^w [*you*^t] dubitate. فَبِأَيِّ آلَاءِ رَبِّكَ تَتَمَارَىٰ ۚ
56. This (*is*) *na'theron* (*iterative warners/ warnings*), of the *notho're* (*iterative warners/ warnings*) the first/*firsts*.³⁴ هَذَا نَذِيرٌ مِّنَ النَّذْرِ الْأُولَىٰ ۚ
57. Impended^w the *Aazefa'to*^{w35} (*She-imminent-Resurrector by Allah's leave*).^w أَرَفَتِ الْآزِفَةَ ۚ
58. Not for it^w of lesser than Allah a discloser^w- /remover.^{w36} لَيْسَ لَهَا مِن دُونِ اللَّهِ كَاشِفَةٌ ۚ
59. Do then of this, the discourse you^z wonder. أَفَمِنْ هَذَا الْحَدِيثِ تَعْجَبُونَ ۚ
60. And (*scornfully*) you^z laugh³⁷ and not weep you.^z وَتَضَحَكُونَ وَلَا تَبْكُونَ ۚ
61. While you^f (*are*) *sa'medoona*³⁸ (*jesters and player/ singers*). وَأَنْتُمْ سِيدُونَ ۚ
62. So let kowtow you^z for Allah and let worship you.^z فَاسْجُدُوا لِلَّهِ وَاعْبُدُوا ۚ

³¹ The great star of Sirius was worshipped by some Arabs of the pre-Islamic era.

³² Those are the *towns of the homosexual people* to whom Messenger *Loott* (*Lott*) was sent to admonish. *They failed to heed his advice*. So Allah *punished* them by *turning their towns upon them upside down*.

³³ The word "*aala*" = "آلاء" ("آلاء") plural, the singular is "إلى و إلى و إلى" So, "*aala*" = "نعم" meaning: *all around sufficiency, surplus, good health and delight*.

³⁴ The word "*الأولى*" is, *linguistically singular*, however in *this case* it is "صفة، حملاً على معنى الجماعة" = an adjective bearing meaning of plurality. See *الذر المصون، لـ احمد الحلبي*.

³⁵ The word "*Aazefab*" is *singular, feminine, subjective noun*, meaning *imminent* with *no English equivalent per se*. It is a synonym for the *impending Day of Judgment*, in Arabic *يوم القيامة*, which is *feminine*.

³⁶ The word "*كاشفة*," translated here as "*discloser*^w," as the "ة التانيث" in "*كاشفة*," like "*علامة*," is for *superlativeness* or to indicate that the word "*كاشفة*" as *infinitive noun*. In both cases the *superlativeness becomes clear*. So the "[*w*]" superscript to the "*discloser/remover*" is appropriate to convey the concept indicated. See *القرطبي* and *إعراب القرآن لـ محمود صافي*.

³⁷ It must be noted here with respect to the word "*ضحك*" which bears *different* meaning depending on its use with other prepositional particles, *natural bodies*, or if it is *standing by itself*. Thus (1) standing by itself "*ضحك*" = "فتح" (2) "فاه وأخرج صوتاً مظهر السور" (3) "سخر منه" = "ضحك منه" (4) "هزئ به" = "ضحك عليه" (5) "سخر منه" = "ضحك منه" (6) "السحاب والزهر والعشب وضحك الأرض" In this great *Ayah*, "منها يضحكون" = "منها يسخرون" "*laughing*" *scornfully*.

³⁸ The word "*سامدون*" is *masculine, plural subjective noun*, with *no English equivalent*, meaning: *jesters or players or, according to some people, singers*. +



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me (The iterative Mercy Giver)*

1. *Eqtaraba'te¹ (festinately-approached)^w The Hour^w and split/halved the moon.^{x2}* أَقْتَرَبَتِ السَّاعَةُ وَانشَقَّ الْقَمَرُ ﴿١﴾
2. And *en (if) see they^z an Aya'tan^w (miracle) they^z shun* وَإِنْ يَرَوْا آيَةً يُعْرَضُوا وَيَقُولُوا سِحْرٌ مُسْتَعْتِرٌ ﴿٢﴾ and say they:^z a magic continuer.³
3. And denied they^z and *ettaba'ao (closely-followed they^z)* وَكَذَّبُوا وَاتَّبَعُوا أَهْوَاءَهُمْ ﴿٣﴾ their *abwa⁴ (tendentious likings)*; and every matter (has) a *mustagarron⁵ (long-term-abode/ ultimate realization)*. وَكُلُّ أَمْرٍ مُسْتَقَرٌّ ﴿٤﴾
4. And *laqad (verily, already and affirmatively)* came (to) وَلَقَدْ جَاءَهُمْ مِنَ الْأَنْبَاءِ مَا فِيهِ مُزْدَجَرٌ ﴿٥﴾ them of the *anba'e^{w6} (significant-and-availing-news)^w* what (is) in it^x *muzdajaron (deterrent/ deterrent)*.
5. An ultimate^w *hekmaton^{w7} (wisdom)^{w8}* so not enrich/- حِكْمَةٌ بَالِغَةٌ فَمَا تُغْنِ الْنُذُرُ ﴿٥﴾ suffice⁹ the *notho're (iterative warners/ warnings)*.
6. So let [you⁸] divert a'n (off) them; day summons the فَتَوَلَّ عَنْهُمْ يَوْمَ يَدْعُ الدَّاعِ إِلَى شَيْءٍ نُكْرٍ ﴿٦﴾ summoner to a thing *nukkor¹⁰ (hardest: demur/ most tortuous affecting its subjects)*.
7. *Khushsha'an¹¹ (submittingly subdued) (are) their abssa'ro* خُشْعًا أَبْصَرُهُمْ يَخْرُجُونَ مِنَ

¹ The word "اقترب" is more particular than "قرب" as "اقترب" = "المبالغة في القرب," i.e. indicative of a superlative of the approach. See التاج. So for such a superlative of the approach/ nighing. So, "festinately" is used to qualify the approach in order to intensify it. And the "^w" superscript is for the feminine "ت."

² According to various Hadeeths, see various تفاسير, such as القرطبي, the splitting of the moon during Mohammad' (SAWS) time was in two parts, some say two halves, i.e. "شقين" as stated in Ibn Katbeer's Tafseer, commentary and explanation. However, the expression "(Had) split/halved the moon" = an Arabic tongue expression meaning the matter has become rather clear/cleared.

³ The word "مستمر" = "continuer" or also "goer," i.e. that which came and went by.

⁴ The word "هوى," is singular of "اهواء" translated as "(tendentious) liking," which in and of itself could be good or bad noble or vile. The Messenger (SAWS) says that believe not anyone of you until his "هوى" agrees with what I came with, i.e. the Qur'an and Hadeeth.

⁵ Clearly for the realization of any thing in this world requires time and place to happen in it semi-permanently.

⁶ See the Lexicon attached to this Translation for "naba'a."

⁷ See the Lexicon attached to this Translation for "bekma."

⁸ Ibid.

⁹ The word "تغني" has double meanings: (1) enriches, (2) suffices. But "enriches" includes suffice and not vice versa. As "enriches" makes rich or richer, makes fuller, more meaningful, or more rewarding whereas "suffices" meets the present needs of a specific task. Hence "enriches" is superior.

¹⁰ The word "نكر" i.e. that which involves the superlatives, i.e. hardest and most torture or the like. See التاج.

¹¹ The word "خشعا" = khushsha'an, is an adverbial plural, masculine, subjective noun, with no English equivalent available for it per se. The word "خشوع" in "خشعا" = khushsha'an involves more than just "humbleness" or "submission" as that suggests bodily or attitudinal behavior. However, "خشوع" denotes submission or subduing of sight and sound as well. So "خشعا" are those who submittingly subdued their body, sight and sound. Also some time "الخشاعون" = they who bow in the Prayer. See البصائر. Since this Ayah speaks about their sights being "خشعا" that means their sights are submittingly subdued.

(insights/discernments); they ^z emerge (resurrect) from the <i>ajda'the</i> (tombs) as if they (were) locusts-scatterers-/scattering.	الْأَجْدَاثِ كَأَنَّهُمْ جَرَادٌ مُّنتَشِرٌ ﴿٧﴾
8. Muhtteena (they that hasten with gaze and extended necks) to the summoner; say the unbelievers, this day (is) arduous.	مُهِطِينَ إِلَى الدَّاعِ يَقُولُ الْكَافِرُونَ هَذَا يَوْمٌ عَسِيرٌ ﴿٨﴾
9. Denied-she ^{y12} before them Noohen's (Noah's) people; so they ^z denied Our <i>abda</i> ¹³ (a slave) and said they: ^z a maniac ¹⁴ and <i>izdojera</i> (had been deterred). ¹⁵	كَذَبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ فَكَذَّبُوا عَبْدَنَا وَقَالُوا مَجْنُونٌ وَازْدَجَرَ ﴿٩﴾
10. So [he] invoked his Lord: surely I am <i>maghloobon</i> (he who had been prevailed upon); so let [You ^s] succor-/avenge-for [me]. ¹⁶	فَدَعَا رَبَّهُ أَنِّي مَغْلُوبٌ فَانْتَصِرْ ﴿١٠﴾
11. So We opened the Heavens' ^w doors by water downpour.	فَفَتَحْنَا أَبْوَابَ السَّمَاءِ بِمَاءٍ مُّنْهَمِرٍ ﴿١١﴾
12. And <i>fajjarna</i> (We caused to gush) the Earth' ^w (by) wells, ^w so met the water on a matter <i>qad</i> (already and affirmatively) (had been) fated. ¹⁷	وَفَجَّرْنَا الْأَرْضَ عُيُونًا فَالْتَقَى الْمَاءُ عَلَى أَمْرٍ قَدْ قُدِرَ ﴿١٢﴾
13. And We bore him on possessor ^w (of) planks and <i>dosor</i> ¹⁸ (palm-tree fibers/nails).	وَحَمَلْنَاهُ عَلَى ذَاتِ أَلْوَاحٍ وَدُسْرٍ ﴿١٣﴾
14. It ^w runs ^w by Our Eyes, requital for whomever [he] [was] <i>kofera</i> ¹⁹ (unbelieved/rejected).	تَجَرَّى بِأَعْيُنِنَا جَزَاءٌ لِّمَن كَانَ كُفِرَ ﴿١٤﴾
15. And <i>laqad</i> (verily, already and affirmatively) We left it ^w an <i>Aya'tan</i> ^w (sign/proof); is (there) of a <i>muddaker</i> (reminiscer).	وَلَقَدْ تَرَكْنَاهَا آيَةً فَهَلْ مِن مُّذَكِّرٍ ﴿١٥﴾
16. Then how [was] My torment, and [My] <i>notho're</i> ²⁰ (iterative warners/warnings).	فَكَيْفَ كَانَ عَذَابِي وَنُذِرٍ ﴿١٦﴾
17. And <i>laqad</i> (verily, already and affirmatively) We facilitated The Qur'an for the <i>thekre</i> (remembering by heart); ²¹ so is (there) of <i>muddaker</i> (reminiscer).	وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِن مُّذَكِّرٍ ﴿١٧﴾

¹² The word “كَذَبَتْ”= denied-she^y has a “hidden” pronoun in reference to the tribe of Quraysh. See إعراب القرآن، لمحمود صافي. Clearly “tribe” = “فَيَلَّة” is a feminine gender, so its reference must be feminized, as indicated by the “ت” in “كَذَبَتْ”.

¹³ The word “abde” = “slave,” the denotation of this word is vastly paradoxical with respect to Allah vis-à-vis the humans. See the Lexicon attached to this Translation for an elaboration.

¹⁴ The word “مجنون” is a noun corresponding to “maniac” rather than “insane” which is an adjective.

¹⁵ The word “ازدجر” means he had been deterred from inviting others to Allah's cause by his people's abusing and dissuading him from his cause.

¹⁶ That is You succor me, or for me over my people.

¹⁷ That is decreed and well measured in advance by divine plan.

¹⁸ The word “dosor” has several meanings: (1) palm-tree fibers to tighten the planks of the ship, (2) nails, (3) the front of the ship, which pushes the water. See تفسير القرطبي.

¹⁹ Qur'an commentators maintain that the expression “لِمَن كَانَ كُفِرَ”= “whoever was unbelieved/rejected,” refers to messenger Noah. It could also refer to Allah, as His messenger Noah was unbelieved/rejected. See القرطبي.

²⁰ The word “نذر” is infinitive noun, as in عن القرطبي و الفراء and others, referring to Allah, i.e. the warning is His, and since it's in the infinitive, therefore it is qualified by the word “superlative.” Also, speaker's pronoun “ي” in “نذر” by Arabic (linguistic) Rule, is omitted, for “التخفيف” = “alleviation, lightening” or Ayat's end harmony (rhyme). See إعراب القرآن، لمحمود صافي.

²¹ Says القرطبي in his تفسير for the word “لِلذِّكْرِ” means for remembering by heart, Allah will assist.

18. Denied-she^{v22} *Aadon*; so how [was]: My torment and [My] *notho're*²³ (*iterative warners/warnings*).
كَذَّبَتْ عَادٌ فَكَيْفَ كَانَ عَدَايَ وَنَذِيرِ ۝١٨
19. Verily We sent on them *ssarsaran* (*severely cold and intensely noisy*) wind^w in a misfortuned-day, continuer.
إِنَّا أَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي يَوْمٍ نَحْسٍ مُّسْتَمِرٍّ ۝١٩
20. [It^w] wrests^w the mankind *ka'annabum* (*as if they were*) *ajaz'o*²⁴ (*date-palms-stumps*) *munga'eren* (*that got uprooted*).
تَزَعُّ النَّاسُ عَنْهُمْ أَغْجَازٌ تَخِلُّ مِنْفَعِرِ ۝٢٠
21. Then how [was]: My torment and [My] *notho're*²⁵ (*iterative warners/warnings*).
فَكَيْفَ كَانَ عَدَايَ وَنَذِيرِ ۝٢١
22. And *laqad* (*verily and affirmatively*) We facilitated The Qur'an for the *thekre*²⁶ (*remembering by heart*); so is (*there*) of a *muddaker* (*reminiscer*).
وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُّذَكِّرٍ ۝٢٢
23. Denied-she^v *Thamoodo* by the *notho're*²⁷ (*iterative warners/warnings*).
كَذَّبَتْ ثَمُودُ بِالنُّذُرِ ۝٢٣
24. So they^z said: is a human of us, one *nattabe'abo* (*[we] closely-follow him*); verily we then surely (*are*) in a misguidance/waste and a *Su'aren*²⁸ (*madness-/intense heat as it were that of Hell*).
فَقَالُوا أَأِشْرًا مِنَّا وَحِدًا نَنْبَعُهُ ۚ إِنَّا إِذَا لَفِيَ ضَلَالٍ وَسُعُرٍ ۝٢٤
25. Has (*had been*) cast the *thekro* (*Qur'an/message*) on him from among us; rather he (*is*) *kaththabon* (*iterative liar*) insolent.
أَلَمْ لَقِيَ الذِّكْرَ عَلَيْهِ مِنْ بَيْنِنَا بَلْ هُوَ كَذَّابٌ أَشِرٌّ ۝٢٥
26. Shall know they^z tomorrow who^a (*is*) the *kaththabo* (*iterative liar*) the insolent.
سَيَعْلَمُونَ عَدَا مِنْ الْكَذَّابِ الْأَشِرِّ ۝٢٦
27. Verily We (*are*) senders (*of*) the she-camel, an essay^w for them; so *ertageb*²⁹: (*let-[you^s] observe/watch*) them and *esstta'ber*³⁰ (*let-acquire patience [you^s]*).
إِنَّا مُرْسِلُوا النَّاقَةِ فَمَنَّةً لَهُمْ فَارْتَقِبْهُمْ وَاصْطَبِرْ ۝٢٧
28. And *nabbe'hum* (*let inform them [you^s] by piece-of-significant-and-availing-news*) that the water (*is*) an apportionment^w among them; every *sherbon*³¹ (*drink-portion*) *muhtadharon* (*made present predeterminedly vis-à-vis time and place*).
وَيَنْبِئُهُمْ أَنَّ الْمَاءَ قِسْمَةٌ بَيْنَهُمْ كُلُّ شَرْبٍ مُّخَضَّرٌ ۝٢٨

22 The word “كَذَّبَتْ”= denied-she^v is in reference to the tribe of “Aad.” Clearly “tribe” is a feminine gender in Arabic; so its reference must be *feminized*, as indicated by the “ت” in “كَذَّبَتْ”= denied-she^v.

23 See footnote 20 above regarding “نَذِيرِ”.

24 The “stump” is the base of the tree in the ground from which the roots shoot. See Webster's Unabridged Dictionary.

25 See footnote 20 above regarding “نَذِيرِ”.

26 See footnote 21 above regarding remembering.

27 The word “النُّذُرِ” could be plural for “نَذِيرِ”, see التاج, or warning, see القرطبي.

28 The word “سُعُرٍ” has double meanings: “madness” or “intense heat.” That is madness or hell.

29 That is you wait for their termination.

30 The word “اصْطَبِرِ” means *acquirer patience* or he who was being tested for his patience or acquiring it.

31 The word “شَرْبٍ” with كسرة on the ش, means a drink-portion. See تفسير القرطبي.

29. Then *nadan*³² (they^z pridefully and instigatingly summoned) their companion; so [he] partook³³ [her] then [he] hamstrung [her]. فَادَّوَا صَاحِبَهُمْ فَنَعَاطَى فَعَقَرَ ﴿٢٩﴾
30. Then how [was]: My torment and [My] warning.³⁴ فَكَيْفَ كَانَ عَذَابِي وَنَذِيرِ ﴿٣٠﴾
31. Verily We sent on them a she-shriek she-one, so they^z were like *hasheme* (dry leaves) (of) the trellis-(doer). إِنَّا أَرْسَلْنَا عَلَيْهِمْ صَيْحَةً وَجِدَّةً فَكَانُوا كَهَشِيمِ الرَّحُطِرِ ﴿٣١﴾
32. And *laqad* (verily and affirmatively) We facilitated The Qur'an for the *thekre* (remembering by heart); so is (there) of a *muddaker* (reminiscer). وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ ﴿٣٢﴾
33. Denied-she^y Lootent's (Lott's) people by the *notho're* (iterative warners/warnings). كَذَبَتْ قَوْمٌ لُوطٍ بِالَّذِي ﴿٣٣﴾
34. Verily We sent on them *ha'sseban* (stone-storm); except Looten's (Lott's) *aa'la* (family/house/kin) *najjayna* (We iteratively delivered) them by a *sa'har* (dawn's ere). إِنَّا أَرْسَلْنَا عَلَيْهِمْ حَاصِبًا إِلَّا عَالُ لُوطٍ نَجَّيْنَاهُمْ بِسَحَرٍ ﴿٣٤﴾
35. A boon^{w35} from *endana* (by: munificence/Rule of Us); like *tha'leka* (afar-that-it/that)^x We requite whom^p [he] thanked. نِعْمَةً مِّنْ عِنْدِنَا كَذَلِكَ يَجْزِي مَنْ شَكَرَ ﴿٣٥﴾
36. And *laqad* (verily and affirmatively) [he] warned them³⁶ (about) Our [she-seizing]; then they^z dubitated by the *notho're*³⁷ (iterative warners/warnings). وَلَقَدْ أَنْذَرَهُمْ بَطْشَتَنَا فَتَمَارَوْا بِالَّذِي ﴿٣٦﴾
37. And *laqad* (verily, already and affirmatively) they^z seduced him *a'n* (regarding) his guests; so We effaced their eyes; so let-taste you^z My torment and [My] *notho're*³⁸ (iterative warners/warnings). وَلَقَدْ رَاودُوهُ عَنْ ضَيْفِهِ فَطَمَسْنَا أَعْيُنَهُمْ فَذُوقُوا عَذَابِي وَنَذِيرِ ﴿٣٧﴾
38. And *laqad* (verily, already and affirmatively) *sabbabahum* (occurred to them by morning/early dawn) a torment *mustagarron*³⁹ (permanent-abode/ultimate realization). وَلَقَدْ صَبَحَهُمْ بَكْرَةٌ عَذَابٌ مُّسْتَقَرٌّ ﴿٣٨﴾
39. So let-taste you^z My torment and [My] *notho're*⁴⁰ (iterative warners/warnings). فَذُوقُوا عَذَابِي وَنَذِيرِ ﴿٣٩﴾
40. And *laqad* (verily and affirmatively) We facilitated the Qur'an for the *thekre* (remembering by heart); so is (there) of a *muddaker* (reminiscer). وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُّدَكِّرٍ ﴿٤٠﴾

³² That is they summoned him by *instigating* him, see *تفسي القرطبي*, and that *نادى* means *تفاخر*, see *اللسان*.

³³ The word "تَعَاطَى" = "تَنَاوَلُ" from "عَطَوْتُ" that is "تَنَاوَلْتُ".

³⁴ See footnote 20 above regarding "نَذِيرِ".

³⁵ See the *Lexicon* attached to this Translation for "*ne'amah*" ("boon").

³⁶ That is their messenger *Loott* (Lott).

³⁷ See footnote 20 above regarding "نَذِيرِ".

³⁸ Ibid.

³⁹ Clearly for the *realization* of any thing in this world requires *time* and *place* to happen in it *semi-permanently*.

⁴⁰ See footnote 20 above regarding "نَذِيرِ".

41. And *laqad* (verily, already and affirmatively) came (to) Pharaoh's *aa'la* (family/ house/ kin/ chiefs/ followers) the *notho're* (iterative warners/ warnings). وَلَقَدْ جَاءَ آلَ فِرْعَوْنَ النَّذِيرُ ﴿٤١﴾
42. They^z denied by Our *Aya'te*^w (miracles) all (of) it;^w so We took them, a taking (by) Mighty *Mug'tadder* (Overcomeer/ Prevailer). كَذَّبُوا بِآيَاتِنَا كُلِّهَا فَأَخَذْنَاهُمْ أَخَذَ عَزِيزٌ مُّقْتَدِرٌ ﴿٤٢﴾
43. Are yourⁿ unbelievers *kbayron* (choicer/ superior/ worthier) than *o'la'ekum* (those) or for you^b a disencumberment^w in the *Zubo're* (writ). أَلَكْفَارُكُمْ خَيْرٌ مِنْ أُولَئِكَ أَمْ لَكُمْ بَرَاءَةٌ فِي الزُّبُرِ ﴿٤٣﴾
44. Or they^z say: we (are) together succorers (of each other). أَمْ يَقُولُونَ نَحْنُ جَمِيعٌ مُنْتَصِرٌ ﴿٤٤﴾
45. *Sayoub'zamo* (shall be affirmably defeated) the gathering and they^z turn-away/divert the rears. سَبَّحَهُمُ الْجَمْعُ وَيُولُونَ الدُّبُرَ ﴿٤٥﴾
46. Rather The Hour^w (is) their appointment and The Hour^w (is) graver and bitterer. بَلِ السَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ أَذَىٰ وَآمُرُ ﴿٤٦﴾
47. Verily the criminals (are) in a misguidance/waste and *so'ren*⁴¹ (madness/ intense heat, as if it were of Hell). إِنَّ الْمُجْرِمِينَ فِي ضَلَالٍ وَسُعُرٍ ﴿٤٧﴾
48. Day (to be) they^z dragged in The Fire^w on their faces: let-taste you^z touch (of) *Sagar*⁴² (specific Hell which flings its associates/companions). يَوْمَ يُسْحَبُونَ فِي النَّارِ عَلَىٰ وُجُوهِهِمْ ذُوقُوا مَسَّ سَقَرَ ﴿٤٨﴾
49. Verily We: every-thing We created it^x by a *qadar*⁴³ (fate/ measure). إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ ﴿٤٩﴾
- 50 And not Our command except a she-one as a glance by the sight. وَمَا أَمْرُنَا إِلَّا وَاحِدَةٌ كَلَمْحٍ بِالْبَصَرِ ﴿٥٠﴾
51. And *laqad* (verily, already and affirmatively) We perished yourⁿ resemblers; so is (there) of a *muddaker* (reminiscer). وَلَقَدْ أَهْلَكْنَا أَشْيَاعَكُمْ فَهَلْ مِنْ مَّذْكَرٍ ﴿٥١﴾
52. And every-thing they^z did (is) in the *Zobo're* (writ). وَكُلُّ شَيْءٍ فَعَلُوهُ فِي الزُّبُرِ ﴿٥٢﴾
53. And every a small and a big (is) *mustattaron* (that which had been inscribed). وَكُلُّ صَغِيرٍ وَكَبِيرٍ مُسْتَطَرٌ ﴿٥٣﴾
54. Verily the *muttaqeena* (they who reverentially guard against Allah's displeasure) (are) in gardens^w and rivers.⁴⁴ إِنَّ الْتَّقِينَ فِي جَنَّاتٍ وَنَهَرٍ ﴿٥٤﴾
55. In a truthful-seat⁴⁵ *enda* (by munificence of/ by Rule of) a King *Mug'tadder* (Overcomeer/ Prevailer). فِي مَقْعَدٍ صِدْقٍ عِنْدَ مَلِكٍ مُّقْتَدِرٍ ﴿٥٥﴾

⁴¹ The word "سُعْر" has double meanings: "madness" or intense heat, as that of Hell. That is *madness* or *hell*.

⁴² "Sagar" = "سَقَر" is a proper name of specific descending level = "دَرَكَة" of Hell which flings its associates/companions.

⁴³ The word "قَدَر" = "measure," but since *such a measure* is by Allah I think the word "fate" is *fitter*.

⁴⁴ In some recitations the word "نَهْر" is "نَهْر" with ضمة on both the ن and ه, meaning *constant days' light*. See القرطبي.

⁴⁵ The say: "مَقْعَد صِدْق" is an Arabic tongue expression meaning: a seat of gratification, gratifying the sitter. +



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me (The iterative Mercy Giver)*

1. *Ar-Rahman*.¹ الرَّحْمَنُ ﴿١﴾
2. [He] taught The Qur'an.^x عَلَّمَ الْقُرْآنَ ﴿٢﴾
3. [He] created the mankind. خَلَقَ الْإِنْسَانَ ﴿٣﴾
4. [He] taught him the eloquence. عَلَّمَهُ الْبَيَانَ ﴿٤﴾
5. The sun^w and the moon^x (are) by *husban*² (precise reckoning). الشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ ﴿٥﴾
6. And the quitch³ and the trees^w both kowtow. وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ ﴿٦﴾
7. And the Heaven^w [He] raised it^w and [He] put the balance.⁴ وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ ﴿٧﴾
8. That not you^z overrun⁵ in the balance. أَلَّا تَطْغَوْا فِي الْمِيزَانِ ﴿٨﴾
9. And *a'qemo*⁶ (let-you^z up-to-fulfill) the balance by the *gestte* (absolute justice) and let-not *tokhsero* (you^z cause loss-in/ diminish) the balance. وَأَقِيمُوا الزُّنْكَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ ﴿٩﴾

¹ *Ar-Rahman*. This is an *exclusive proper* name of Allah as well as one of the most beautiful other attributive names of Allah, of which the various Qur'an-commentators have a *lot* to say, the *sum and essence* of it *all* is as follows: as a *proper* name of Allah. The *Ayah* (S17:110) says: "let-say [your]: you^z invoke Allah or you^z invoke *Ar-Rahman*, whom indeed you^z invoke then for Him (are) the names the *husna* (the-most-all-around-beautiful)." *Ar-Rahman* indicates *favor and help, clemency and generosity, goodwill and mercy* to all Allah's creatures in this world. As a *proper* name *Ar-Rahman* is *not* translatable *per se*, however it is used when *exhortation* by *admonition* or *reprimand* are called for. However, *associated* with and *simultaneous* to such exhortation is a reminder that *Ar-Rahman* implies *hope, help, favor, and goodwill* mercy toward the one or ones being exhorted by such admonition. On the other hand the word "*Ar-Raheem*" = "*الرحيم*" can be *shared*, as in the use to describe *anyone* who is "*multitudinous mercy Doer*." (See the *Lexicon* attached to this *Translation* for more).

² The word "*حسبان*" is very significant here, but for lack of a better word we say, in this context, *reckoning*. But "*حسبان*" is the plural of "*حساب*" = *mathematics*, but it is also the *infinitive* noun of the "*حساب*", which is in itself an *infinitive* noun. In Arabic when *two* words are *equivalent* in meaning, the one with *more* letters to its construct *carries more meaning* than its synonym. In this case "*حسبان*" has one letter "*ن*" more. Also, since both "*حساب*" and "*حسبان*" are *infinitive* nouns, the "*حسبان*" would have *more meaning* to it. The *infinitive* noun of any word implies the *ultimate* action of the verb. And when there is *more word* construct of an *infinitive* noun that means *more precision and instructiveness*. Thus in this context, the "*حسبان*" indicates *very precise reckoning* and that *we should take heed* of the various potential *implications* of such a precision.

³ The word "*النجم*" could mean (1) *quitch*, i.e. the stem-less couch grass/quack grass, or (2) *star* or *stars*.

⁴ That is He established the justice by His Criteria through His messengers and writs.

⁵ The word "*overrun*," in the *intransitive* sense means, according to the *American Heritage Dictionary*, "go beyond the normal or desired limit."

⁶ The word "*أقيموا*" is rooted "*أقام*" = *uphold*. Linguistically "*أقام*" means:

"أدام، بمعنى أبقي أو استمر على دوام والدوام هو الحضور في زمان و مكان معين، معروف لدى الحاضر مسبقاً"

So, "*أقيموا*" means you:^f (1) *uphold/sustain* of all the *prescribed obligations* of the Prayer. (2) *Called or upped to perform* the Prayer itself, Note: Prayer and *how to be done* was established and revealed by Allah. Hence people do not establish Prayer they only maintain and perform it.

10. And the Earth^w *wadh'aba*⁷ ([He] *put/created/subdued it^w*) for the creatures. وَأَلْأَرْضَ وَضَعَهَا لِلْأَنْعَامِ ﴿١٠﴾
11. In it^w fruit^{w8} and the date-palms^w spathes' possessors. فِيهَا فَاكِهَةٌ وَالنَّخْلُ ذَاتُ الْأَكْمَامِ ﴿١١﴾
12. And the grain, the husk and the *rayba'no*⁹ (*provision-/sweet basil*) possessor. وَالْحَبُّ ذُو الْعَصْفِ وَالرَّيْحَانُ ﴿١٢﴾
13. So by which *aala* (*all around sufficiencies/surpluses/good health and delights*) Lord (*of*) you both¹⁰ deny you both. فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿١٣﴾
14. [He] created the mankind from *ssalssa'len* (*sounding-dry-clay*) like *fakhkha're* (*baked-pottery*). خَلَقَ الْإِنْسَانَ مِنْ صَلْصَالٍ كَالْفَخَّارِ ﴿١٤﴾
15. And [He] created the Jann¹¹ of *ma'rejen*¹² (*intensely shining flame*) of a fire.^w وَخَلَقَ الْجَانَّ مِنْ مَّارِجٍ مِنْ نَارٍ ﴿١٥﴾
16. So by which *aala* (*all around sufficiencies, surpluses, good health and delights*) Lord (*of*) you both¹³ deny you both. فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿١٦﴾
17. Lord (*of*) *mashreqay'ne* (*twain sunrise's loci*) and Lord (*of*) the *maghrebay'ne* (*twain sunset's loci*). رَبُّ الْمَشْرِقَيْنِ وَرَبُّ الْمَغْرِبَيْنِ ﴿١٧﴾
18. So by which *aala* (*all around sufficiencies, surpluses, good health and delights*) Lord (*of*) you both¹⁴ deny you both. فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿١٨﴾
19. Admixed the twain seas *yal'ta'qeyan* ([*both*] *meet*). مَجَّ الْبَحْرَيْنِ يَلْتَقِيَانِ ﴿١٩﴾
20. Between them both *barzakhon*¹⁵ (*invisible-barrier*) not both transgress (*against each other*). بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيَانِ ﴿٢٠﴾
21. So by which *aala* (*all around sufficiencies, surpluses, good health and delights*) Lord (*of*) you both¹⁶ deny you both. فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٢١﴾
22. Emanate of them both the pearls and the corals. يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَالْمَرْجَانُ ﴿٢٢﴾
23. So by which *aala* (*all around sufficiencies, surpluses, good health and delights*) Lord (*of*) you both¹⁷ deny you both. فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٢٣﴾

⁷ The word “وضع” has several meanings, among them: created/subdued/humbled/pliant. In another *Ayah* Allah says: “He Who made the Earth for you pliantly humbled” (S67: 15). See اللسان.

⁸ The word “فاكهة” = “fruit” in Arabic is feminine-gender. Hence *it* and *its* qualifier adjective are feminized by^w.

⁹ The word “الريحان” has two distinct meanings: (1) *provision*, as in this *Ayah*. See الراعب; and (2) *sweet basil*.

¹⁰ Ibid.

¹¹ The “Jann” is the plural of *Jinn*. Also Jann is the father of *Jinn*, as Adam is the father of the humans.

¹² The “مارج” may mean (1) *intensely shining flame*, or (2) an *amalgam of elements, as fire and its flame*. See التاج.

¹³ Ibid.

¹⁴ Ibid.

¹⁵ The word “برزخ” is an “invisible-barrier.”

¹⁶ Ibid.

¹⁷ Ibid.

24. And for Him (are) the runners^w displaying their sails¹⁸ in the sea like the mountains.¹⁹ وَلَهُ الْمَجَارِ الْمُنْتَشَاتُ فِي الْبَحْرِ كَالْأَعْلَامِ ﴿٢٤﴾
25. So by which *aala* (all around sufficiencies, surpluses, good health and delights) Lord (of) you both²⁰ deny you both. فَيَا أَيُّهَا الْعَالِئِ رَبِّكُمَا تُكَذِّبَانِ ﴿٢٥﴾
26. Each who^p [he] (is) on it^w (is) a vanisher.²¹ كُلُّ مَنْ عَلَيْهَا فَانٍ ﴿٢٦﴾
27. And remains your^t Lord's Face²², Possessor (of) *Aljalal* (The Majesty, and every praiseworthy trait) and *Aleqram* (hospitality-giving and honor-bestowing). وَيَبْقَى وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ ﴿٢٧﴾
28. So by which *aala* (all around sufficiencies, surpluses, good health and delights) Lord (of) you both²³ deny you both. فَيَا أَيُّهَا الْعَالِئِ رَبِّكُمَا تُكَذِّبَانِ ﴿٢٨﴾
29. Ask Him, who^p (are) in the Heavens^w and the Earth;^w each day He (is) in affairs.²⁴ يَسْأَلُهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ ﴿٢٩﴾
30. So by which *aala* (all around sufficiencies, surpluses, good health and delights) Lord (of) you both²⁵ deny you both. فَيَا أَيُّهَا الْعَالِئِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٠﴾
31. We shall attend for you^b O you^z the *thaqala'ne*²⁶ (*twain, the mankind and the Jinn*). سَنَفْعُ لَكُمْ أَيُّهُ الثَّقَلَانِ ﴿٣١﴾
32. So by which *aala* (all around sufficiencies, surpluses, good health and delights) Lord (of) you both²⁷ deny you both. فَيَا أَيُّهَا الْعَالِئِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٢﴾
33. O, community (of): the Jinn and the humankind *en* (if) you^c could to penetrate of the layers (of) the Heavens^w and the Earth^w then let-penetrate you;^z not penetrate you^z except by an authority.^x يَمْعَنَرُ الْجِنِّ وَالْإِنْسِ إِنْ أَسْتَطَعْتُمْ أَنْ تَنْفُذُوا مِنْ أَقْطَارِ السَّمَوَاتِ وَالْأَرْضِ فَانْفُذُوا لَا تَنْفُذُونَ إِلَّا بِسُلْطَانٍ ﴿٣٣﴾
34. So by which *aala* (all around sufficiencies, surpluses, good health and delights) Lord (of) you both²⁸ deny you both. فَيَا أَيُّهَا الْعَالِئِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٤﴾

¹⁸ The word “الْمُنْتَشَاتُ” = *ships that display their sails*, if they do *not* than they are *not* “الْمُنْتَشَاتُ.” See اللسان.

¹⁹ The word “أَعْلَامُ” means “banners,” “flags,” but in this context “mountains” as the mountains on land those “runners,” i.e. the ships are like “mountains” in the sea.

²⁰ Ibid.

²¹ The word “vanisher” according to Merriam Webster Dictionary: goes out of existence.

²² That is His Entity.

²³ Ibid.

²⁴ The word “شأن” is plural, according to Qur'an commentators.

²⁵ Ibid.

²⁶ The word “الثقلان” translated as “*twain encumbrancers*,” as “*encumbrancer*” is *holder/doer* of the “*load*.” It is stated in اللسان that “الثقلان سميَا كَذَلِكَ لِثِقَالِهِمَا الْأَرْضُ” i.e. both of them “*load or are the doers of the load*” vis-à-vis the Earth. They were called “الثقلين” for their *valuable essence and esteemed beings*.

²⁷ Ibid.

²⁸ Ibid.

35. (To be) sent on you both *sho'wadhon* (smokeless-flame) of a fire^w and *nobason* (smoke/brass) then you both succor/prevail not. يُرْسَلُ عَلَيْكُمَا شَوْاطِئُ مِنْ نَارٍ وَنُحَاسٌ فَلَا تَنْصِرَانِ ﴿٣٥﴾

36. So by which *aala* (all around sufficiencies, surpluses, good health and delights) Lord (of) you both²⁹ deny you both. فَيَايَ ءَالَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٦﴾

37. Then *edba* (when/whereas) split/halved-she^y the Heaven^w then it^w was a flower like the *de'ba'ne*³⁰ (purely red-countenance). فَإِذَا أَنْشَقَّتِ السَّمَاءُ فَكَانَتْ وَرْدَةً كَالدِّهَانِ ﴿٣٧﴾

38. So by which *aala* (all around sufficiencies, surpluses, good health and delights) Lord (of) you both³¹ deny you both. فَيَايَ ءَالَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٨﴾

39. So then-day not (to be) questioned *a'n* (regarding) his offense a humankind and nor a Jann.³² فَيَوْمَئِذٍ لَا يُسْأَلُ عَنْ ذَنْبِهِ إِنْسٌ وَلَا جَانٌّ ﴿٣٩﴾

40. So by which *aala* (all around sufficiencies, surpluses, good health and delights) Lord (of) you both³³ deny you both. فَيَايَ ءَالَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٠﴾

41. (To be) known the criminals by their signa; then (to be) taken by the forelocks and the feet.^w يَعْرِفُ الْمَجْرُمُونَ بِسِمَتِهِمْ فَيُؤْخَذُ بِالنَّوَصِيِّ وَالْأَفْقَادِمِ ﴿٤١﴾

42. So by which *aala* (all around sufficiencies, surpluses, good health and delights) Lord (of) you both³⁴ deny you both. فَيَايَ ءَالَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٢﴾

43. This-she^y (is) Hell^w [the] which^u [deny] by it^{w35} the criminals. هَذِهِ جَهَنَّمُ الَّتِي يُكَذِّبُ بِهَا الْمَجْرُمُونَ ﴿٤٣﴾

44. They^z circumambulate between it^w and between *hamee-men*³⁶ (maximally heated/cooled water) *Aan*³⁷ (valley in Hell). يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِئٍ ءَانٍ ﴿٤٤﴾

²⁹ The word “twain” here refers to the *Jinn* and the *human* combined.

³⁰ The word “الذَّهَان” is explained in the *لسان* as: “القرآن الأديم الصافي,” as rendered above. And also, possibly, like the *colors of pure oil as it pours*, or like (الجلد الأحمر المديوغ), i.e. *tanned red hide*.

31 Ibid.

³² See footnote 11 above regarding *Jann*.

33 Ibid.

34 Ibid.

³⁵ The pronoun particle “هـ” in “يَهـ” is in the *feminine* as it refers to the “جَهَنـم”= Hell, in Arabic a *feminine* gender. This is in *contrast* to a “بـه” in some other *Ayah*, (S32:20) where the reference is to the *torment*, in Arabic a *masculine* gender.

³⁶ The word “*hameem*”=“*حميم*,” has *no* English equivalent *per se*. So, we *transliterate* and *parenthetically explain*. The word “*hameem*”=“*حميم*,” has at least *four* different meanings, one of which is a *paradoxical* meaning of *maximally heated water* or *cooled water* or could be *just warm water*. In this paradoxical sense most of the time it is the *maximally heated water* is intended. A second meaning is very near or rather close friend/relative; a third meaning is: possessor of mutual affection towards another; and fourth meaning: a summer rain. See النّسب

³⁷ The word “آن” from “و هو بلوغ الشيء انتهاءه، الآتي.” See اللسان. Also the word “آن” means a valley in Hell. See القرطبي

45. So by which *aala* (all around sufficiencies, surpluses, good health and delights) Lord (of) you both³⁸ deny you both. فَيَايَ ءَالَاءَ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٥﴾
46. And for whom^a [he] feared/knew³⁹ *Maqama*⁴⁰ (Status/Standing/Majesty/Presence) (of) His Lord twain gardens.^w وَلَمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٍ ﴿٤٦﴾
47. So by which *aala* (all around sufficiencies, surpluses, good health and delights) Lord (of) you both⁴¹ deny you both. فَيَايَ ءَالَاءَ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٧﴾
48. Both having *afna'nen*⁴² (colorful/shady branches). ذَوَاتَا أَفْنَانٍ ﴿٤٨﴾
49. So by which *aala* (all around sufficiencies, surpluses, good health and delights) Lord (of) you both⁴³ deny you both. فَيَايَ ءَالَاءَ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٩﴾
50. In them both twain wells^w both (are) flowing. فِيهِمَا عَيْنَانِ تَجْرِيَانِ ﴿٥٠﴾
51. So by which *aala* (all around sufficiencies, surpluses, good health and delights) Lord (of) you both⁴⁴ deny you both. فَيَايَ ءَالَاءَ رَبِّكُمَا تُكَذِّبَانِ ﴿٥١﴾
52. In them both of every fruit^{w45} twain pairs.⁴⁶ فِيهِمَا مِنْ كُلِّ فَاكِهَةٍ زَوْجَانِ ﴿٥٢﴾
53. So by which *aala* (all around sufficiencies, surpluses, good health and delights) Lord (of) you both⁴⁷ deny you both. فَيَايَ ءَالَاءَ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٣﴾
54. Reclining/recliners they^z (are) on carpets^w its^w insides (are) of *istabra'gen*⁴⁸ (heavy-silk brocade); and [he] picked the twain garden^w nigh. مُتَّكِئِينَ عَلَى فُرُشٍ بَطَاطِنُهَا مِنْ إِسْتَبْرَقٍ وَحَى الْجَنَّتَيْنِ دَانٍ ﴿٥٤﴾
55. So by which *aala* (all around sufficiencies, surpluses, good health and delights) Lord (of) you both⁴⁹ deny you both. فَيَايَ ءَالَاءَ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٥﴾
56. In them^y *qa'sser'te-atta'rfe*⁵⁰ (eye-extremities^w confiners);^w فِيهِنَّ قَاصِرَاتُ الطَّرْفِ لَمْ يَطْمِئِنَّ

³⁸ Ibid.

³⁹ The word “خَافَ” carries dual meanings: (1) feared and (2) knew. Both meanings could apply. See اللسان.

⁴⁰ The word “مَقَامَ” has dual meanings: (1) status or majesty and (2) standing or presence. Both could apply. And the idea here and Allah knows best is that whoever feared his standing before his Lord.

⁴¹ Ibid.

⁴² The word “أَفْنَانٍ,” means: colorful or shadowy, i.e. being colorful or shady. See الاغب.

⁴³ Ibid.

⁴⁴ Ibid.

⁴⁵ The word “فَاكِهَةٍ” = “fruit” in Arabic is feminine-gender. Hence it and its qualifier adjective are feminized by.^w

⁴⁶ The word “زَوْجَ” in “زَوْجَانِ” strictly and linguistically speaking means (1) pair, (2) husband or wife, (3) the individual entity with a companion, (4) category (sort or kind or specimen, (5) hue (color). And quite relevant to the word “زَوْجَ” is its plural: (1) “أَزْوَاجَ” which could also mean: (2) similars, i.e. the look-likes.), (3) hues. See اللسان.

⁴⁷ Ibid.

⁴⁸ The word “إِسْتَبْرَقَ” means heavy silk brocade.

⁴⁹ Ibid.

⁵⁰ The expression “قَاصِرَاتُ الطَّرْفِ” = “eye-extremities’ confiners” means those that restrict their sights to their husbands.

neither deflowered them^y humankind before them
and nor Jann.⁵¹

إِنس قَبْلَهُمْ وَلَا جَانٌّ ٥٥

57. So by which *aala* (all around sufficiencies, surpluses,
good health and delights) Lord (of) you both⁵² deny
you both.

فِيَايَ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ٥٧

58. Like that they^y the hyacinth and the corals.

كَأَنَّهُنَّ الْيَاقُوتُ وَالْمَرْجَانُ ٥٨

59. So by which *aala* (all around sufficiencies, surpluses,
good health and delights) Lord (of) you both⁵³ deny
you both.

فِيَايَ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ٥٩

60. Is requiring the *ehsa'ne* (kind act), except (by) the
ehsa'no (=ehsa'ne).

هَلْ جَزَاءُ الْإِحْسَنِ إِلَّا الْإِحْسَنُ ٦٠

61. So by which *aala* (all around sufficiencies, surpluses,
good health and delights) Lord (of) you both⁵⁴ deny
you both.

فِيَايَ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ٦١

62. And of lesser than them both twain gardens.^w

وَمِنْ دُونِهِمَا جَنَّتَانِ ٦٢

63. So by which *aala* (all around sufficiencies, surpluses,
good health and delights) Lord (of) you both⁵⁵ deny
you both.

فِيَايَ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ٦٣

64. *Mudhamatan* (both dark-green).

مُدْهَامَتَانِ ٦٤

65. So by which *aala* (all around sufficiencies, surpluses,
good health and delights) Lord (of) you both⁵⁶ deny
you both.

فِيَايَ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ٦٥

66. In them both twain wells, both constant sprinklers.

فِيهِمَا عَيْنَانِ تَصَّاحَتَانِ ٦٦

67. So by which *aala* (all around sufficiencies, surpluses,
good health and delights) Lord (of) you both⁵⁷ deny
you both.

فِيَايَ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ٦٧

68. In them both fruit^{w58} and date-palms^w and pomegranates.

فِيهِمَا فَكِهَةٌ وَنَخْلٌ وَرُمَّانٌ ٦٨

69. So by which *aala* (all around sufficiencies, surpluses,
good health and delights) Lord (of) you both⁵⁹ deny
you both.

فِيَايَ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ٦٩

70. In them^y *kbayra'ten*^w (good in form, shape and character)^w
hesanon^w (all around beautiful)-[she-ones].

فِيْنِ خَيْرَاتٍ حَسَنٌ ٧٠

⁵¹ The word "Jann" is plural for *jinn*, creatures of Allah created out of fire.

⁵² Ibid.

⁵³ Ibid.

⁵⁴ Ibid.

⁵⁵ Ibid.

⁵⁶ Ibid.

⁵⁷ Ibid.

⁵⁸ The word "فَكِهَةٌ" = "fruit" in Arabic is feminine-gender. Hence it and its qualifier adjective are feminized by^w.

⁵⁹ Ibid.

71. So by which *aala* (all around sufficiencies, surpluses, good health and delights) Lord (of) you both⁶⁰ deny you both. فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٧١﴾
72. Hooron^w (intensified and enlarged the black of their eyes and intensified and diminished the white of their eyes)^w magsoraten^w (had been confined^w she-them) (are) in the tents.^w حُورٌ مَّقْصُورَاتٌ فِي الْخِيَامِ ﴿٧٢﴾
73. So by which *aala* (all around sufficiencies, surpluses, good health and delights) Lord (of) you both⁶¹ deny you both. فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٧٣﴾
74. Not deflowered them^y a humankind before them and nor Jann.⁶² لَمْ يَطْمِئِنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌّ ﴿٧٤﴾
75. So by which *aala* (all around sufficiencies, surpluses, good health and delights) Lord (of) you both⁶³ deny you both. فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٧٥﴾
76. Reclining/recliners they^z (are) on rafrasen (carpets and pillows) green and abgareyon (colorful rugs/splendid cushions) besa'nen ([she] all around beautiful). مُتَّكِئِينَ عَلَى رَفْرَفٍ خُضْرٍ وَعَبْقَرِيٍّ حِسَانٍ ﴿٧٦﴾
77. So by which *aala* (all around sufficiencies, surpluses, good health and delights) Lord (of) you both⁶⁴ deny you both. فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٧٧﴾
78. Tabaraka⁶⁵ (He firmly bestows as He accepts multitudinous goodness and worthiness) your^t Lord's name, Possessor (of) Aljalal (The Majesty and every praiseworthy trait) and Alekram (hospitality-giving and honor-bestowing). تَبَارَكَ اسْمُ رَبِّكَ ذِي الْجَلَالِ وَالْإِكْرَامِ ﴿٧٨﴾

ابآتها 96 Ayah	سورة الواقعة Surato Al'Waqey'a'te (The Doom)	الترتيب 56 The Order
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (The iterative Mercy Giver)

1. Edha (when/whereas) befell-she^y The Wa'gea'to^{w1} (Doom's Day Event).^w إِذَا وَقَعَتِ الْوَاقِعَةُ ﴿١﴾
2. Not for its^w befalling-she^y a liar-she.^{y2} لَيْسَ لَوْقَعِهَا كَاذِبَةٌ ﴿٢﴾

⁶⁰ Ibid.

⁶¹ Ibid.

⁶² See footnote 11 regarding Jann.

⁶³ Ibid.

⁶⁴ Ibid.

⁶⁵ See the *Lexicon* attached to this Translation for this important word "تَبَارَكَ." In summary: [He] firmly bestows as [He] accepts multitudinous goodness and worthiness. +

¹ The word "الواقعة" is a feminine noun in Arabic, so the superscript "^w". Clearly the "ة التانيث" in "الواقعة" is feminine indicator.

² The word "كاذبة" is infinitive noun for "الكذب"=falsification or untruth, meaning not to be heard regarding it any false say. See تفسير القرطبي.

3. [It ^w] (is) a Debaser-she ^y , a Lifter-she. ^{y3}	خَافِضَةٌ رَّافِعَةٌ ﴿٣﴾
4. Edha (when/whereas) rujja'te (had been convulsed-she ^y) the Earth ^w a rajjan ⁴ (ever/stout convulsion).	إِذَا رَجَّتِ الْأَرْضُ رَجًا ﴿٤﴾
5. And bussa'te (had been pulverized-she ^y) the mountains* a bassan ⁵ (ever/stout pulverizing).	وَبُسَّتِ الْجِبَالُ بَسًا ﴿٥﴾
6. Then was-she ^y a fine dust munbathan ⁶ (that which had been scattered).	فَكَانَتْ هَبَاءً مُنْبَثًا ﴿٦﴾
7. And you ^c were pairs three.	وَكُنْتُمْ أَزْوَاجًا ثَلَاثَةً ﴿٧﴾
8. So companions (of) the maymana'te ^{w7} (blessing/fortune- /right-sidedness), ^w what the maymana'te ^w companions.	فَأَصْحَابُ الْمَيْمَنَةِ مَا أَصْحَابُ الْمَيْمَنَةِ ﴿٨﴾
9. And companions (of) the mash'ama'te ^{w8} (misfortune- /left-sidedness), ^w what the mash'ama'te's ^w companions.	وَأَصْحَابُ الْمَشْأَمَةِ مَا أَصْحَابُ الْمَشْأَمَةِ ﴿٩﴾
10. And the foregoers, the foregoers.	وَالسَّابِقُونَ السَّابِقُونَ ﴿١٠﴾
11. Those (are) the mugarraboona ⁹ (ones-brought-near to Allah/favored and neared to Allah).	أُولَئِكَ الْمُقَرَّبُونَ ﴿١١﴾
12. In paradises ^w /gardens ^w (of) the na'eeme (permanent mental and physical delights in the highest chambers of Paradise).	فِي جَنَّاتِ النَّعِيمِ ﴿١٢﴾
13. A batch ^w of The Firsts.	ثَلَاثَةٌ مِنَ الْأَوَّلِينَ ﴿١٣﴾
14. And a few of The Lasts.	وَقَلِيلٌ مِنَ الْآخِرِينَ ﴿١٤﴾
15. On beds ^x mawdhona'ten ^{w10} (doubly well weaved with pearls).	عَلَى سُرُرٍ مَوْضُونَةٍ ﴿١٥﴾
16. Reclining/recliners they ^z (are) on it ^w mutually fronting (tête-à-tête).	مُتَّكِئِينَ عَلَيْهَا مُتَقَابِلِينَ ﴿١٦﴾
17. Circumambulating on them children (that had been made) immortals.	يَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُخَلَّدُونَ ﴿١٧﴾

3 The words "Debaser" and "Lifter" are both associated with "الواقعة," which is feminine noun in Arabic. So the [She-] is prefixed to both the "debaser" and the "lifter."

4 The word "رجا" is اسم مصدر = مفعول مطلق = infinitive noun in English, i.e. to emphasize it or make it plain. So, the word "stout" is used to qualify "shaking" to intensify the shaking.

* The word "جبال" = "mountains" is a broken plural, so the reference to it is by feminine pronoun as: pulverized-she^y.

5 Ibid, but only regarding "pulverizing." To be noted also is "بسا" could mean "speedily driven," ("Day We (cause) the mountains (to) tread" (S18:47).

6 The word "munbatha" is singular, objective, masculine noun, with no English equivalent, meaning that which has been scattered.

7 The word "الميمنة" means = جهة اليمين = "right sidedness," or "الميمنة" = ما يدعو لليمن والبرك = questing good omen + blessing.

8 The "المشأمة" means = جهة الشمال = "left sidedness," or "المشأمة" = ما يدعو للشأم والنحس = foreboding bad omen and misfortune.

9 The word "المقربون" is masculine, plural, objective noun of those favored and neared to Allah, and for which there is no English equivalent per se.

10 The word "موضونة" means: doubly well weaved with pearls decorating it. See التاج. Also, see القرطبي. Others say: "well weaved with gold." See explanation of Sheikh Makhloof.

18. By goblets and ewers and glasses ¹¹ of an ever-flow.	بِأَكْوَابٍ وَأَبَارِيقَ وَكَأْسٍ مِّن مَّعِينٍ ﴿١٨﴾
19. Neither <i>yousaddaona</i> ¹² (have headache/headiness they ^z) <i>a'n</i> ¹³ (because of) it ^w and nor intoxicate they. ^z	لَّا يَصْذَعُونَ عَنْهَا وَلَا يُزْفُونَ ﴿١٩﴾
20. And a fruit ^{w14} of what they ^z choose.	وَفَاكِهَةٍ مِّمَّا يَتَخَيَّرُونَ ﴿٢٠﴾
21. And birds' meat of what they ^z wish.	وَلَحْمِ طَيْرٍ مِّمَّا يَشْتَهُونَ ﴿٢١﴾
22. And <i>booron-eenon</i> ^w (females of fair skin, large eyes whose white is very white and the black is very black). ^w	وَحُورٌ عِينٌ ﴿٢٢﴾
23. As likes the pearls ^w <i>maknoo'ne</i> (rather clean/covered and well protected).	كَأَمْثَلِ اللُّؤْلُؤِ الْمَكْنُونِ ﴿٢٣﴾
24. (It ^x is) requital by what they ^z were working they. ^z	جَزَاءً يَمَا كَانُوا يَعْمَلُونَ ﴿٢٤﴾
25. Neither hear they ^z in it ^w a frivolity and nor a sinfulness.	لَّا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْثِيمًا ﴿٢٥﴾
26. But a <i>qeelan</i> ¹⁵ (a say, which was said): peace, peace.	إِلَّا قِيلًا سَلَامًا سَلَامًا ﴿٢٦﴾
27. And companions (of) the <i>yamee'ne</i> (right-sidedness/- fortunateness); what companions (of) <i>yamee'ne</i> .	وَأَحِبِّبِ الْيَمِينِ مَا أَحْبَبْتُ الْيَمِينِ ﴿٢٧﴾
28. In lote-tree, ^w <i>makbdboo'den</i> ¹⁶ (made thorn-less).	فِي سِدْرٍ مَّخْضُودٍ ﴿٢٨﴾
29. And banana/acacia-tree ¹⁷ <i>mandboo'den</i> (made tiered).	وَطَلْحٍ مَّنْضُودٍ ﴿٢٩﴾
30. And a shade <i>mamdoo'den</i> ¹⁸ (that which is extended).	وِظِلِّ مَمْدُودٍ ﴿٣٠﴾
31. And a water <i>maskoo'ben</i> ¹⁹ (torrentially poured).	وَمَاءٍ مَّسْكُوبٍ ﴿٣١﴾
32. And fruit ^{w20} multitudinous.	وَفَاكِهَةٍ كَثِيرَةٍ ﴿٣٢﴾
33. Neither [<i>it</i> ^w] (is) <i>magtooa'ten</i> ^{w21} (not-incessant) ^w nor <i>mamnoo'-a'ten</i> ^{w22} [<i>it</i> ^w] (that which is prohibited).	لَّا مَقْطُوعَةٍ وَلَا مَمْنُوعَةٍ ﴿٣٣﴾
34. And <i>foroshen</i> ^x (spouses/wives for bed-pleasure) <i>marfoo'a'ten</i> ^{w23} (being made lofty/in status-elevated).	وَفُرُشٍ مَّرْفُوعَةٍ ﴿٣٤﴾
35. Verily We established them ^y a genesis ²⁴ (totally anen).	إِنَّا أَنْشَأْنَاهُنَّ إِنشَاءً ﴿٣٥﴾

¹¹ The word "كَأْسٍ" in Arabic refers means the glass itself or the glass of wine, see تفسير الطبري.

¹² The word "يَصْذَعُونَ" could mean: (1) they have headache, or (2) have onus.

¹³ See the Lexicon attached to this Translation regarding the various meanings of the preposition "عَنْ."

¹⁴ The word "فَاكِهَةٍ" = "fruit" in Arabic is feminine-gender. Hence it and its qualifier adjective are feminized by^w.

¹⁵ The word "قِيلَ" is that which was said=say.

¹⁶ The word "مَخْضُودٌ" is singular, masculine objective noun, with no English equivalent.

¹⁷ The word "طَلْحٌ" mostly means "banana-tree" but some time it may mean acacia-tree.

¹⁸ The word "مَمْدُودٌ" is singular, masculine objective noun, with no English equivalent.

¹⁹ The word "مَسْكُوبٌ" is singular, masculine objective noun, with no English equivalent.

²⁰ The word "فَاكِهَةٍ" = "fruit" in Arabic is feminine-gender. Hence it and its qualifier adjective are feminized by^w.

²¹ The word "مَقْطُوعَةٍ" is plural, feminine objective noun, with no exact English equivalent.

²² The word "مَمْنُوعَةٍ" is plural, feminine objective noun, with no English equivalent.

²³ The word "مَرْفُوعَةٍ" = [she-they] elevated, plural, feminine objective noun, with no English equivalent. Also, the "beds" here is a figuratively or metonymically speaking for the wives, as explained by the following Ayat.

²⁴ That is a fresh creation, without the birth associated with those of the world.

36. So We made them^y virgins. فَعَمَلْنَهُنَّ أَزْوَاجًا (٣٦)
37. Oroban (*chastely husband-lovers*) atrabn (*agers-identical*). عُرُوبًا أَزْوَاجًا (٣٧)
38. For the yamee'ne (*right-sidedness/ fortunateness*) companions. لِأَصْحَابِ الْيَمِينِ (٣٨)
39. A thollaton (*batch*)^w of The Firsts. ثَلَاثَةٌ مِنَ الْأَوَّلِينَ (٣٩)
40. And a thollaton (*batch*)^w of The Lasts. وَأُخْرَىٰ مِنَ الْآخِرِينَ (٤٠)
41. And companions (*of*) the shema'le (*misfortune/ left-sidedness*); what the shema'les companions. وَأَصْحَابُ الشِّمَالِ مَا أَصْحَابُ الشِّمَالِ (٤١)
42. In a samoomen (*hot wind*) and ba'meemen²⁵ (*maximally heated/ cooled water*). فِي سَمُومٍ وَحَمِيمٍ (٤٢)
43. And a shade of yahmoomen (*profoundly black smoke*). وَوَظِلٍّ مِّنْ يَّحْتُمٍ (٤٣)
44. Neither cool and nor ka'reemen²⁶ (*bounty-giver and ennobler and of multiple uses/ effects*). لَّا بَارِدٍ وَلَا كَرِيمٍ (٤٤)
45. Verily they were before tha'leka (*afar-that-it/ that*)^x mutrafeena (*they who had been luxuriated*). إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُتْرَفِينَ (٤٥)
46. And they^z were insisting on the subornation²⁷ the great. وَكَانُوا يُصِرُّونَ عَلَى الْحَنثِ الْعَظِيمِ (٤٦)
47. And they^z were saying: are edha (*when/ whereas*) we died and we were tora'ban (*crushed sand*) and bones, are we surely maboothoona (*they^x that are to be resurrected*). وَكَانُوا يَقُولُونَ إِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا أَأَنَّا لَمَبْعُوثُونَ (٤٧)
48. Are [and] our fathers the firsts. أَوَءَابَاؤُنَا الْأَوَّلُونَ (٤٨)
49. Let-say [*you*]^s: verily the firsts and the lasts. قُلْ إِنَّ الْأَوَّلِينَ وَالْآخِرِينَ (٤٩)
50. Surely majmo'ona (*additively gathered you*)^z to an appointment, day ma'aloomen (*that which is known*). لَمَجْمُوعُونَ إِلَىٰ مِيقَاتِ يَوْمٍ مَّعْلُومٍ (٥٠)
51. Afterwards verily you,^b O you the strayers the deniers. ثُمَّ إِنَّكُمْ أَنِهَا الضَّالُّونَ الْمُكَذِّبُونَ (٥١)
52. Surely (*are*) eaters you^z from trees^w of zaggoomen (*most distasteful and evil fruit in Hell*). لَّا يَكُونُ مِنْ شَجَرٍ مِّنْ زُفُورٍ (٥٢)
53. So fillers you^z (*shall be*) from it^w the bellies. فَالِثُونَ مِنْهَا الْبُطُونَ (٥٣)

²⁵ The word "bameem"="حَمِيم," has no English equivalent *per se*. So, we transliterate and parenthetically explain. The word "bameem"="حَمِيم," has at least four different meanings, one of which is a paradoxical meaning of maximally heated water or cooled water or could be just warm water. In this paradoxical sense most of the time it is the maximally heated water is intended. A second meaning is very near or rather close friend/relative; a third meaning is: possessor of mutual affection towards another; and fourth meaning: a summer rain. See اللسان.

²⁶ The word "kareem"="كَرِيم," is a subjective, singular, masculine noun. It has no exact English equivalent, as explained at length in footnote 28 of the Introduction to this Translation. Summarily: bounty-giver and ennobler.

²⁷ The word "حنث" has two meanings: (1) subornation (false-oath) or (2) sin. See اللسان. Both meanings could apply here.

54. Then drinking/drinkers you^z (are), on it^x of the *ha'meeme*²⁸ (maximally heated/cooled water). فَشَرِبُونَ عَلَيْهِ مِنَ الْحَمِيمِ ﴿٥٤﴾
55. So drinking/drinkers you^z (are) drinking (of) the *beeme* (unquenchable-camels). فَشَرِبُونَ شُرْبَ الْهَيْمِ ﴿٥٥﴾
56. This (is) their *nozolo*²⁹ (hospitality-residence), (on the) *Deen's* (Requitat's) Day.³⁰ هَذَا نَزْلُكُمْ يَوْمَ الدِّينِ ﴿٥٦﴾
57. We created you,^b so *lawla* (why have not) *tosaddegona* (you^z affirm as true). مَنَّا خَلَقْنَكُمْ فَلَوْلَا تَصْدَقُونَ ﴿٥٧﴾
58. Have you^c seen what ejaculate you.^z أَفَرَأَيْتُمْ مَا تُمْنُونَ ﴿٥٨﴾
59. Are you^f creating it^x or We (are) the Creators. ءَأَنْتُمْ تَخْلُقُونَهُ أَمْ نَحْنُ الْخَالِقُونَ ﴿٥٩﴾
60. We fated among you^b the death and not We surely (are) *masbooqeena*³¹ (ones that are surpassed/outpaced). مَنَّا قَدَرْنَا مِيتَكُمْ الْمَوْتَ وَمَا نَحْنُ بِمَسْبُوقِينَ ﴿٦٠﴾
61. On that We substitute yourⁿ likes and We establish you^b in what not you^z know. عَلَىٰ أَنْ تُبَدِّلَ أَمْثَلَكُمْ وَنُنْشِئَكُمْ فِي مَا لَا تَعْلَمُونَ ﴿٦١﴾
62. And *laqad* (verily, already and affirmatively) knew you^c the genesis^w the first^w so *lawla* (why do not) reminisce you.^z وَلَقَدْ عَلِمْتُمُ النَّشْأَةَ الْأُولَىٰ فَلَوْلَا تَذَكَّرُونَ ﴿٦٢﴾
63. Have seen you^c what you^z till. أَفَرَأَيْتُمْ مَا تَحْرُثُونَ ﴿٦٣﴾
64. Are you^f *ta-zra'aona*³² (you^z germinate) it^x or (are) We the *za'are-aona*³³ (the causers of its sprouting). ءَأَنْتُمْ تَزْرَعُونَهُ أَمْ نَحْنُ الزَّارِعُونَ ﴿٦٤﴾
65. If³⁴ We will surely made it^x We debris, then remained you^c wondering (in regret).³⁵ لَوْ نَشَاءُ لَجَعَلْنَاهُ حُطًا فَظَلَمْتُمْ تَفَكَّهُونَ ﴿٦٥﴾
66. Verily we surely (are) *mugbramoona*³⁶ (ones who are adherent to lasting ruinous torment). إِنَّا لَمُعْرِمُونَ ﴿٦٦﴾
67. Rather we (are) *mabromoona* (he-they who are prohibited from some-thing). بَلْ نَحْنُ مُحْرِمُونَ ﴿٦٧﴾

²⁸ See footnote 25 below regarding *حميم*.

²⁹ The word "نَزْلٌ" has several meanings: (1) hospitality, (2) hospitality needs and trappings for guests, (3) the guest-resident, (4) residence itself, (5) pension place, (6) lodging place for travelers, (7) the yield of a cultivated land.

³⁰ The word "الدِّينِ" has several meanings: (1) religion, (2) recompense, (3) reckoning, (4) Day of Judgment.

³¹ The word "مَسْبُوقِينَ" is plural, masculine objective noun, with no English equivalent.

³² Meaning: cause it to germinate, sprout, and become crop ready for harvesting. Some translators use the word "grow." Only figuratively, the word "grow" can be used as a synonym for "zar-a." Grow=Nama or Yanmee, or Yanmo for adding to wealth, finance, fuel to fire, or adding more seeds to the soil in order to produce more quantity, etc. However, it is not suitable for the specific meaning intended by the great Ayah.

³³ Meaning: Causer of it to germinate, sprout and become crop ready for harvesting.

³⁴ The particle "لو" since it is a future-connected verb, probable to occur and not sure it's a present occurrence, such a "لو" amounts to "if" or "when." See مقني اللبيب، ابن هشام.

³⁵ The word "فأكهون" means "تتعبون"=wondering, see التاج. Also see القرطبي.

³⁶ Qur'an commentators are at variance as the meaning of the word "مُعْرِمُونَ" is plural of "مُعْرِمٌ" which, from a linguistic point of view stands for: (1) he who is so fond and attached to some thing in a punishing manner, (2) a debtor or one in a mulct, (3) adherent to a lasting ruinous torment. See الطبري and القرطبي اللسان.

68. Have then seen you^c the water which you^z drink. أَفَرَأَيْتُمُ الْمَاءَ الَّذِي تَشْرَبُونَ ﴿٦٨﴾
69. Are you^f (who had) descended it^x from the *muẓ'ne*³⁷ (white clouds that are bearers of pure water) or (are) We the *munzeloona*³⁸ (Causers of its descending). ءَأَنْتُمْ أَنْزَلْتُمُوهُ مِنَ الْمُزْنِ أَمْ نَحْنُ الْمُنْزِلُونَ ﴿٦٩﴾
70. If³⁹ We will, We made it^x *ojajan*⁴⁰ (rather salty and bitter-hot), so *lan'la* (why do not) you^z thank. لَوْ نَشَاءُ جَعَلْنَاهُ أَجَاجًا فَلَوْلَا تَشْكُرُونَ ﴿٧٠﴾
71. Have then seen you^c the fire^w [the] which^u *toroona* (you^z enkindle). أَفَرَأَيْتُمُ النَّارَ الَّتِي تُورُونَ ﴿٧١﴾
72. Have you^c established its^w tree^w or (are) We the Establishers. ءَأَنْتُمْ أَنْشَأْتُمْ شَجَرَتَهَا أَمْ نَحْنُ الْمُنْشِئُونَ ﴿٧٢﴾
73. We made it^w a reminder-she^y⁴¹ and a *mata'an*⁴² (resource for a transitory worldly delight) for the *mugweena*⁴³ (barren-desert peregrinators whose food supply had depleted). نَحْنُ جَعَلْنَاهَا تَذْكِرَةً وَمَتَاعًا لِّلْمُقْوِينَ ﴿٧٣﴾
74. So *sabbeh*⁴⁴ (let-say [you^s]: Subhana Allah) by your^t Lord's name The Great. فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ﴿٧٤﴾
75. So not⁴⁵ *Oqsemo* ([I] oath) by the stars' steads. فَلَا أَقْسِمُ بِمَوْقِعِ النُّجُومِ ﴿٧٥﴾
76. And verily it^x surely (is) *qasamon* (an oath), if/had you^z knowing, great. وَإِنَّهُ لَقَسَمٌ لَّوْ تَعْلَمُونَ عَظِيمٌ ﴿٧٦﴾
77. Verily it^x (is) surely a *Qur'an-kareemon*⁴⁶ (bounty-giver and ennobler and of multiple uses and effects). إِنَّهُ لَقُرْآنٌ كَرِيمٌ ﴿٧٧﴾
78. In a book^x *maknoonen* (rather clean/covered and well guarded). فِي كِتَابٍ مَّكُونٍ ﴿٧٨﴾
79. Not touch it^x except the *muttabharoona* (he-they who had been purged). لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ ﴿٧٩﴾
80. A descending⁴⁷ (it^x is) from the worlds' Lord. تَنْزِيلٌ مِّن رَّبِّ الْعَالَمِينَ ﴿٨٠﴾

³⁷ "Muẓ'ne" are the clouds, or the white clouds, that bear very pure water, not any water.

³⁸ The word "munzeloona" is plural, masculine subjective noun, meaning the causers of the descending. Hence "munzeloona" has no English equivalent. Descender= one that descends, gives a different meaning.

³⁹ See footnote 34 above regarding "لو".

⁴⁰ The word "أجاج" means salty, and strongly salty and bitter-hot. For definition of "أجاج" see اللسان الراغب.

⁴¹ The word "التذكيرة" means that which reminds or by which one is reminded. See البصائر.

⁴² The word "متاع"="mata'an" is rooted in the word "متع" = "matta'a" with many meanings, among them: resources of transitory worldly delight. See the Lexicon attached to this Translation for elaboration.

⁴³ The word "المقوين" = "أهل القواء=أهل الفقر" means those that travel and dwell in barren deserts. See تذكيرة تفسير الطبري. لأبن الجوزي.

⁴⁴ The word *sabbeh* means: (let-say [you^s]: Subhana Allah, meaning: hallowedly and marvelously deeming Allah transcending all defects, and all solemnly stand in awe and utmost consecration of Allah.

⁴⁵ The particle "لا" by consensus is a negation particle. See الدر المصون، أحمد حلي. However, the following *Ayah* (S:56 :76) confirms that "So no. I swear by the stars' steads" is a great oath. It is like in many Arabic quarters when they want to emphasize a certain point to some-one else they say: "I don't enjoin you" meaning I do enjoin you to do so and so. It is equivalent in English to say: I need not remind you. When indeed I do want to remind him.

⁴⁶ See footnote 26 above regarding "kareem" = "كريم".

⁴⁷ The word "تنزيل" has several meanings, among them: (1) gradual revelation, and (2) descending, (3) array. See التاج.

81. Do then in this discourse you^f (are) fawners.⁴⁸ أَفَبِهَذَا الْحَدِيثِ أَنْتُمْ مُذْهَبُونَ ﴿٨١﴾
82. And you^z make yourⁿ rez'qa^x (lot/ victuals for sustenance- /rain)^x that you^b deny. وَتَجْعَلُونَ رِزْقَكُمْ أَنْتُمْ تُكَذِّبُونَ ﴿٨٢﴾
83. So *lawla* (why have not) *edha* (when/ whereas) it^w reached the throat.⁴⁹ فَلَوْلَا إِذَا بَلَغَتِ الْحُلُقُومَ ﴿٨٣﴾
84. While you^f when-then you^z (are) looking/ waiting.⁵⁰ وَأَنْتُمْ حِينًا تَنْظُرُونَ ﴿٨٤﴾
85. And/while⁵¹ We (are) nearer to him than you^b لَا وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْكُمْ وَلَكِنْ لَا بُصْرُونَ ﴿٨٥﴾
86. So *lawla* (why have not) *en* (if) were you^c other than *madeneena*⁵² (be-they: who are held accountable and judged). فَلَوْلَا إِنْ كُنْتُمْ غَيْرَ مَدِينِينَ ﴿٨٦﴾
87. You^z return it^w *en* (if) you^c were *ssadeqeena* (always truth enforcers/ credible). تَرْجِعُونَهَا إِنْ كُنْتُمْ صَادِقِينَ ﴿٨٧﴾
88. Then either *en* (if) he [was] of the *mugarrabeena* (they who are favored/ made near to Allah). فَأَمَّا إِنْ كَانَ مِنَ الْمُقَرَّبِينَ ﴿٨٨﴾
89. Then *raw'hon* (fresh breeze)⁵³ and *rayha'non*⁵⁴ (provision- / sweet basil) and a *naeem*'s (permanent mental and physical delights in the highest chambers of Paradise)'s garden.^w فَرَوْحٌ وَرَيْحَانٌ وَجَنَّتْ نَعِيمٌ ﴿٨٩﴾
90. And, however *en* (if) [he] [was] of the *yameene*'s companions. وَأَمَّا إِنْ كَانَ مِنَ أَصْحَابِ الْيَمِينِ ﴿٩٠﴾
91. Then peace for you^g of the *yameene*'s companions. فَسَلَامٌ لَكَ مِنْ أَصْحَابِ الْيَمِينِ ﴿٩١﴾
92. And, however *en* (if) [he] [was] of the deniers, the strayers. وَأَمَّا إِنْ كَانَ مِنَ الْمُكَذِّبِينَ الضَّالِّينَ ﴿٩٢﴾
93. Then (for him) a hospitality of *hameemen*⁵⁵ (maximally heated/ cooled water). فَزُلْزِلَ مِنْ حَمِيمٍ ﴿٩٣﴾
94. And a *tassleyato*⁵⁶ (broiling/ burning on/ by) *Jaheeme*⁵⁷ (intensely-blazing Fire^w). وَتَصْلِيَةُ جَحِيمٍ ﴿٩٤﴾

⁴⁸ The word “مذهنون” are the fawners, meaning *they who flatter/ supple and compromise*.

⁴⁹ The “if” in this great *Ayah* refers to the “soul.”

⁵⁰ The word “تنتظرون” could mean “waiting” (i.e. *تنتظرون*) when the soul leaves the person.

⁵¹ This “و” could be: *حالية أو استئنافية أو اعتراضية*. See *إعراب القرآن، لمحمود صاف*.

⁵² The word “مدنين” = is *masculine, plural, objective noun*, hence: *ones who are owned*, or *ones-judged* meaning: “مجزيين” = *to be recompensed, good or bad each accordingly*. See *الراغب* and *اللتاج*. “مدنين” could mean *resurrected*.

⁵³ It is stated in “اللسان” for the word “ar-Rool” and “ar-Rawli” several meanings: (1) *mery* and (2) *Isa*, son of Mary (Jesus). However, “ar-Rool” (*the Rool*) there are at least *ten* distinct meanings: (1) *mery*, (2) *soul*, (3) *The Qur'an*, (4) *the revelation* (Qur'an or any other divine message), (5) *the Command*, (6) *the individual entity*, (7) *the rejoicing* (8) *creatures who are special angels*, who are “guardians” over the angels who are the guardians over the humans, and for “ar-Rawli” (9) *the fresh breeze*, and (10) *rest*.

⁵⁴ The word “الريحان” has *two* distinct meanings: (1) *provision*, as in this *Ayah* see *الراغب*; and (2) *sweet basil*.

⁵⁵ See footnote 25 above regarding *حميم*.

⁵⁶ The word “صالو” transliterated “ssalo” here for lack of a properly corresponding word in English, means *broiling/ burning*, as if the entire body is *immersed* in the intensely heated Fire.

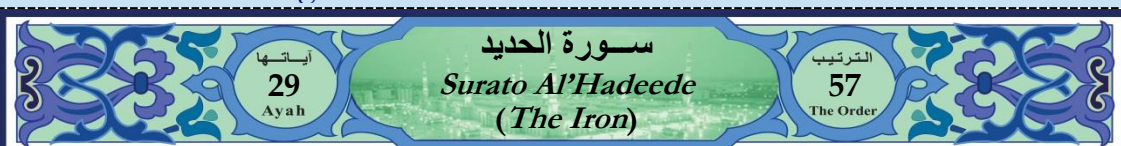
⁵⁷ The word “جحيم” is proper noun, but it means *intensely blazing fire*. See *الراغب*.

95. Verily this (*is*) surely right (*of*) the certitude.

إِنَّ هَذَا لَهُوَ حَقُّ الْيَقِينِ ﴿٩٥﴾

96. So *sabbah*⁵⁸ (*let-say* [*you*]: *Subhana Allah*) by your^t Lord's name the great.

فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ﴿٩٦﴾



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

1. *Sabbaha*¹ (*said: subhana Allah*) for Allah what (*are*) in the Heavens^w and the Earth;^w and He (*is*) The Mighty The *Hakeemo*² (*infinite hekma*³ Possessor).

سَبِّحَ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٩٧﴾

2. For Him (*is*) the Heavens'^w and the Earth's^w proprietorship; [*He*] quickens and [*He*] deadens; and He (*is*) on every-thing Omnipotent.

لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ يُحْيِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٩٨﴾

3. He (*is*) The First and The Last and The Apparent and The Unapparent, and He (*is*) by every-thing Omniscient.

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٩٩﴾

4. He Who created the Heavens^w and the Earth^w in six days; afterwards *istawa*⁴ (*He set Himself*) over The *Arshe*⁵ (*Throne of Kingship*); [*He*] knows what transpires in the Earth^w and what egresses from it,^w and what descends from the Heaven^w and what *ya'arojo* (*curvilinearly ascends*) into it,^w and He (*is*) with you^b where wherever you^c were; and Allah by what you^z work (*is*) *Basseeron* (*keenly: Seer/Omniscient*).

هُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يَعْلَمُ مَا يَلِيهِ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١٠٠﴾

5. For Him (*is*) the Heavens'^w and the Earth's^w proprietor-ship and to Allah (*is to be*) returned the matters.

لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿١٠١﴾

⁵⁸ See footnote 1 next regarding *sabbah*. +

¹ The word "*sabbaha*"= "سَبَّحَ" means: [*he*] singled Allah as excelling in all good qualities, and that Allah transcends all shortcomings, and that Allah is unique all around.

² See the *Lexicon* attached to this *Translation* for an exposition on the words "الحكيم" and "حكيم."

³ See the *Lexicon* attached to this *Translation* for "*hekma*."

⁴ The word "*istawa*" has several meanings: (1) intended and set to fix or establish; (2) balanced from a state of imbalance; (3) became straight from crookedness; (4) matured and reached the age of discerning; (5) took a firm hold; (6) made or done (as in the case of food). It is of paramount importance to mention here that in the case of Allah, the "*how*" did He "*istawa*" is not knowable, because there is nothing to compare Allah with to know the "*how*" of His action.

⁵ The word "العرش" in the Arabic language means: المَظْطَجُ أو السرير الذي يُجْلَسُ عليه. Thus, "العرش" is "سرير الملك." See اللسان. In *Ayah* 23 of *an-Namik*: "...and for her a great *Arshe*." (S27; 23), clearly means the "*Arshe*" is the "*Throne of Power and Dominion*." And according to الحديث المتفق عليه = The *Hadeeth* which is agreed upon, i.e. by both most authoritative *Hadeeth* narrators, *Al-Bukhary* and *Muslim*, Prophet (SAWS) said: "so, verily the people are to be swooned (fainted). And that I am the first to regain consciousness, suddenly I am by (i.e. seeing) *Mosa* (*Moses*) he taking with a *Pillar of the Pillars* of The *Arshe*. So I profoundly know not did he regain consciousness before me or he was recompensed by the *Toor* (*Mount*) swooning." See شرح العقيدة الطحاوية.

6. [He] transpierces the night in the *na'ba're* (between sunrise and sunset) and [He] transpierces the *na'ba're* in the night; and [He] (*is*) Omniscient by the chests' possession. يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُؤَلِّجُ النَّهَارَ فِي اللَّيْلِ وَهُوَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٦﴾
7. Let-believe you^z by Allah and His messenger; and let-expend you^z of what [He] made you^b *mustakhla'feena*⁶ (affirmable-successors/vicegerents) in it;^x so who^r they^z believed of you^b and expended they^z for them (*is*) a big remuneration. ءَامِنُوا بِاللَّهِ وَرَسُولِهِ وَأَنْفِقُوا مِمَّا جَعَلَكُمْ مُسْتَخْلَفِينَ فِيهِ فَالَّذِينَ ءَامَنُوا مِنْكُمْ وَأَنْفَقُوا لَهُمْ أَجْرٌ كَبِيرٌ ﴿٧﴾
8. And what (*is*) for you^b not believe you^z by Allah while the messenger invites you^b to believe by yourⁿ Lord; while *qad* (already and affirmatively) [He] took yourⁿ *meethaqa*^x (ratified-covenant)^{x7} en (*if*) you^c were believers. وَمَا لَكُمْ لَا تُؤْمِنُونَ بِاللَّهِ وَالرَّسُولِ يَدْعُوكُمْ لَتُؤْمِنُوا بِرَبِّكُمْ وَقَدْ أَخَذَ مِيثَاقَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٨﴾
9. He Who *younazzelo* (iteratively-descends) on His *abde*^s (slave) *Aya'tent*^w (Qur'anic statements) evidents-she^{ym} to exit you^b [He] from the darknesses to the illumination; and verily Allah by you^b surely (*is*) *Ra'oofon*⁹ (iteratively Forbearer/Clement) *Rabeemon* (iterative mercy Giver). هُوَ الَّذِي يُزِيلُ عَلَى عَبْدِهِ ءَايَاتٍ يَبَيِّنُ لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَإِنَّ اللَّهَ بِكُمْ لَرَءُوفٌ رَّحِيمٌ ﴿٩﴾
10. And what (*is*) for you^b that-not expend you^z in Allah's path; and for Allah (*is*) the Heavens^w and the Earth's^w inheritance; not levels of you^c who^p [he] expended of before the *fat'he*^{x10} (opening/overwhelming victory) and [he] mutually fought; those (*have*) greater rank than whom^r they^z expended from after and they^z mutually fought; and each Allah promised the Paradise;^w and Allah by what you^z work (*is*) Proficient. وَمَا لَكُمْ أَلَّا تُنْفِقُوا فِي سَبِيلِ اللَّهِ وَلِلَّهِ مِيرَاتُ السَّمَوَاتِ وَالْأَرْضِ لَا يَسْتَوِي مِنْكُمْ مَّنْ أَنْفَقَ مِن قَبْلِ الْفَتْحِ وَقَتْلٍ أُولَئِكَ أَعْظَمُ دَرَجَةً مِّنَ الَّذِينَ أَنْفَقُوا مِنْ بَعْدِ وَقَتْلَوْا وَكَلَّا وَعَدَ اللَّهُ الْحُسْنَىٰ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١٠﴾
11. Who^a (*is*) *tha*¹¹ (near-he-one) who^x [he] requites Allah a requital^x *hasanan* (ultimately meritorious deed) then [He] doubles it^x for him; and for him (*is*) a remuneration-*kareemon*¹² (bounty-giver, ennobler and of many uses/effects). مَنْ ذَا الَّذِي يَرْضَىٰ اللَّهُ قَرْضًا حَسَنًا فَيُضَاعَفَهُ لَهُ وَلَهُ أَجْرٌ كَرِيمٌ ﴿١١﴾

⁶ The word "مستخلفين" = "الخلفاء" = "الذين يخلفون غيرهم و يقومون مقامهم، بعد زوال هذا الغير". And the "س" in "مستخلفين" = affirmable, see the effect of the "س" when it is conjugated with a word in the Lexicon attached to this Translation. In this case making the "مستخلفين" = "owners," i.e. affirmable-successors/owners.

⁷ The words: "ميثاق" = "ratified covenant" and "عهد" = covenant.

⁸ The word "abde" = "slave," the denotation of the word "slave" is vastly paradoxical with respect to Allah vis-à-vis the humans. See the Lexicon attached to this Translation for an elaboration.

⁹ The word "رؤوف" of "الرافة" which is more intensive than "الرحمة" as "الرحمة" = "mercy," which is kindness imparting delight to its recipient; while "الرافة" is in addition to "الرحمة" it involves protecting against any possible undesirable happening to the recipient, i.e. clemency. Hence, "الرافة" is a protective-mercy = clemency. And "رؤوف" is multitudinous protective mercy Doer or multitudinously clement. See اللتاج.

¹⁰ The word "فتح" means "overwhelming victory, i.e. victory, besting and rule" see الراغب.

¹¹ The particle "ذا" has many meanings, of relevance here is "اسم الإشارة" = the demonstrative pronoun for near, singular, masculine, animate or inanimate object. It is subject to be affixed to other letters which really designate exactly its implication. For example when "هـ" is prefixed to it, it becomes "هذا" = "this."

¹² The word "kareem" = "كريم" is a subjective, singular, masculine noun. It has no exact English equivalent, as explained at length in footnote 28 of the Introduction. Summarily: bounty-giver ennobler and of many uses/effects.

12. Day [you^s] see the he-believers and the she-believers treading¹³ (is) their illumination between their hands^w (before them) and by their right hands; yourⁿ bushra¹⁴ (pleasing-tiding) (is) today: paradises^w/gardens^w run^w from under it^w the rivers; immortals they^z (are) in it; ^wtha'leka (afar-that-it/that)^x it^x (is) the win the great.

يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَسْعَى
تَوْرَهُمْ بَيْنَ أَيْدِيهِمْ وَيَاْمَنِيهِمْ بَشْرَكُمْ
الْيَوْمَ جَنَّتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

﴿١٢﴾

13. Day say the he-hypocrites and the she-hypocrites to whom^r believed they:^z undhorona¹⁵ (let-you: ^zlook us at/wait-for) [we] acquire from yourⁿ illumination; (had been) said (to them): let-return you^z (to) yourⁿ hind¹⁶ then let-petition you^z (for) an illumination; then (had been) set between them by a fence for it^x a door, inside it^x in it^x (is) the mercy^w and its^x outside from before it^x (is) the torment.

يَوْمَ يَقُولُ الْمُنْفِقُونَ وَالْمُنْفِقَاتُ
لِلَّذِينَ ءَامَنُوا أَنْظِرُونَا نَقِيسَ مِنْ تَوْرَكُمْ
قِيلَ ارْجِعُوا وَرَاءَكُمْ فَالْتَمِسُوا نُورًا فَضُرِبَ
بَيْنَهُمْ بِسُورٍ لَهُ بَابٌ بَاطِنُهُ فِيهِ الرَّحْمَةُ
وَزَاهِرُهُ مِنْ قِبَلِهِ الْعَذَابُ

﴿١٣﴾

14. They^z call them: have not [we] been with you;^b said they:^z bala¹⁷ (certainly-not); [and,] but you^b essayed yourⁿ selves^w and tarabbassa (looked out/awaited you^c) and suspected you^c and deceived you^c the longings until came Allah's command; and beguiled you^b by Allah the beguiler.

يُنَادُوهُمْ أَلَمْ نَكُنْ مَعَكُمْ قَالُوا بَلَى
وَلَكِنَّكُمْ فَتَنْتُمْ أَنْفُسَكُمْ وَتَرَبَّصْتُمْ
وَارْتَبْتُمْ وَغَرَّتْكُمْ الْأَمَانِيُّ حَتَّى جَاءَ
أَمْرُ اللَّهِ وَغَرَّكُمْ بِاللَّهِ الْغُرُورُ

﴿١٤﴾

15. So today, not (to be) taken from you^b a ransom^w and nor from whom^r unbelieved they:^z yourⁿ abode/lodging (is) The Fire^w she (is) yourⁿ socius¹⁸ (worthier associate) and wretched the destiny.

فَالْيَوْمَ لَا يُؤْخَذُ مِنْكُمْ فِدْيَةٌ وَلَا مِنَ
الَّذِينَ كَفَرُوا مَا أَوْصِيَكُمْ النَّارُ هِيَ
مَوْلَاكُمْ وَبِئْسَ الْمَصِيرُ

﴿١٥﴾

16. Has (it) not ya'aney (been/became timely/nearing/nor) for whom^r believed they^z to takh'sha'a¹⁹ (submittingly quiet) their hearts for thekre (Qur'an/mention of) Allah and (for) what descended of the right; and

أَلَمْ يَأْنِ لِلَّذِينَ ءَامَنُوا أَنْ تَخْشَعَ
قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنْ
الْحَقِّ وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا

¹³ The word "سعى" has several meanings, depending on the context: (1) "بمعنى عدا دون الشد" i.e. strode = walking with long steps, especially in a hasty or vigorous way; (2) "بمعنى مشى أو مضى" i.e. treaded = walk on, over, or along, as in this context; (3) "عمل باجتهاد" = endeavored, i.e. he made conscientious or concerted effort toward an end; (4) "بمعنى قصد" intentionally treaded. When "سعى" in the sense of "striding" it is made transitive by "إلى" and when it is in the sense of "work" then it is made transitive by "الام". See الصابر، and اللسان.

¹⁴ See the Lexicon attached to this Translation for bashashara/youbashsharo/mubashsharon = بَشْرٌ \ بُشْرٌ \ مُبَشِّرٌ.

¹⁵ The word "انتظرونا" could mean (1) "انتظرونا" = "wait for us," or (2) "بمعنى أخرونا" = "reprieve us." Emmam At-Tabari says: there is no meaning in this context for "reprieve," (3) Look at us. See البيضاوي.

¹⁶ The word "وراء" means: (1) "القدام أو بعد الخلف للأمر العظيم الذي لا يقدر عليه، مثلاً: و يذرون وراءهم الآخرة." (2) "الخلف، فخلق الشيء هو مؤخرته: مثلاً وراء الأكمة." (3) "ولد الولد" So, here (2 seems to apply.

¹⁷ The word "bala" = "certainly-not" is absolutely not synonymous to "yes" = "نعم," see footnote 196 or the Lexicon attached to this Translation for more elaboration.

¹⁸ That is Hell is worthier to connect with you in a relation to take the necessary action towards you and your ultimate destiny, and "wretched the destiny". That is because Hell "reasons," to a certain extent, as Allah asks her: "Day We say to Hell: have you filled? And says she: is (thereof) an augmentation?" (S50:30). Thus, Hell is their "worthier guardian."

¹⁹ The word "خشع" in "تخشع" involves more than just "humbleness" or "submission" as that suggests bodily or attitudinal behavior. As "خشوع" denotes submission or subsiding of sight and sound as well. See اللسان. So "تخشع" seems to mean that their hearts subside in quietness. Hence, submittingly quiet.

not be they^z like whom^r *oto* (they^z were accorded) the book^x of before; then protracted on them the *ama'do*²⁰ (term-limit end); then indurated their hearts; and many of them (are) *fa'seeqoona* (rebels vis-à-vis Allah's command).

الْكِتَابَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ
فَقَسَتْ قُلُوبُهُمْ وَكَثِيرٌ مِنْهُمْ فَسِقُونَ

١٦

17. Let-know you^z that Allah quickens the land^w after its^w death; *qad* (already and affirmatively) We manifested for you^b the *Aya'te*^w (miracles/signs/proofs) *la'alla* (craving currently unavailable deed that, perhaps) you^b cerebrate you.^z

اعْلَمُوا أَنَّ اللَّهَ يُحْيِي الْأَرْضَ بَعْدَ
مَوْتِهَا قَدْ بَيَّنَّا لَكُمْ الْآيَاتِ لَعَلَّكُمْ
تَعْقِلُونَ

١٧

18. Verily the *mussaddeqeena* (he-charity-givers) and the *mussaddeqa'te* (she-charity-givers) and requited they^z Allah a requital^x *hasanan* (ultimate meritorious deed), (to be) doubled for them and for them (is) a remuneration-*kareemon*²¹ (bounty-giver, ennobler and of many uses/ effects).

إِنَّ الْمَصْدَقِينَ وَالْمَصْدَقَاتِ وَأَفْرَضُوا
اللَّهُ قَرْضًا حَسَنًا بَضَعُفَ لَهُمْ
وَلَهُمْ أَجْرٌ كَرِيمٌ

١٨

19. And who^r believed they^z by Allah and His messengers, those they (are) the *sseddeqoona*²² (indeed the steadfast affirmers and ever practicers of the truth) and martyrs *enda* (by munificence of/ by Rule of) their Lord; for them (is) their remuneration, and their illumination; and who^r unbelieved they^z and denied they^z by Our *Aya'te*^w (messengers and messages) those (are) the *Jaheem's*²³ (intensely-blazing Fire^w) companions.

وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ أُولَئِكَ
هُمْ الصَّدِيقُونَ وَالشَّهَادَةُ عِنْدَ رَبِّهِمْ
لَهُمْ أَجْرُهُمْ وَنُورُهُمْ وَالَّذِينَ كَفَرُوا
وَكَذَّبُوا بِآيَاتِنَا أُولَئِكَ أَصْحَابُ
الْجَحِيمِ

١٩

20. Let-know you^z that only the life^w (of) the world^w (is) a play and an amusement and an adornment and a mutual bragging among you,^b and a mutual multitudinousness in the possessions and the children; like a parable^x/example^x (of) a *ghaythen*²⁴ (delightful-satiating-and-reviving rain) marveled the *kuffara*^{*} (sowers) its^x sprout; afterwards it^x desiccates then [you^s] see it^x *musfarran* (turning-yellow); afterwards it^x becomes debris; and in the Hereafter^w (is) a severe torment and a forgiveness^w from Allah and a *redhwanon* (ultimate delight/gratification); and not the life^w of the world^w except a *mata'ao*²⁵ (resource for a transitory worldly delight) (of) the beguiler.

اعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ
وَلَهْوٌ وَزِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَكَثَائِرٌ
فِي الْأَمْوَالِ وَالْأَوْلَادِ كَمَثَلِ غَيْثٍ
أَعْجَبَ الْكُفَّارَ بِنَائِهِ ثُمَّ يَسِيحُ فترته
مُصْفَرًّا ثُمَّ يَكُونُ حُطَمًا وَفِي الْآخِرَةِ
عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِنَ اللَّهِ
وَرِضْوَانٌ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا
مَتَاعٌ الْعُرُورِ

٢٠

²⁰ The word "الأمد" = "نهاية الأجل" i.e. the term-limit end. See اللسان.

²¹ See footnote 28 of the Introduction to this Translation. Summarily: bounty-giver, ennobler and of many uses/ effects.

²² The word "seddeqoon" = "الصادقون" means they who are indeed steadfast affirmers and practicer of the truth.

²³ The word "الجحيم" is proper noun, but it means intensely blazing fire. See الراغب.

²⁴ The word "غيث" = "المطر المنبت للكلأ و المنعش", so is not just rain but that kind of rain which is delightful-satiating-and-reviving in the sense of meeting the needs and reviving all in the environment where it rains, as it was sought to enliven the land with greenery and pasture. To some linguists, "الغيث" could also means the gliding clouds that bring rain.

^{*} The word "كفار" is rooted in "كفر" = covered the sowed seed with soil; thus "كفار" = sowers, in this case.

²⁵ The word "متاع" = "mata'ao" is rooted in the word "متع" = "matta'a" with many meanings, among them: resources of transitory worldly delight. See Lexicon attached to this Translation for more elaboration.

21. Let mutually vie/compete you^z to a forgiveness^w from yourⁿ Lord and a paradise^w/garden,^w its^w *aardh*^x (*width/expanse*)^x (*is*) as the Heaven's^w and the Earth's^w *aardh*^x; (*it*^w *had been*) prepared-she^y for whom^r believed they^z by Allah and His messengers; *tha'leka* (*afar-that-it/that*)^x (*is*) Allah's munificence, *yona'teybe* ([He] *accords it*^x) whom^p [He] wills; and Allah (*is*) the munificence-possessor, the great.
22. Not betided [He/*it*^w]²⁶ of a disaster^w in the Earth^w and nor in yourⁿ selves^w except in a book from before that *nabr'a* ([We] *originate/generate*) it;^w verily *tha'leka* (*afar-that-it/that*)^x (*is*) on Allah easy.
23. *Lekayla* (*so that not*) grieve you^z over what (*had*) escaped²⁷ you^b and nor revel/rejoice you^z by what *aa'takom* (*accorded you*^b) Allah; and Allah loves not every swaggerer/strutter boaster/prideful.
24. Who^r they^z stint and they^z command the mankind by the stint and whoever [*he*] diverts, then verily Allah, He (*is*) The Rich The *Hameedo*²⁸ (*He Who is multitudinously praised/He Who is iterative praiser*).
25. *Laqad* (*verily, already and affirmatively*) We sent Our messengers by the evidences-she^{ym} and We descended with them the book and the balance to up²⁹ the mankind by the *qeste* (*removal of injustice and rendering absolute justice*); and We descended the iron;^x in it^x a *ba'ason*³⁰ (*hardness/strength*) hard and benefits^w for the mankind; and to know Allah who^a succors Him and His messengers by the invisible; verily Allah (*is*) Strong, Mighty.
26. And *laqad* (*verily, already and affirmatively*) We sent Noohan (Noah) and Ebraheema (Abraham) and We made in their [both] progenies^w the Prophethood^w and the book; so of them *muhtaden* (*he who became divinely-guided*) and many of them (*are*) *fa'seeqoona* (*rebels vis-à-vis Allah's command*).
27. Afterwards We supervened on their footsteps by Our messengers and We supervened by *Isa* (*Jesus*)

سَابِقُوا إِلَى مَعْفَرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ
عَرْضُهَا كَعَرْضِ السَّمَاءِ وَالْأَرْضِ
أُعِدَّتْ لِلَّذِينَ ءَامَنُوا بِٱللَّهِ
وَرُسُلِهِ ذَٰلِكَ فَضْلُ ٱللَّهِ يُؤْتِيهِ مَن
يَشَاءُ وَٱللَّهُ ذُو ٱلْفَضْلِ ٱلْعَظِيمِ ﴿٢١﴾

مَا أَصَابَ مَن مُّصِيبَةٍ فِى ٱلْأَرْضِ وَلَا فِى
أَنفُسِكُمْ إِلَّا فِى كِتَابٍ مِّن قَبْلِ
أَن نَّبْرَأَهَا إِنَّ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٌ ﴿٢٢﴾

لِكَيْلَا تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ وَلَا
تَفْرَحُوا بِمَا ءَاتَاكُمْ ۗ وَٱللَّهُ لَا
يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴿٢٣﴾

ٱلَّذِينَ يَبْخُلُونَ وَيَأْمُرُونَ ٱلنَّاسَ
بِٱلْبَخْلِ وَمَن يَتَوَلَّ فَإِنَّ ٱللَّهَ هُوَ
ٱلْغَنَى ٱلْحَمِيدُ ﴿٢٤﴾

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِٱلْبَيِّنَاتِ وَأَنزَلْنَا
مَعَهُمُ ٱلْكِتَآبَ وَٱلْمِيزَآنَ لِيَقُومَ
ٱلنَّاسُ بِٱلْقِسْطِ وَأَنزَلْنَا ٱلْحَدِيدَ فِيهِ
بَآسٌ شَدِيدٌ وَمَنَافِعٌ لِّلنَّاسِ وَلِيَعْلَمَ
ٱللَّهُ مَن يَضُرُّهُ وَرُسُلُهُ بِٱلْغَيْبِ ۚ إِنَّ ٱللَّهَ
قَوِىُّ عَزِيزٌ ﴿٢٥﴾

وَلَقَدْ أَرْسَلْنَا نُوحًا وَإِبْرَاهِيمَ وَجَعَلْنَا
فِى ذُرِّيَّتِهِمَا ٱلنُّبُوَّةَ وَٱلْكِتَآبَ
فَمِنْهُمْ مُّهُتَدٍ وَكَثِيرٌ مِّنْهُمْ
فَٰسِقُونَ ﴿٢٦﴾

ثُمَّ فَفَعَلْنَا عَلَىٰ ءَاثَرِهِمْ رُسُلَنَا
وَفَعَلْنَا بِعِيسَى ابْنِ مَرْيَمَ

²⁶ The subjective noun (i.e. فاعل) for betided (i.e. أصاب) could be "He, i.e. Allah," or "it," = "مصيبة" = disaster.

²⁷ That is it was not to betide you: "Say [your] : never befalls us except what wrote Allah for us." (S 9:51).

²⁸ The word "Hameed" = "حميد" linguistically means: (1) multitudinous praised and (2) multitudinous praiser.

²⁹ The word "قام" = "up" = "get up or rise," but in the intransitive sense = "maintain," "sustain," or "uphold."

³⁰ The word "باس" bears several meanings: (1) hardness, (2) strength, (3) hard war or torment. See التاج، اللسان.

Mariam's (Mary's) son and aa'taynabo (We accorded him) the Euangelion³¹ and We made in the hearts (of) whom^r ettaba'aobo (they^r closely-followed him) clemency^{w32} and a mercy;^w and a monkery^w (monasticism) they^z innovated it^w not We wrote it^w on them except ehte'gha'a (earnest-quest) (of) Allah's redhwana^x (delight-/gratification); then not nurtured they^z its^w right nurturing; so aa'tayna (We accorded) whom^r they^z believed of them their remuneration and many of them (are) fa'seeqoona (rebels vis-à-vis Allah's command).

وَعَاتَيْنَاهُ الْإِنجِيلَ وَجَعَلْنَا فِي قُلُوبِ الَّذِينَ اتَّبَعُوهُ رَأْفَةً وَرَحْمَةً وَرَهَابَانِيَّةً ابْتَدَعُوهَا مَا كَتَبْنَاهَا عَلَيْهِمْ إِلَّا ابْتِغَاءَ رِضْوَانِ اللَّهِ فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا فَآتَيْنَا الَّذِينَ آمَنُوا مِنْهُمْ أَجْرَهُمْ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ ﴿٧٧﴾

28. O you, who^r believed they^z ettaqo (let reverentially guard you^r not to displease) Allah and let-believe you^z by His messengers; youa'tekom ([He] accords you^b) keflay'ne (sufficient: doubles/portions/similars) of His mercy^w and [He] makes for you^b an illumination you^z walk by it^x and [He] forgives for you;^b and Allah (is) Ghaforon (iterative Forgiver) Raheemon (iterative mercy Giver).

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ
وَأَمِنُوا بِرَسُولِهِ يُؤْتِكُمْ كِفْلَيْنِ مِنْ رَحْمَتِهِ وَيَجْعَلْ لَكُمْ نُورًا تَمْشُونَ بِهِ وَيَعْفَ عَنْكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٧٨﴾

29. Le'alla³³ (in order to) know the book's folks that not they^z strengthen over a thing of Allah's munificence; and that the munificence^x (is) by Allah's hand, youa'tey ([He] accords) it^x whomever [He] wills; and Allah (is) the munificence-possessor, the great.

إِنَّمَا يَعْلَمُ أَهْلُ الْكِتَابِ أَلَّا يَقْدِرُونَ عَلَى شَيْءٍ مِنْ فَضْلِ اللَّهِ وَأَنَّ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٧٩﴾

آياتها 22 Ayah	سورة المجادلة Surato Al'Muja'dela'te (The Pleader-she)	الترتيب 58 The Order
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me (The iterative Mercy Giver)*

³¹ The early writings of the founder of Christianity to the various churches referred to the now called "Gospels" as the "Euangelion" (see the *Encyclopedia Britannica*, 15th edition, vol. 14, p. 822). The Greek prefix "eu" means "true" or "good" and denoting "weighty, authoritative, and official message," and "Angelion" means book. Hence, it is the book that contains true, good, weighty and authoritative messages brought through Jesus from the Lord, God. Later on, the "Euangelion" was changed to become the proclaimed "Gospel." The Qur'an, the true Word of Allah, refers to the Book given to Jesus as the "Enjeel." Thus, after the Torah was defiled post Mosa's (Moses') death, through deletions, additions and other alterations, the Enjeel (Euangelion) through Jesus, came to rectify the situation.

³² The word رَأْفَةً is an intensive form of "الرحمة" as "الرحمة" = "mercy," which is kindness imparting delight to its recipient; while "الرافة" is in addition to "الرحمة" it involves protecting against any possible undesirable happening to the recipient; hence, "الرافة" = clemency. See التاج.

³³ Le'alla = "لنلا," this word at the beginning of this great Ayah is made up of "لـ," "أنـ," and "لاـ" meaning "حتى" However, all The Qur'an مفسرون = commentators unanimously say that in this case "لنلا" means "لـ" in order to. Also see الدّر المصون، لـ أحمد الحلبي +

1. Qad (already and affirmatively) heard Allah say (of) which^u mutually [she] pleads (to/with) you^g in her husband and [she] complains to Allah; and Allah hears you both dialoging; verily Allah (is) Sameeon (Acute-Hearer/nabler of others to hear/favorable Answerer to prayer)¹ Ba'sseeron (keenly: Seer/Omniscient).
 قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿١﴾
2. Who^r youdbaherona² (they that say to their wives: you are on me like my mother's back) of you^b of their women, en (not) they^y their mothers; not their mothers except whom^v begotten^y them; and verily they surely say a munkaran (rationally objectionable/Sharey'ah prohibited) of the say and a mendacity; and verily Allah (is) surely Afonwon (multitudinous Pardoner), Ghafooron (iterative Forgiver).
 الَّذِينَ يُظَاهِرُونَ مِنْكُم مِّن نِّسَائِهِمْ مَّا هُنَّ أُمَّهَاتِهِمْ إِنْ أُمَّهَاتُهُمْ إِلَّا الَّتِي وَلَدْنَهُمْ وَإِنَّهُمْ لَيَقُولُونَ مُنْكَرًا مِّنَ الْقَوْلِ وَزُورًا وَإِنَّ اللَّهَ لَعَفُوفٌ غَفُورٌ ﴿٢﴾
3. And who^r youdbaherona³ (they that say to their wives: you are upon me like my mother's back) of their women after-wards they^z return for⁴ what they^z said then freeing a neck-she^{v5} from before that yatamas'sa ([both] touch/come-on to/have sexual relation with each other); tha'lekum (collective-afar-that)^x (to be) exhorted⁶ you^z by it;^x and Allah by what you^z work (is) Proficient.
 وَالَّذِينَ يُظَاهِرُونَ مِنْ نِّسَائِهِمْ ثُمَّ يَعُودُونَ لِمَا قَالُوا فَتَحْرِيرُ رَقَبَةٍ مِّن قَبْلِ أَن يَتَمَاسَّا ذَٰلِكُمْ تُوعَظُونَ بِهِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٣﴾
4. Then whoever [he] found not,⁷ then fasting two consecutive months from before yatamassa ([both] touch/come-on to/have sexual relation with each other); then whoever [he] could not, then ett'aamo (giving to: ingest/feed) sixty meskee'nan (not having sufficient material possessions); tha'leka (afar-that-it/that)^x (is) to
 فَمَن لَّمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ مِن قَبْلِ أَن يَتَمَاسَّا فَمَن لَّمْ يَسْتَطِعْ فَاِطْعَامُ سِتِّينَ مِسْكِينًا ذَٰلِكَ لِتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ

1 The word "Sameeon"="سميع" means: possessor of rather acute hearing capacity, plus in the case of Allah enabler of others to hear.

2 The word "youdbaherona"="يُظَاهِرُونَ" has several meanings. However, in this context it is associated with "الظهار," which was the pre-Islamic Arab way of divorcing their wives, by a person saying to his wife: "you are upon me like my mother's back." That is because the "back" is considered as the place of "riding." When a man is having sexual relation with his wife, it is as if he is "riding over her." Thus, the "back" is a lofty metonymy (indirect declaration of intent) with respect to "having sexual intercourse." Hence, once a person expresses "الظهار" to his wife, then that means it is a full divorce. When Islam was established "الظهار" was prohibited. See اللسان.

3 Ibid for "youdbaherona."

4 In the word "لما" has the letter "ل"="for." This letter "ل"="for" was taken to mean "عن" or "عما" or "في" by some Qur'an commentators. The fact remains that Allah said "لما," i.e. used the "ل" not any others. Had He wanted others He surely could or would have done that. So, I believe that the expression of "الظهار" is divorcing the wife. That is what they said. That means they prohibited themselves from having any sexual relation with this particular woman, which used to be their wife. Therefore, after the expression of "الظهار" it is no more lawful for them to engage in any form of sexual relation with such a divorced wife, as the woman is no longer their wife. Now if they return for what they said, i.e. "الظهار" in other words for what they had already prohibited themselves of having, and now desire to have sexual relation of any kind with the already divorced woman, as their wife, then they have to expiate that by "freeing a believer's neck."

5 The expression "freeing a neck-she" is an Arabic tongue expression meaning: freeing a slave; in this case a believer slave.

6 The word "توعظون" rooted in "وعظ" = "exhorted" or "admonished," and "موعظة," could mean: exhortation or admonition. See البصائر.

7 That is "found not" the wherenithal.

believe you^z by Allah and His messenger; and *telka^w* (*she-that-afar-it^w / those^w*) (are) Allah's limits; and for the unbelievers (*is*) a painful torment.

وَتِلْكَ حُدُودُ اللَّهِ وَلِلْكَافِرِينَ
عَذَابٌ أَلِيمٌ ﴿٤﴾

5. Verily who^r *youbaddona^s* (*they who pursue mutual: anger-/opposition/and non-compliance to religious obligations towards*) Allah and His messenger (*had been*) repressed they^z just-as (*had been*) repressed whom^r of before them; and *qad* (*already and affirmatively*) We descended *Aya'ten^w* (*messages*) evidents-she;^{ym} and for the unbelievers (*is*) a humiliative torment.

إِنَّ الَّذِينَ يُحَادُّونَ اللَّهَ وَرَسُولَهُ كُنُوا كَمَا
كُنْتُمُ الَّذِينَ مِنْ قَبْلِهِمْ وَكَذَلِكَ أَنْزَلْنَا
آيَاتٍ يَبَيِّنُ لِلْكَافِرِينَ عَذَابَ
مُهِينٍ ﴿٥﴾

6. Day resurrects^y them Allah together, then *youna'bbe'o* (*inform by piece-of-significant-and-availing-news*) them [He] by what they^z worked; Allah *abssa¹⁰* ([He] *comprehensively counted/reckoned*) it^x and they^z forgot¹¹ (*ceased paying attention to*) it;^x and Allah over every thing (*is*) *Shabeedon* (*Witnesser/ Testifier*).

يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيُنَبِّئُهُمْ
بِمَا عَمِلُوا أَحْصَاهُ اللَّهُ وَسُوهُ
وَاللَّهُ عَلَى كُلِّ شَيْءٍ شَهِيدٌ ﴿٦﴾

7. Have not seen [*you^s*] that Allah knows what (*are*) in the Heavens^w and what (*are*) in the Earth;^w not be a *najwa* (*secret-counsel*) of three except He (*is*) their Fourth and nor five except He (*is*) their Sixth; and neither lesser than *tha'leka* (*afar-that-it/that*)^x and nor more except He (*is*) with them, where whatever they were; afterwards *youna'bbe'o* (*inform by piece-of-significant-and-availing-news*) them [He] by what they^z worked The *Qeyamater's^w* (*Judgment's*) Day; verily Allah by every-thing (*is*) Omniscient.

أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا
فِي الْأَرْضِ مَا يَكُونُ مِنْ نَجْوَى
ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا
هُوَ سَادِسُهُمْ وَلَا آدَنَى مِنْ ذَلِكَ وَلَا
أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا ثُمَّ
يُنَبِّئُهُمْ بِمَا عَمِلُوا يَوْمَ الْقِيَمَةِ إِنَّ اللَّهَ
بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٧﴾

8. Have not seen [*you^s*] to whom^r (*had been*) restrained they^z *a'n* (*regarding*) the *najwa¹²* (*secret-counsel*)^s afterwards they^z return for what they^z (*had been*) restrained *a'n* it;^x and *yatanajawna* (*mutually secretly-counsel they^z*) by the sin and the aggression and the messenger's disobedience;^w and if they^z came (*to*) you^g they^z greeted you^g by not what greeted you^g by it^x Allah; and they^z say in their selves^w *lawla* (*why has not*) torment us Allah for what we say; their sufficiency¹³ (*is*) Hell^w *yasslawna¹⁴* (*they^z broiled on/by*) it;^w so wretched the destiny.

أَلَمْ تَرَ إِلَى الَّذِينَ نُهُوا عَنِ التَّجَوُّيْ ثُمَّ
يَعُودُونَ لِمَا نُهُوا عَنْهُ وَيَتَنَجَّوْنَ
بِالْإِثْمِ وَالْعُدْوَانِ وَمَعْصِيَةِ الرَّسُولِ
وَإِذَا جَاءُوكَ حَوَّكَ بِمَا لَمْ يَحْكَ بِهِ اللَّهُ
وَيَقُولُونَ فِي أَنْفُسِهِمْ لَوْلَا يُعَذِّبُنَا اللَّهُ
بِمَا نَقُولُ حَسْبُكُمْ جَهَنَّمُ يَصْلَوْنَهَا
فَإِنَّ الْمَصِيرَ ﴿٨﴾

⁸ The word “يُحَادُّ” means *pursuing a mutual anger, opposition and non-compliance to obligations of religious duties*.

⁹ The word “يَبْعَثُ” carries several meanings, among them: *sent, arouse, resurrected, awaken, and prompted*.

¹⁰ The word “أَحْصَى” is *comprehensively reckoned*, i.e. *accounted for from all aspects, not the simple enumeration*. See البصائر.

¹¹ The word “نَسِيَ” has dual meanings: (1) “forgot” or (2) dismissed or dispelled, in the sense of *cast off or ceased to pay attention to*. The second meaning especially applies where Allah says: “We forgot you,” (S32:14), as Allah does not forget, but He chooses to *ceases paying attention to something*. See اللسان.

¹² The word “نَجْوَى” means “*secret-counsel*” between *two or more persons, not just counsel*. See الراغب.

¹³ The word “حَسْبُكُمْ” = “حَسَبَ فِي حَسْبِهِمْ” = “مُحْسِبُكَ أَوْ كَافٍ لَكَ أَوْ كَافِيكَ مِنْ غَيْرِهِ، لِلوَاحِدِ وَالتَّثْنِيَةِ وَالْجَمْعِ لِأَنَّهُ مُصَدَّرٌ” Thus, “التَّاجِ” = the *infinitive noun* of the verb, *making it standing for the strongest action of the verb*. See التاج.

¹⁴ The word “يَصْلَوْنَ” transliterated “yaslawna” here for lack of a properly corresponding word in English, means *broil simultaneously from all sides*, as if the entire body is *immersed* in the intensely kindled Fire.

9. O you, who^r believed they^z if *tanajaytom* (*mutually secretly counseled you^c*) so let not *tatanajaw* (*mutually secretly counsel you^z*) by the sin and the aggression and the messenger's disobedience;^w and *tanajaw* (*let-mutually secretly-counsel you^z*) by the *berre* (*that which is dutiful*) and the *taqwa^w* (*reverential guarding against Allah's displeasure*);^w and *ettaqo* (*let reverentially guard you^z not to displease*) Allah, Whom to Him (*to be*) thronged you.^z

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا تَنَجَّيْتُمْ فَلَا تَنَجُّوْا بِالْإِثْمِ وَالْعُدْوَانِ وَمَعْصِيَةِ الرَّسُولِ وَتَنَجُّوْا بِالْبِرِّ وَالْقَوَىٰ وَأَتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ ﴿٩﴾

10. Verily only the *najwa* (*secret-counsel*)^w (*is*) of the Satan, to [*he*] sadden whom^r they^z believed; and not surely *dha're* (*harming/ hurting*) them [*he*] a thing except by Allah's leave; and on Allah then let trust the believers.

إِنَّمَا الْغَوَىٰ مِنَ الشَّيْطَانِ لِيَحْزُنَ الَّذِينَ ءَامَنُوا وَلَيْسَ بِضَارِّهِمْ شَيْئًا إِلَّا بِإِذْنِ اللَّهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٠﴾

11. O you, who^r they^z believed if (*had been*) said for you^b *tafas'sabo* (*let-make-room you^z*) in the *majalis* (*sitting-places*), then *ifasabo* (*let-make-room you^z*) Allah *yafasabo* (*makes-room*) for you;^b and if (*had been*) said: *enshozo* (*let-upraise you^z*) then *enshozo*; elevates Allah whom^r they^z believed of you^b and whom^r *oto* (*they^z had been accorded*) the knowledge ranks;^w and Allah by what you^z work (*is*) Proficient.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قِيلَ لَكُمْ تَقَسَّجُوا فِي الْمَجَالِسِ فَاقْسَجُوا بِسَخِ اللَّهِ لَكُمْ وَإِذَا قِيلَ أَنْشُرُوا فَأَنْشُرُوا بِرَفْعِ اللَّهِ الَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١١﴾

12. O, you who^r believed they^z if *najaytom* (*mutually secretly counseled you^h*) the messenger then *qaddemo* (*let-advance you^z*) between yourⁿ *najwa's* (*secret-counsel's*) hands^{w15} a charity;^w *tha'leka* (*afar-that-it/that*)^x (*is*) *kbayron* (*choicer/ superior/ worthier*) for you^b and *att'haro* (*is more purging*); then *en* (*if*) you^z found not (*the wherewithal*), then verily Allah (*is*) *Ghafooron* (*iterative Forgiver*) *Raheemon* (*iterative mercy Giver*).

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا نَجَّيْتُمُ الرَّسُولَ فَقَدِّمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقَةٌ ذَلِكَ خَيْرٌ لَّكُمْ وَأَطْهَرُ فَإِنْ لَّمْ تَجِدُوا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٢﴾

13. Have you^c disquieted¹⁶ (*your-selves*) to advance between yourⁿ *najwa's* (*secret-counsel's*) hands^w charities;^w so *edh* (*whereas*) you^z did not and relented on you^b Allah, then *aqemo*¹⁷ (*let-you^z up-to-fulfill the prescribed obligations of*) the Prayer^w and *aa'to* (*let-you^z accord and fulfill the obligations of*) the *Zakata*^{w18} (*prescribed percentage of personal possessions*)^w and let-obey you^z Allah and His messenger; and Allah (*is*) Proficient by what you^z work.

ءَأَشْفَقْتُمْ أَنْ تُقَدِّمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقَاتٍ فَإِذْ لَمْ تَفْعَلُوا وَتَابَ اللَّهُ عَلَيْكُمْ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٣﴾

¹⁵ The expression "between the hands" is a lofty Arabic tongue expression meaning; before.

¹⁶ That is: have you stinted regarding charity?

¹⁷ That is you^z up/sustain/maintain all the rituals necessary.

¹⁸ See the *Lexicon* attached to this *Translation* for what exactly is the *Zakah* and its implications.

14. Have not seen [you^s] to whom^r *tawallow* (they^z allied) a people ired on them Allah; neither they (are) of you^b and nor of them; and *yablefona* (they^z swear) on the lie while they know. ﴿أَلَمْ تَرَ إِلَى الَّذِينَ تَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ مَا هُمْ مِنْكُمْ وَلَا مِنْهُمْ وَيَحْلِفُونَ عَلَى الْكَذِبِ وَهُمْ يَعْلَمُونَ﴾ ١٤
15. Prepared Allah for them a torment severe; verily they: fouled what they^z were working. ﴿أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ﴾ ١٥
16. *Ettakhtho* (they^z took-and-presumed) their *ayma'na* (oaths) a *junnatan* (covert/shield), so they^z repelled a'n (off) Allah's path, so for them (is) a humiliating torment. ﴿اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَنْ سَبِيلِ اللَّهِ فَلَهُمْ عَذَابٌ مُهِينٌ﴾ ١٦
17. Never enriches/suffices¹⁹ a'n (regarding) them their possessions and nor their children of Allah a thing; those (are) The Fire's^w companions; they (are) in it^w immortals. ﴿لَنْ تَغْنَى عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنْ اللَّهِ شَيْئًا أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ﴾ ١٧
18. Day resurrects²⁰ them Allah together; then *yablefona* (they^z swear) for Him just-as *yablefona* for you,^b and they^z reckon that they (are) on a thing; lo, verily they, they (are) the liars. ﴿يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيَحْلِفُونَ لَهُ كَمَا يَحْلِفُونَ لَكَ وَيَحْسَبُونَ أَنَّهُمْ عَلَى شَيْءٍ أَلَا إِنَّهُمْ هُمُ الْكَاذِبُونَ﴾ ١٨
19. Overwhelmed on them the Satan; so [he] (caused) them (to) forget Allah's *thekra*²¹ (Qur'an); those (are) the Satan's party; lo, verily the Satan's party they (are) the losers. ﴿اسْتَحْذَرُوا عَلَيْهِمُ الشَّيْطَانَ فَأَنَاسَهُمُ ذِكْرُ اللَّهِ أُولَئِكَ حِزْبُ الشَّيْطَانِ أَلَا إِنَّ حِزْبَ الشَّيْطَانِ هُمُ الْخَاسِرُونَ﴾ ١٩
20. Verily who^r *youbaddona*²² (they who pursue mutual: anger/opposition/and non-compliance to religious obligations towards) Allah and His messenger, those (are) in the *athalleen*²³ (they who are humbled and subdued). ﴿إِنَّ الَّذِينَ يُحَادُّونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ فِي الْأَذَلِّينَ﴾ ٢٠
21. Wrote Allah: surely assuredly²⁴ prevail I and My messengers; verily Allah (is) Strong, Mighty. ﴿كَتَبَ اللَّهُ لَأَغْلِبَنَّ أَنَا وَرُسُلِي إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ﴾ ٢١
22. Not find [you^s] a people they^z believe by Allah and The Day The Last, mutually affectioning whom-ever *ha'dda* (he who pursued mutual: anger/opposition-/and non-compliance to religious obligations towards) Allah and His messenger, and albeit they^z were their fathers or sons or brothers or their clan;^w those, ﴿لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ﴾ ٢٢

¹⁹ The word “تغنى” has double meanings: (1) *enriches*, (2) *suffices*. But “enriches” includes suffice and *not* vice versa. As “enriches” makes rich or richer, makes fuller, more meaningful, or more rewarding whereas “suffices” meets the present needs of a specific task. Hence “enriches” is superior.

²⁰ See footnote 9 above regarding *بعث*.

²¹ As The Qur'an has Allah's Criteria of prescriptions and proscriptions.

²² See footnote 8 above regarding “يحاددون”.

²³ The word “athalleen” is plural, masculine, subjective noun, meaning: they who are humbled and subdued.

²⁴ The “ل” in “لأغلبن” is a juratory “ل” = “ال القسم” amounting to= “التأكيد”, i.e. affirmation, expressed here by “assuredly”.

wrote Allah in their hearts the belief and [He] supported²⁵ them by Rooben²⁶ (*The: Qur'an/revelation-mercy*) of Him; and [He] admits them (*in*) paradises^w -/gardens^w run^w from under it^w the rivers; immortals they^z (*are*) in it;^w delighted (*is*) Allah a'n (*regarding*) them and delighted they^z [*too*] (*are*) a'n Him; those (*are*) Allah's party; indeed, verily Allah's party they (*are*) the thrivers.

أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ مِنْهُ وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا رَضُوا عَنْهُ أُولَئِكَ حِزْبُ اللَّهِ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ ﴿٢٩﴾



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me (The iterative Mercy Giver)*

1. *Sabbaha*¹ (*said: subhana Allah*) for Allah what (*are*) in the Heavens^w and what (*are*) in the Earth^w and He (*is*) the Mighty, The Hakeemo² (*infinite bekma*³ Possessor).

سَبَّحَ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿١﴾

2. He Who exited whom^r unbelieved they^z of the book's folk, from their homes^w for first [the] throng;⁴ not presumed you^c that they^z exit and they^z presumed that their fortresses (*are*) barricading them from Allah; then *atabom*^x (*happed-on/came-to them*)^x Allah from whence not *yahta'sebo* (*they^z could reckon/expect*); and [He] threw in their hearts the fright; they^z destroy their houses by their hands^w and the believers' hands;^w so *eatabero* (*let-take instructive example you^c*); *ya'oley* (O, you^c possessors of) the *abssa're* (*insights-/discernments*).

هُوَ الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ مِنْ دِيَارِهِمْ لِأَوَّلِ الْحَشْرِ مَا ظَنَنْتُمْ أَنْ يَخْرُجُوا وَظَنُّوا أَنَّهُمْ مَانِعَتُهُمْ حُصُونُهُمْ مِنَ اللَّهِ فَأَنَّهُمْ اللَّهُ مِنْ حَيْثُ لَمْ يَحْسَبُوا وَقَفَدَ فِي قُلُوبِهِمُ الرُّعْبَ يُجْرَوْنَ يَدِيهِمْ يَأْبَى الَّذِينَ آمَنُوا فَاغْتَبَرُوا يَتَأُولَى الْأَبْصَرَ ﴿٢﴾

3. And *lawla* (*had it not been for*) that Allah wrote on them the banishment, surely [He] (*would have*) tormented them in the world^w and for them in the Hereafter^w (*is*) The Fire's^w torment.^x

وَلَوْلَا أَنْ كَتَبَ اللَّهُ عَلَيْهِمُ الْجَلَاءَ لَعَذَّبُهم فِي الدُّنْيَا وَهُمْ فِي الْآخِرَةِ عَذَابُ النَّارِ ﴿٣﴾

²⁵ The word "أَيَّدَهُم" comes from the "أَيَّدَ" which is that "(divine) Might," as in the *Ayah*: "And the Heaven We built it by (divine) Might" (S51: 47), a kind of "Might" which Allah alone has.

²⁶ It is stated in "اللسان" for the word "ar-Roob" = "Rooben" and "ar-Rawb" two distinct meanings: (1) *mercy* and (2) *Isa, son of Mary (Jesus)*. However, "ar-Roob" (*the Roob*) there are at least *ten* distinct meanings: (1) *mercy*, (2) *soul*, (3) *The Qur'an*, (4) *the revelation* (Qur'an or any other divine message), (5) *the Command*, (6) *the individual entity*, (7) *the rejoicing* (8) *creatures who are special angels, who are "guardians" over the angels who are the guardians over the humans, and (9) the fresh breeze, and (10) rest.* +

¹ The word "sabbaha" = "سَبَّحَ" means: *singled Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique in every conceivable aspect.* All the aforesaid is rendered by saying: *subhana Allah*.

² See the *Lexicon* attached to this Translation for an exposition on the words "الحكيم" and "حكيم."

³ See the *Lexicon* attached to this Translation for "bekma."

⁴ The word "الحشر" = "the throng," meaning "large group of people gathered or crowded closely together," however in this case referring to "the first throng," that is the *banishment* of the Jews of Madeenah to Khaybar, a place quite a way outside Madeeniah, or to the land of *ash-Sham* (Syria, Lebanon, Palestine, Jordan).

4. *Tha'leka (afar-that-it/that)^x (is) because verily they mutually contended Allah and His messenger; and whoever mutually [he] contends Allah and His messenger, so surely Allah (is) severe (in) the punishment.* ذَلِكَ بِأَنَّهُمْ شَاقُوا اللَّهَ وَرَسُولَهُ. وَمَنْ يُشَاقِ اللَّهَ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٤﴾
5. *Whatever you^z cut of a date-palm or you^c left it^w stander^{w5}/standing^w on its^w origins/bases then by Allah's leave; and to [He] disgraces the *fa'seqeena* (rebels vis-à-vis Allah's command).* مَا قَطَعْتُمْ مِنْ لَيْسَةٍ أَوْ تَرَكْتُمُوهَا قَائِمَةً عَلَى أُصُولِهَا فَبِإِذْنِ اللَّهِ وَلِيُخْزِيَ الْفَاسِقِينَ ﴿٥﴾
6. *And whatever Allah *afa'a*^d (retributed-easy-booty without fight) on His messenger of them, so not festinated you^c on it^x of horses and nor of camels; [and,] but Allah authorizes His messengers on whom^p [He] wills; and Allah over every-thing (is) Omnipotent.* وَمَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْهُمْ فَمَا أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلَا رِكَابٍ وَلَكِنَّ اللَّهَ يُسَلِّطُ رُسُلَهُ عَلَى مَنْ يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٦﴾
7. *Whatever Allah *afa'a*^d (entitled easy-booty) on His messenger of the villages^w folks^w then for Allah and His messenger and for the kin's possessors and the orphans and the *masakee'ne*⁸ (not having sufficient material possessions) and son (of) the path (wayfarer); so-that (it) be not an alternation among the rich of you;^b and whatever the messenger *aa'takum* ([he] accorded/gave you^b) so let-you^z take it^x and whatever [he] restrained you^b a'n (regarding) it^x so let-you^z cease (doing it); and *ettaqa* (let reverentially guard you^z not to displease) Allah; verily Allah (is) severe (in) the punishment.* مَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَى فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَآلِ السَّبِيلِ كُنْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ وَمَا إِلَانَكُمْ الرَّسُولُ فَحِذُّوهُ وَمَا نَهَكُمُ عَنْهُ فَأَنْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٧﴾
8. *For the poor⁹ the emigrants, who^r (had been) exiled they^z from their homes^w and their possessions *yabta-ghona* (earnestly quest they^z) munificence from Allah and a *redhwanan*^x (ultimate delight/gratification); and they^z succor Allah and His messenger; those, they (are) the *ssa'de-qoona* (always-truth-enforcers).* لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالُهُمْ يُبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا وَيَضْرُوبُونَ اللَّهَ وَرَسُولَهُ أُولَٰئِكَ هُمُ الصَّادِقُونَ ﴿٨﴾
9. *And who^r *tabanwa'o* (they^z deservedly ensconced) the home^w and the belief of before them they^z love whoever [he] emigrated to them and they^z find not in their chests a need^w of what *oto* (they^z had been accorded) and *you'atherona* (favor-others they^z) over themselves^w and albeit [was] by them a privation;^w وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِمَّا أُوتُوا وَيُؤْثِرُونَ عَلَىٰ أَنْفُسِهِمْ وَلَوْ*

5 The word "لَيْسَةٍ" = "date-palm" in Arabic is a feminine gender. And since "standing" is its qualifier, so it's likewise feminized.

6 The word "أَفَاءَ" means "retributed easy-booty without fight." See الراغب.

7 Ibid.

8 For the words "مَسَاكِين" versus "فُقَرَاء", see the Lexicon attached to this Translation for the distinction. *Meskeen* = مسكين, i.e. having some material possessions but not sufficient; whereas *faqeer* lacks any material possessions.

9 The word "فَقِير" versus the "مَسْكِين" see the Lexicon attached to this Translation for the distinction.

and whoever (is) [he] protected (from) own-self's^w *shubha*¹⁰ (stinginess, stinting towards doing what is dutiful/obligatory), those they (are) the thrivers.

كَانَ بِهِمْ خَصَاصَةٌ وَمَنْ يُوَقِّ شَحَّ
نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٩﴾

10. And who^r they^z came from after them they^z say: our Lord, let-forgive for us [You^s] and for our brothers who^r preceded us they^z in the belief; and let-not [You^s] make in our hearts a rancor for whom^r believed they;^z our Lord verily You^g (are) Ra'oofon¹¹ (iteratively Forbearer/Clement) Raheemon (iterative mercy Giver).

وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ
رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ
سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا
غِلًا لِلَّذِينَ ءَامَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ
رَحِيمٌ ﴿١٠﴾

11. Have not seen [you^s] whom^r they^z hypocrised, they^z say for their brothers, who^r they^z unbelieved, of the book's folk: *la'en* (indeed if) you^c (are to be) exited surely we assuredly¹² exit with you^b and not obey [we] in you^b an *ahadan*¹³ (a lone/any-one) ever; and *en* (if) you^c (are to be) mutually fought surely we assuredly succor you;^b and Allah witnesses verily they (are) surely liars.

أَلَمْ تَرَ إِلَى الَّذِينَ نَافَقُوا يَقُولُونَ
لِإِخْوَانِهِمُ الَّذِينَ كَفَرُوا مِنْ أَهْلِ
الْكِتَابِ لَئِنْ أُخْرِجْتُمْ لَنَخْرُجَنَّ
مَعَكُمْ وَلَا نطيعُكُمْ أَحَدًا أَبَدًا وَإِنْ
قُوتِلْتُمْ لَنَنْصُرَنَّكُمْ وَاللَّهُ يَشْهَدُ إِنَّهُمْ
لَكَاذِبُونَ ﴿١١﴾

12. *La'en* (indeed if) (had been) exited they^z not exit they^z with them; and *la'en* they^z (had been) mutually fought not they^z succor them; and *la'en* they^z succored them surely assuredly they^z divert the *adbara* (rears); afterwards not (to be) succored they.^z

لَئِنْ أُخْرِجُوا لَا يَخْرُجُونَ مَعَهُمْ وَلَئِنْ
قُوتِلُوا لَا يَنْصُرُوهُمْ وَلَئِنْ نَصَرُوهُمْ
لَيَكُونَنَّ الْأَ دَبْرًا ثُمَّ لَا يَنْصُرُونَ ﴿١٢﴾

13. Surely you^f (are) harder an apprehension/anxiety in their chest than Allah; *tha'leka* (afar-that-it/that)^x (is) because they (are) a people (who) not understand.

لَأَنْتُمْ أَشَدُّ رَهْبَةً فِي صُدُورِهِمْ مِنْ
اللَّهِ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ ﴿١٣﴾

14. Not mutually fight you^b they^z together except in fortified villages^w or from behind¹⁴ walls; their *ba'aso* (warfare/courage) among them (is) severe; [you^s] reckon them together while their hearts (are) *shatta*

لَا يَقْتُلُونَكُمْ جَمِيعًا إِلَّا فِي
قُرَى مُحَصَّنَةٍ أَوْ مِنْ وَرَاءِ جُدُرٍ
بَأْسُهُمْ بَيْنَهُمْ شَدِيدٌ تَحْسَبُهُمْ

¹⁰ The word "shubha"="الشح" versus "البخل" the two words are too different. "الشح" means deficiency in obliging towards what is expected or presumed duty or responsibility, where as "البخل" is greed in giving wealth. So, "ashubha" is (stinginess, stinting towards doing what is dutiful, i.e. obligatory).

¹¹ The word "رؤوف" of "الرافة" which is more intensive than "الرحمة" as "الرحمة"="mercy," which is kindness imparting delight to its recipient; while "الرافة" is in addition to "الرحمة" it involves protecting against any possible undesirable happening to the recipient, i.e. clemency. Hence, "الرافة" is a protective-mercy=clemency. And "رؤوف" is multitudinous protective mercy Doer or multitudinously clement. See اللتاج.

¹² The "ل" in "لنخرجن" and in "لننصرنكم" and in "ليولن" in the next Ayah # 12, all are juratory "ل"="ال القسم" amounting to="التأكيد", i.e. affirmation, expressed in all cases by "assuredly".

¹³ See the Lexicon attached to this Translation regarding "أحد."

* The expression "they^z divert the *adbara* (rears)" means flee in defeat, so the observer sees their rear as they flee.

¹⁴ The word "وراء" means: (1) "القدام أو بعد الخلف للأمر العظيم الذي لا يقدر عليه، مثلاً: ويذرون وراءهم الآخرة." (2) "القدام أو بعد الخلف، فحلف الشيء هو مؤخرته: مثلاً وراء الأكمة." (3) "ولد الولد." So, here (2 seems to apply).

- (segregates); *tha'leka* (afar-that-it/that)^x (is) because they *qom* (are) people (who) not celebrate they.^z جَمِيعًا وَقُلُوبُهُمْ شَتَّىٰ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ ﴿١٤﴾
15. Like an example/parable (of) who^r of before them nightly, tasted they^z *wabala* (burdensome-ill-result) (of) their matter;^x and for them (is) a painful torment. كَمَثَلِ الَّذِينَ مِن قَبْلِهِمْ قَرِيبًا ذَاقُوا وَبَالَ أَمْرِهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٥﴾
16. Like the Satan's example/parable *edh* (whereas) said [he] for the human: let-ubelieve [you^s]; then *lamma* (when/whence) [he] unbelieved, said [he]: verily I (am) a disclaimant/absolver (of myself) from you;^g verily I fear/know¹⁵ Allah the world's Lord. كَمَثَلِ الشَّيْطَانِ إِذْ قَالَ لِلْإِنسَنِ اكْفُرْ فَلَمَّا كَفَرَ قَالَ إِنِّي بَرِيءٌ مِّنكَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ ﴿١٦﴾
17. Then [was] their consequence^w both that they both (are) in The Fire immortals in it;^w and *tha'leka* (afar-that-it/that)^x (is) the injustice-doers¹⁶ requital. فَكَانَ عَقِبَهُمَا أَنَّهُمَا فِي النَّارِ خَالِدِينَ فِيهَا وَذَٰلِكَ جَزَاءُ الظَّالِمِينَ ﴿١٧﴾
18. O you who^r believed they^z *ettaqo* (let reverentially guard you^z not to displease) Allah; and let look a self^w what it^w advanced-she^v for tomorrow; and *ettaqo* Allah; verily Allah (is) Proficient by what work you.^z يٰٓأَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَلْتَنظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٨﴾
19. And let not be you^z like whom^r they^z forgot¹⁷ (ceased paying attention to) Allah; so [He] (caused) them (to) forget their selves; those, they (are) the *fa'seqoona* (rebels vis-à-vis Allah's command). وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنسَاهُمْ أَنفُسَهُمْ أُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿١٩﴾
20. Not level/even (are) The Fire's^w companions and the Paradise's^w companions; the Paradise's^w companions, they (are) the winners.^x لَا يَسَوَىٰ أَصْحَابُ النَّارِ وَأَصْحَابُ الْجَنَّةِ أَصْحَابُ الْجَنَّةِ هُمُ الْفَائِزُونَ ﴿٢٠﴾
21. Had We descended this Qur'an^x on a mountain^x surely (would have) seen it^x you^g *khashe'an*¹⁸ (it^x humble-submitter), riving, from Allah's *khashya'te* (reverent-fear);^w and *telka*^w (she-that-afar-it^w/those^w) (are) the parables/examples We strike it^w for the people, *la'alla* (craving currently unavailable deed that/perhaps) they rethink. لَوْ أَنزَلْنَا هَٰذَا الْقُرْآنَ عَلَىٰ جَبَلٍ لَّرَأَيْنَاَهُ خَشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةٍ ۚ وَاللَّهُ وَتِلْكَ ءَالَمٌ مِّثْلُ نَضْرِبِهَا لِلنَّاسِ لَعَلَّهُمْ يَفْكُرُونَ ﴿٢١﴾
22. He (is) Allah Who no *elaha* (a deity) except Him; the visible and the invisible Knower; He (is) *Ar-Rahama'no Ar-Raheemo* (iterative mercy Giver). هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عِلْمُهُ الْغَيْبِ وَالشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِيمُ ﴿٢٢﴾

¹⁵ Linguistically the word “خفت” carries dual meanings: (1) fear and (2) know. Both meanings could apply.

¹⁶ The word “ظالم” in “ظالمون” = “فاعل الظلم” = “the injustice-doer,” as “الظالم” = “injustice.”

¹⁷ The word “نسي” has dual meanings: (1) “forgot” or (2) dismissed or dispelled, in the sense of *cast off* or *ceased to pay attention to*. The second meaning especially applies where Allah says: “We forgot you,” (S32:14), as Allah does *not* forget, but He chooses to *ceases paying attention to something*. See اللسان.

¹⁸ The word “خاشعا” involves “الخشوع” which is more than just “humbleness” or “submission” as that suggests bodily or attitudinal behavior. But “الخشوع” denotes submission of sight and sound as well. See اللسان. So, “خاشعا” with respect to the mountain seems to mean *subsided* in all aspects. That is if we were to understand its language we would have found it *fully subdued* in body, sight and sound.

23. He (is) Allah, Who no *elaba* (a deity) except Him; The King, The *Quddoso*¹⁹ (The Pure/ beyond every/ any blemish elevated high), The Peace,²⁰ The Believer,²¹ The-Dominator, The Mighty, The *Jabbar* (The vigorous Effector/Compeller), *Al-Mutakabber*²² (The Stander befittingly above submission); *subhana*²³ (hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of) Allah *amm* (regarding) what they^z partner (other deities with Him).

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ
الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ
الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ
الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا
يُشْرِكُونَ ﴿٢٣﴾

24. He (is) Allah The Creator The *Ba'reo* (Originator/- Generator) The Portrayer/Fashioner; for Him (are) the *husna* (all around most beautiful) the names; *yousabbaho*²⁴ (say: *subhana Allah*) for Him what (are): in the Heavens and the Earth; and He (is) The Mighty, The *Hakeemo*²⁵ (infinite *bekmah* Possessor).

هُوَ اللَّهُ الْخَلِيقُ الْبَارِئُ الْمُصَوِّرُ لَهُ
الْأَسْمَاءُ الْحُسْنَى يُسَبِّحُ لَهُ مَا فِي
السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ
الْحَكِيمُ ﴿٢٤﴾

آياتها 13 Ayah	سورة الممتحنة Surato Al'Mumta'he'na'te (The She-Examiner)	الترتيب 60 The Order
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (The iterative Mercy Giver)

1. O you who^r they^z believed let not *tattakhetho*¹ (take and presume you^r) My foe² and yourⁿ foe *aw'leyaa*³ (guardians/ allies); cast to them you^z by the affection,⁴

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا عَدُوِّي
وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْقُونَ إِلَيْهِم بِالْمَوَدَّةِ

¹⁹ The word "الْقُدُّوس" is linguistically defined as: *that which is pure, and beyond any blemish elevated high*. See التاج.

²⁰ That is *The Bringer* of peace to all others.

²¹ The word "المؤمن" is rooted in "أمن", which means "جعلناه آمن، كآمنه من خوف أي أزال خوفه فاطمان". Like "أنهم آمنهم". Thus, "الله هو المؤمن و هم الآمنون". So, Allah is the provider of "الامن و الامان و السلام". Hence, Allah is "The Believer," He believes and empowering His messenger with miracles and signs and proofs to confirm His message and prophet-hood; also The Keeper of the faith and Enabler of the believers to believe.

²² State befitting Allah alone; the *المتكبر* is for uniqueness and not for mutuality of action.

²³ The word "subhana" = "سبحان" has no English equivalent. Wherever this word, or its grammatical inflections (such as "سبحانك" or "سبحانه") occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus Allah is hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness. So, we can render "subhana" = "سبحان" concept by saying: hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him.

²⁴ The word "yousabbaho" means [he] says, "subhana Allah," that is: singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around. Every *tasbeeh* (saying *subhana Allah*) in the Qur'an is a Prayer, says Ibn Abbas, see القرطبي for his *tafseer* (explanation of this *Ayah*).

²⁵ See the *Lexicon* attached to this Translation for الحكيم and الحكيم.

¹ The word "تتخذ" from "الإنخاذ" which is "إفتعال" for "الإنخاذ", as stated in لسان العرب; therefore, "تتخذ" is always taking and presuming something about what was taken. Thus, it is not just the mere taking.

² The word "عدو" in Arabic is used for: (1) singular and (2) plural as well as (3) "multitudinous foe," see لسان الهادي.

³ The word "أولياء" could also mean, among them: protector, friend.

⁴ Of the peculiar meanings of "مودعة" is that "مودعة" means letters (containing messages). See التاج. Perhaps because of the interesting story regarding a written message which this *Ayah* addresses. See القرطبي.

while *qad* (already and affirmatively) unbelieved they^z by what came (to) you^b of the right; they^z exit the messenger and *eyyakom* (indeed including you^b) that you^z believe by Allah yourⁿ Lord, *en (if)* you^c [were] exited *jehadan* (exertion of one's utmost mental, physical and possessional efforts fighting/striving) in My path and *ebtegba'a* (earnest-quest) (of) My delight,^w you^z confide to them by the affection; and I am knowinger by what you^c conceal and what you^c disclosed; and whoever does it^x of you^b then *qad* (already and affirmatively) [he] strayed the path's intent/center.

وَقَدْ كَفَرُوا بِمَا جَاءَكُمْ مِنَ الْحَقِّ
يُخْرِجُونَ الرَّسُولَ وَإِيَّاكُمْ أَنْ تُؤْمِنُوا
بِاللَّهِ رَبِّكُمْ إِنَّ كُنتُمْ خَرَجْتُمْ جِهَادًا فِي
سَبِيلِي وَآيَعَاءَ مَرْضَاتِي تُبْشِرُونَ إِلَهُكُمْ
بِالْمَوَدَّةِ وَأَنَا أَعْلَمُ بِمَا أَخْفَيْتُمْ وَمَا
أَعْلَنْتُمْ وَمَنْ يَفْعَلْهُ مِنْكُمْ فَقَدْ ضَلَّ
سَوَاءَ السَّبِيلِ ﴿١﴾

2. If⁵ they^z grab⁶ you^b they^z be for you^b foes; and *yabsotto* (they^z in a manner of: assault/ridicule extend) to you^b their hands^w and their tongues^x by the ill; and longed they^z if you^z (were to) unbelieve.

إِنْ يَشْفِقُواكُمْ يُكَفِّرُوا لَكُمْ أَعْدَاءَ
وَيَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ وَأَلْسِنَهُمْ
بِالسُّوءِ وَوَدُّوا لَوْ تَكْفُرُونَ ﴿٢﴾

3. Never benefit you^b yourⁿ *arhamo*⁷ (maternal/paternal kins) and nor yourⁿ children; the *Qeyamatey's*^w (Judgment's) Day [He] sunders among you;^b and Allah by what you^z work (is) *Ba'sseeron* (keenly: Seer/Omniscient).

لَنْ تَنْفَعَكُمْ أَرْحَامُهُمْ وَلَا وَلَدُهُمْ يَوْمَ
الْقِيَامَةِ يَقْضِلُ بَيْنَكُمْ وَاللَّهُ بِمَا
تَعْمَلُونَ بَصِيرٌ ﴿٣﴾

4. *Qad* (already and affirmatively) was-she^y for you^b an *uswaton* (solace-she^y)⁸ *hasanaton*^w (meritorious-deed)^w in *Ebrabeema* (Abraham) and who^r (were) with him, *edh* (whereas) they^z said for their people: verily we (are) *bora'ao*⁹ (absolutely disclaimant/absolver of our selves) of you^b and of what you^z worship of lesser than/without Allah; we unbelieved by you^b and appeared between us and [between] you^b the enmity^w and *bagh'dha* (intense-hatred)^w ever; until you^z believe by Allah alone; except *Ebraheema's* (Abraham's) say for his father: surely *astaghferanna*¹⁰ ([I] assuredly¹¹ seek forgiveness) for you^g and not [I] possess for you^g from Allah a

فَدَكَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي
إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا
بُرءَاؤُا مِنْكُمْ وَمِمَّا تَعْبُدُونَ مِنْ دُونِ
اللَّهِ كُفْرًا يَكْفُرُ وَبَدَا بَيْنَنَا وَبَيْنَكُمْ
الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّى تُؤْمِنُوا
بِاللَّهِ وَحْدَهُ إِلَّا قَوْلَ إِبْرَاهِيمَ لِأَبِيهِ
لَاَسْتَغْفِرَنَّ لَكَ وَمَا أَمْلِكُ لَكَ مِنَ اللَّهِ
مِنْ شَيْءٍ رَبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنَبْنَا

⁵ The particle “لو” since it is a future-connected verb, probable to occur and not sure it's a present occurrence, such a “لو” amounts to “if” or “when.” See مغني اللبيب، ابن هشام.

⁶ The word “يُشْفِقُونَ” rooted in “ثَقَفَ” which stands for several meanings: (1) met, (2) grabbed, (3) sighted due to sharp vision by the seer, that is “صادفَ” “ظفر به” “ظفر به” respectively. See البصائر واللسان. I chose “grab” as it obviously includes “meet” and “sight” as you cannot grab without “sighting” and “meeting.”

⁷ The word “أَرْحَامُكُمْ” rooted in “رَحِمَ” from “الرحمة” which is “forgiveness, sympathy, and mercy” and rooted in all that is the “رَحِمَ” = “womb.” Thus, one's relatives from the mother's side are “أَرْحَامُكُمْ” as they related through the same womb. See البصائر. However, stated in “اللسان” the “relatives” from the father's side “أَقْرَابُكُمْ” are also “أَرْحَامُكُمْ” I believe because all are rooted in “الرحمة,” hence all maternal/paternal kins are “أَرْحَامُكُمْ.”

⁸ The word solace-she^y for “أُسْوَةٌ” and the [she^y] suffix for the word “solace.” As الأُسْوَةُ for patience and grief.

⁹ The word “برءاء” is stronger than “بريء” as “برءاء” is an infinitive noun. See التاج. To infinitize “برءاء” absolutely is prefixed to it.

¹⁰ The word “أَسْتَغْفِرَنَّ” in “أَسْتَغْفِرَنَّ” = “أَطْلَبُ الْغُفْرَانَ” = “[I] seek forgiveness.” In English there is no seemly way to say: “أَسْتَغْفِرَنَّ” per se. So I settled for saying: “[I] seek forgiveness.”

¹¹ The “ل” in “أَسْتَغْفِرَنَّ” is a juratory “ل” = “القسم” amounting to = “التأكيد,” i.e. affirmation, expressed by “assuredly.”

thing; our Lord: on You^g we trusted and to You^g *anabna*¹² [iteratively returned penitents we) and to You^g (is) the destiny.

وَالَيْكَ الْمَصِيرُ ﴿٤﴾

5. (O) our Lord: let-not make us [You^s] an essay for whom^r unbelieved they;^z and let-forgive for us [You^s]; (O) our Lord; verily You,^g You^s (are) The Mighty The Hakeemo¹³ (infinite hekma¹⁴ Possessor).

رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِلَّذِينَ كَفَرُوا وَاعْفِرْ لَنَا رَبَّنَا إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿٥﴾

6. Laqad (verily, already and affirmatively) [was] for you^b in them an *uswaton* (solace^{w15}) *hasanaton*^w (meritorious-deed)^w for whom-ever [be] [was] hoping/fearing¹⁶ Allah and The Day The Last; and whoever diverts [be] then verily Allah, He (is) The Rich The Hameedo (multitudinously praised and multitudinously praiser He).

لَقَدْ كَانَ لَكُمْ فِيهِمْ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَمَن يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ الْعَزِيزُ الْمُهَيْمِدُ ﴿٦﴾

7. Asa (craving a deed beyond one's means that, may) Allah to make between you^b and [between] whom^r antagonized you^c of them a fondness;^w and Allah (is) Ghaforon (iterative Forgiver) Raheemon (iterative mercy Giver).

عَسَى اللَّهُ أَن يَجْعَلَ بَيْنَكُمْ وَبَيْنَ الَّذِينَ عَادَيْتُم مِّنْهُمْ مَّوَدَّةً وَاللَّهُ قَدِيرٌ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٧﴾

8. Not restrains you^b Allah a'n (regarding) whom^r not mutually fought you^z they^z in the religion and not exited you^b they^z from yourⁿ homes^w that *tabarro*¹⁷ (be you^z dutiful to) them and *toqsetto* (you^z be absolutely just post removal of any injustice) to them; verily Allah loves the *muqsetteena* removers of injustice and maintainers of absolute-justice).

لَا يَنْهَكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُم مِّن دِيَارِكُمْ أَن تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٨﴾

9. Verily only restrains you^z Allah a'n (regarding) whom^r mutually they^z fought you^b in the religion and they^z exited you^b from yourⁿ homes^w and they^z backed on yourⁿ exiting that *tawallawhum* (you^z take them for guardian/allies/friends); and whoever *yatawallahum* ([be]: takes them for guardian/allies/friends) then those (are) the *dha'lemonoona*¹⁸ (injustice-doers).

إِنَّمَا يَنْهَكُمُ اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُم فِي الدِّينِ وَأَخْرَجُوكُم مِّن دِيَارِكُمْ وَظَاهَرُوا عَلَىٰ إِخْرَاجِكُمْ أَن تَوَلَّوْهُمْ وَمَن يَتَوَلَّهُمْ فَوَلَّيْكَ هُمُ الظَّالِمُونَ ﴿٩﴾

10. O you who^r they^z believed: if came^x (to) you^b the she-believers (as) she-emigrants then let-test them^y you;^z Allah (is) knowing by their belief;^y so *en* (if) you^c knew them^y she-believers then let-not return them^y you^z to the unbelievers; not they^y (are) legitimate¹⁹ for them, and nor they (are)

يَتْلَاهَا الَّذِينَ ءَامَنُوا إِذَا جَاءَهُمُ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ فَأَمْتَحِنُوهُنَّ ۚ إِنَّ اللَّهَ عَلِيمٌ بِإِيمَنِهِنَّ ۚ فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَاتٍ فَلَا تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ لَا هُنَّ حِلٌّ لَّهُمْ وَلَا

¹² The word "انابنا" from "اناب" means iteratively returned penitent. See الراغب.

¹³ See the Lexicon attached to this Translation for an exposition on the words "حكيم" and "الحكيم".

¹⁴ See the Lexicon attached to this Translation for "bekma."

¹⁵ See footnote 8 above regarding solace.

¹⁶ That is fearing, His punishment and earnestly seeking His forgiveness and mercy.

¹⁷ See the Lexicon attached to this Translation for this vital word "al-berr," the noun for this verb "tabarro."

¹⁸ The "ظالمون" = "the injustice-doer," as "الظلم" = "injustice." See footnote 148 below.

¹⁹ The word "legitimate" could be an adjective or a verb. Here its first use as an adjective and the second as a verb.

legitimate for them;^y and *aa'tobom* (let-you^z accord them) what they^z expended; and no *jonaba*²⁰ (*sin*) (*is*) on you^b to you^z wed them^y if *aa'taytomohunna* (you^c accord them^y) their remunerations;^y and let-not hold you^z by the she-unbelievers' *essa'me* (marriage-bonds, i.e. marriage guardian-ships); and let-ask you^z what expended you^c and let-them ask what expended they;^z *tha'lekum* (collective-afar-that)^x (*is*) Allah's rule; Allah rules among you;^b and Allah (*is*) Omniscient, *Hakeemon*²¹ (infinite *hekma*²² Possessor).

هُمْ يَحْلُونَ لَهْنٌ وَأَتُوهُمْ مَا أَنْفَقُوا وَلَا جُنَاحَ عَلَيْكُمْ أَنْ تَكْفُوهُمْ إِذَا عَلِمْتُمْوَهُنَّ أَجْرَهُنَّ وَلَا تُنْسِكُوا بِعَصَمِ الْكَافِرِ وَسْأَلُوا مَا أَنْفَقْتُمْ وَلَيْسَ لَكُمْ أَنْفَقُوا دَلَّكُمْ حُكْمُ اللَّهِ يَحْكُمُ بَيْنَكُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٠﴾

11. And *en* (*if*) escaped you^c a thing from yourⁿ spouses to the unbelievers then retaliated/seized²³ you^c so *aa'to* (let-accord you^z) whom^r went their spouses like what expended they;^z and *ettaqo* (let-reverentially guard you^z not to displease) Allah, Whom you^f (*are*) by Him believers.

وَأِنْ فَاتَكُمْ شَيْءٌ مِنْ أَزْوَاجِكُمْ إِلَى الْكَافِرِ فَعَاقِبْتُمْ فَتَأْتُوا الَّذِينَ ذَهَبَتْ أَزْوَاجُهُمْ مِثْلَ مَا أَنْفَقُوا وَأَنْفَقُوا اللَّهُ الَّذِينَ أَنْتُمْ بِهِ مُؤْمِنُونَ ﴿١١﴾

12. O, you the Prophet if came^x (*to*) you^g the she-believers *youba'yeanaaka* (she-they plighting-allegiance to you^g) on that not partner they^y by Allah a thing and not they^y steal and nor they^y fornicate and nor they^y kill their children and nor *ya'atena*^w (commit-/perpetrate they^y)^w by a calumny^{x24} *yafstareynabo* (they^y craft it^x as a lie for fraudulent end) between their she-hands and she-feet and not they^y disobey you^g in a *ma'aroofen* (popularly acceptable and not *Sharey'ah* disapproved maxim) then *ba'you'ahunna* (let-[you^s] plight allegiance to them^y) and *istaghfer*²⁵ (let-[you^s] seek forgiveness) (*of*) Allah for them;^y verily Allah (*is*) *Ghafooron* (iterative Forgiver) *Raheemon* (iterative mercy Giver).

يَا أَيُّهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يَبَايَعُكَ عَلَى أَنْ لَا يُشْرِكَنَّ بِاللَّهِ شَيْئًا وَلَا يَسْرِقْنَ وَلَا يَزْنِينَ وَلَا يَقْتُلْنَ أَوْلَدَهُنَّ وَلَا يَأْتِينَ بِبُهْتَانٍ يَفْتَرِينَهُ بَيْنَ أَيْدِيهِنَّ وَأَرْجُلِهِنَّ وَلَا يَعْصِينَكَ فِي مَعْرُوفٍ فَبَايَعْنَهُنَّ وَأَسْتَغْفِرْ لَهُنَّ اللَّهُ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٢﴾

13. O you who^r they^z believed: let not *tatawallaw* (you^r take for guardians/allies) a people Allah ired on them; *qad* (already and affirmatively) they^z despaired of the Hereafter^w just-as despaired the unbelievers of the tombs' companions.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ قَدْ يَيسُوا مِنَ الْآخِرَةِ كَمَا يَيسُ الْكَافِرُ مِنَ أَصْحَابِ الْقُبُورِ ﴿١٣﴾

²⁰ See the *Lexicon* attached to this Translation for the meaning of the word “جناح” figuratively taken to symbolize the sin. So, no “جناح”= no sin. In other words, no sin would be on one to wed them^y if you^z gave them^y their^y remuneration (i.e. their *mahros* = the amount of money given by the husband to his to be wife for her acceptance of the marriage-bond between the two of them. Such marriage-bond cannot be maintained or held-on-to if either spouse is an unbeliever, as the next sentence clearly states, with respect to the she-unbelievers.

²¹ See the *Lexicon* attached to this Translation for an exposition on the words “الحكيم” and “حكيم.”

²² See the *Lexicon* attached to this Translation for “bekma.”

²³ That is in the sense of: *qesas* (lawful retaliation) or *غنم*=seized as war booty. See *تفسير القرطبي*

²⁴ Some Qur'an commentators say the word “بهتان” = “calumny” really means magic. See *القرطبي*.

²⁵ See footnote 5343 above regarding “استغفر” +

آياتها
14
Ayahسورة الصف
Surato As'Ssa'ffe
(The Rank/Row)الترتيب
61
The Order

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me (The iterative Mercy Giver)*

1. *Sabbaha*¹ (said: *subhana Allah*) for Allah what (are) in the Heavens^w and what (are) in the Earth;^w and He (is) The Mighty The Hakeem² (infinite bekmal³ Possessor).
سَبَّحَ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿١﴾
2. O you who^r they^z believed; wherefore say you^z what not you^z do.
يَا أَيُّهَا الَّذِينَ ءَامَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ ﴿٢﴾
3. Enlarged an abhorrence *enda* (by Rule/Judgment of) Allah that you^z say what not you^z do.
كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ ﴿٣﴾
4. Verily Allah loves whom^r they^z mutually fight in His path row (in manner)⁴ like they (were) a *bon'yanan*^x (fixed-and-aggrandized build)^x *marssosson* (compactly joined).
إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا كَأَنَّهُمْ بُنْيَانٌ مَرْصُورٌ ﴿٤﴾
5. And *edh* (whereas) said *Mosa* (Moses) for his people: O, my people wherefore you^z annoy me while *qad* (iteratively and affirmatively) know you^z surely I am Allah's messenger to you;^b so *lamma* (when/whence) they^z swerved, Allah swerved their hearts; and Allah not *yahdey* (divinely-guides) the people the *fa'seqeena* (rebels vis-à-vis Allah's command).
وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يَفْقَهُوْا لِمَ تُوذُّونَنِي وَقَدْ تَعْلَمُونَ أَنِّي رَسُولُ اللَّهِ إِلَيْكُمْ فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٥﴾
6. And *edh* (whereas) said *Isa* (Jesus) *Mariam's* (Mary's) son: O, Israel's sons, verily I am Allah's messenger to you^b *musaddeqan*⁵ (accepter as credible) for what (is) between my both hands^{w6} of the Torah^w and a *mubash-sheran*⁷ (I am iterative proclaimer of pleasant tiding) by a messenger coming of after me; his name (is) Ahmad; then *lamma* (when/whence) [he] came (to) them by the evidences-she^y they^z said: this (is) a magic manifestor.
وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ بَنِي إِسْرَءِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ فَلَمَّا جَاءَهُمْ بِالْبَيِّنَاتِ قَالُوا هَذَا سِحْرٌ مُبِينٌ ﴿٦﴾
7. And who^a (is) wronger⁸ than who^p *iftra* ([he] crafted a
وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ الْكَذِبَ

¹ That is: *he singled Allah as excelling in all good qualities, that He transcends above all shortcomings, and that He is unique all around.*

² See the *Lexicon* attached to this Translation for an exposition on the words "الحكيم" and "حكيم."

³ See the *Lexicon* attached to this Translation for "bekma."

⁴ The word "صَفًّا" is an adverbial construct. I find no way in English to express this fact, as "row" or "rank" do not lend themselves to an adverbial conjugation. So I resorted to parenthetically say: (in manner).

⁵ The word "*musaddeqan*" is more than an "affirmer," as "affirmer is directly for affirmation or confirmation.

⁶ The expression: "before my hands" is an Arabic tongue expression meaning before or ahead of me.

⁷ See the *Lexicon* attached to this Translation for *bashashara/yonbashsharo/mubashsheron* = مبشر/مبشرون.

⁸ See the *Lexicon* attached to this Translation for "ظالم" = "ظالم" = "injustice-doer" and "أظلم" = "wronger."

lie for fraudulent end) on Allah the lie while he (is being) invited to the Islam; and Allah not *yahdey* (divinely-guides) the people the *dha'lemeena*⁹ (injustice-doers).

وَهُوَ يَدْعَى إِلَى الْإِسْلَامِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٧﴾

8. Want they^z to extinguish Allah's illumination by their mouths while Allah (is) concluder (of) His illumination while albeit disliked the unbelievers.

يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُتِمُّ نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ ﴿٨﴾

9. He Who^a sent His messenger by the *huda* (divine-guidance) and the right's^x religion^x to *yudh'herabo* ([He] manifests it^x-and its^x preponderance)¹⁰ over the religion all (of) it, while albeit disliked (it) the *mushrekeena* (they who partner deities with Allah / he-polytheists).

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ ﴿٩﴾

10. O you who^r they^z believed: shall [I] lead you^b onto a trade (that) delivers you^b from a painful torment.

يَأْتِيهَا الَّذِينَ ءَامَنُوا هَلْ أَذِلُّكُمْ عَلَى بُعْدِ نُجُجِكُمْ مِنْ عَذَابِ آلِيمٍ ﴿١٠﴾

11. (That) you^z believe by Allah and His messenger and *tojahedona*¹¹ (you^z mutually exert utmost mental, physical and possessional efforts fighting/ striving in Allah's cause) in Allah's path by yourⁿ possessions and yourⁿ selves,^w *tha'lekum* (collective-afar-that)^x (is) *kbayron* (choicer/ superior/ worthier) for you^b en (if) you^c were (to) know.

تُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ وَتُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ مُعْلَمُونَ ﴿١١﴾

12. [He] forgives for you^b yourⁿ offenses and [He] admits you^z (into) paradises^w/gardens^w run^w from under it^w the rivers and good^w dwellings in Adn's (Eden's)¹² Paradises^w/Gardens;^w *tha'leka* (afar-that-it/that)^x (is) the win the great.

يَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَيُدْخِلْكُمْ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ وَسَيَسْكِنُونَ فِي جَنَّاتٍ عَدْنٍ ذَٰلِكَ الْفَوْزُ الْعَظِيمُ ﴿١٢﴾

13. And another^{w13} you^z love it,^w succor^x from Allah and near/imminent opening^{x14} (overwhelming victory) and *bashsher*¹⁵ (let tell pleasant tidings [you^s]) the believers.

وَأُخْرَى تُحِبُّونَهَا نَصْرٌ مِنَ اللَّهِ وَفَتْحٌ قَرِيبٌ وَيُبَشِّرُ الْمُؤْمِنِينَ ﴿١٣﴾

- 14 O you who^r they^z believed: let be you^z Allah's succorers just-as said *Isa* (Jesus) *Marim's* (Mary's) son for the Disciples: who^a (are) my succorers to Allah; said the Disciples: we (are) Allah's succorers; then believed a *ta'efa'ton*^w (a: band/group/faction/party)^w

يَأْتِيهَا الَّذِينَ ءَامَنُوا كُتُوبًا أَنْصَارَ اللَّهِ كَمَا قَالَ عِيسَى ابْنُ مَرْيَمَ لِلْحَوَارِيِّينَ مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ فَتَأْمَنَّا طَائِفَةٌ مِنْ بَنِي

⁹ The "ظالمين" = "the injustice-doers," as "الظلم" = "injustice." See the *Lexicon* attached to this Translation.

¹⁰ The "it^x" means Islam, i.e. Allah shall make *Islam* to ascend, see البصائر.

¹¹ There is no real English equivalent for "tojahedona", as it is the present tense of "جاهد أي في الجهاد" which is rather an involved concept in Islam, whereby one exerts his/her utmost mental, physical efforts and all possessions to fight/strife in Allah's cause.

¹² The word "عدن" is unlike the Biblical concept of being the garden of first home of Adam and Eve. But the "عدن" is center of Paradise. According to Abdullah Ibn Omar, "عدن" is a palace in Paradise enters it but a prophet, seddique, or martyr.

¹³ The word "أخرى" translated as "another-she" = another^w refers to "فصلة" = "trait^w", or "تجارة" = "trade^w" or "بشرى" = "good-tiding^w", each in and of itself as well as all of which are feminine nouns. See القرطبي. So the "another^w" is the indicator.

¹⁴ The word "فتح" means "overwhelming victory, i.e. victory, besting and rule" see الراغب.

¹⁵ See the *Lexicon* attached to this Translation for bashshara/youbashsharo/mubasheron= يُبَشِّرُ/مُبَشَّرٌ/بَشَرٌ.

of Israel's sons and unbelieved a *tta'efa'ton*;¹⁶ so We supported¹⁷ whom^r they^z believed over their foe;¹⁷ then they^z became ascenders.¹⁸

إِسْرَءِيلَ وَكَفَرَتْ طَائِفَةٌ فَأَيَّدْنَا الَّذِينَ آمَنُوا عَلَىٰ عَدُوِّهِمْ فَأَصْبَحُوا ظَاهِرِينَ ﴿١٨﴾



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me (The iterative Mercy Giver)*

1. *Yousabbeho*¹ (says: *subhana Allah*) for Allah what (are) in the Heavens^w and what (are) in the Earth;^w the King The *Quddoso*² The Mighty, The *Hakeeme*³ (infinite *hekma*⁴ Possessor).
2. He Who^a missioned⁵ in the *ommeyeena*⁶ (they who are unlettered/the Arabs) a messenger of them: [he] recites on them His *Aya'te*^w (Qur'anic statements) and *yousakkey*⁷ ([he] reforms the ill-creed of) them; and [he] teaches them The Book^x and the *hekmat*^{w8} (profound understanding of religion/wisdom);^w while *en* (albeit) they^z [were] of before surely in a misguidance manifester.
3. And others of them, *lamma* (not yet) follow they^z by them; and He (is) The Mighty The *Hakeemo*⁹ (infinite *hekma*¹⁰ Possessor).
4. *Tha'leka* (afar-that-it/that)^x (is) Allah's munificence^x [He] accords it^x whom^p [He] wills; and Allah (is) possessor (of) the munificence the great.
5. A parable/example (of) whom^r (had been) burdened they^z the Torah^w afterwards not bore it^w they^z like a parable/example (of) the donkey carrying tomes;

يُسَبِّحُ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ الْمَلِكُ الْقُدُّوسُ الْعَزِيزُ الْحَكِيمُ ﴿١٩﴾

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ ﴿٢٠﴾

وَأَخْرَجَ مِنْهُمْ لِمَا يَلْحَقُوا بِهِمْ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢١﴾

ذَٰلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٢٢﴾

مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ الْحِمَارِ يَحْمِلُ

¹⁶ The word "أَيَّدْنَا" comes from the "أَيَّدَ" which is that "(divine) Might," as in the *Ayah*: "And the Heaven We built it by (divine) Might" (S51: 47), a kind of "Might" which Allah alone has.

¹⁷ The word "عَدُو" in *Arabic* is used for: (1) singular and (2) plural and as (3) "multitudinous foe," see *اللسان والهادي*.

¹⁸ The word "ظَاهِرِينَ" used in (S40:29) = *ascenders*, in the sense of, and Allah knows best, *prevailers*. +

¹ The word "*yousabbeho*" has no English equivalent. It means [he] says, "*subhana Allah*," that is: *singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around*. Every *tasbeeh* (saying *subhana Allah*) in The Qur'an is a Prayer, says Ibn Abbas, see *القرطبي* for his *tafseer* (explanation of this *Ayah*).

² The word "الْقُدُّوسُ" and "الْمُقَدَّسُ" and "رَبُّ الْفَنَسِ" all mean Allah. See *البصائر*. It also means: *The Pure, beyond any shortcoming, elevated high, and is unique all around*

³ See the *Lexicon* attached to this Translation for an exposition on the words "الحكيم" and "حكيم."

⁴ See the *Lexicon* attached to this Translation for "*hekma*."

⁵ The word "بَعَثَ" carries several meanings, among them: *sent, missioned, arouse, resurrected, awaken, and prompted*.

⁶ The word "أُمِّيُونَ" is the plural for "أُمِّي" = "unlettered." In English "unlettered" is an adjective, so no plural for it. So, I resort to transliteration and parenthetical explanation. Also the "أُمِّيُونَ" could mean the *gentiles*.

⁷ The word "يُزَكِّيهِمْ" here means, and Allah is knower, [he] reforms the ill-creeds of them. See *اللسان والتفاسير*.

⁸ See footnote the *Lexicon* attached to this Translation, regarding "*wisdom*."

⁹ See the *Lexicon* attached to this Translation for an exposition on the words "الحكيم" and "حكيم."

¹⁰ See the *Lexicon* attached to this Translation for "*hekma*."

wretched a parable/example (of) the people who^r they^z denied by Allah's *Aya'te*^w (messages); and Allah not *yahdey* (divinely-guides) the people the *dha'lemeena*¹¹ (injustice-doers).

أَسْفَارًا يَنْسُ مَثَلُ الْقَوْمِ الَّذِينَ كَذَبُوا
بِعَايِنَتِ اللَّهُ وَاللَّهُ لَا يَهْدِي الْقَوْمَ
الظَّالِمِينَ ﴿٥٩﴾

6. Let-say [you^s]: O, you who^r *hado*¹² (they adopted the Jewish "law"/customs/repented), *en* (if) claimed you^c that you^b (are) Allah's *aw'leyao*¹³ (guardians/allies) of with-out the mankind; so let-long you^z the death^x *en* you^c were *ssa'deqeen* (always truth enforcers).

قُلْ يَتَّيْنَهَا الَّذِينَ هَادُوا إِنْ رَعَيْتُمْ
أَنْتُمْ أَوْلِيَاءَ اللَّهِ مِنْ دُونِ النَّاسِ
فَتَمْنُوا أَلَمُوتَ إِنْ كُنْتُمْ صَادِقِينَ ﴿٦٠﴾

7. And not long it^x they^z ever by what advanced-she^y their hands;^w and Allah (is) Omniscient by the *dha'lemeena*¹⁴ (injustice-doers).

وَلَا يَمْنُونَهُ أَبَدًا بِمَا قَدَّمَتْ أَيْدِيهِمْ
وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿٦١﴾

8. Let-say [you^s]: verily the death^x which^x you^z flee from it^x so verily it^x (is) *molagey* (meeters with/meeting with) you;^b afterwards *toraddona* (to be forthwith-retuned you^z) to the invisible and the visible Knower; then *youn'be'o* ([He] inform you^b by piece-of-significant-and-availing-news) by what you^c were working you.^z

قُلْ إِنْ أَلَمُوتَ الَّذِي تَفِرُّونَ مِنْهُ
فَإِنَّهُ مُلْقِيكُمْ ثُمَّ تُرَدُّونَ إِلَى
عِلْمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا
كُنْتُمْ تَعْمَلُونَ ﴿٦٢﴾

9. O you who^r they^z believed: *en* (if) (had been) called for The Prayer^w of Friday's day, then *is'aw*¹⁵ (let intentionally-tread you^z) to Allah's *thekre* (Prayer) and let-leave you^z the sale, *tha'lekum* (collective-as-for-that)^x (is) *khayron* (superior/worthier) for you^b if you^c were (to) know.

يَتَّيْنَهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ
لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا
إِلَى ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ذَلِكَ
خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٦٣﴾

10. Then if/when (had been) finished the Prayer^w then let-spread you^z in the land^w and *ebtagbo* (let-earnestly quest you^z) of Allah's munificence; and let-remember you^z Allah multitudinously, *la'alla* (craving currently unavailable deed that, perhaps) you^b thrive you.^z

فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي
الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَادْكُرُوا
اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ ﴿٦٤﴾

11. And if they^z saw a trade or an amusement they^z dispersed to it^w and they^z left you^g standing; let-say [you^s]: what (is) *enda* (by munificence of/by Rule of) Allah (is) *khayron* (choicer/superior/worthier) than the amusement and the trade; and Allah (is) *khayro* (= *khayron*) (of) the *ra'zeqeena* (giver of: provisions/victuals for sustenance/rain).

وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُّوا
إِلَيْهَا وَتَرَكُوكَ قَائِمًا قُلْ مَا عِنْدَ اللَّهِ خَيْرٌ
مِنَ اللَّهِو وَمِنَ النَّجْوَى وَاللَّهُ خَيْرُ
الرَّازِقِينَ ﴿٦٥﴾

¹¹ The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice." See the *Lexicon* attached to this Translation.

¹² The word "hada" for the singular and "hado" for the plural, has three distinct Arabic meanings: (1) returned to the truth; (2) returned and repented; (3) entered into the "lan" (religion) of the Jews and adopted the Jewish customs. It is interesting that the Hebrew language does not have a word for "religion" per se, that is why they say: "lan," that is they say the Mosaic Law, instead of Mosaic religion.

¹³ The word "aw'leyao" could also mean, among them: protector, friend.

¹⁴ The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice." See the *Lexicon* attached to this Translation.

¹⁵ The word "saw" has several meanings, depending on the context: (1) "بمعنى عدا دون الشد" i.e. strode = walking with long steps, especially in a hasty or vigorous way; (2) "بمعنى مشى أو مضى" i.e. treaded = walk on, over, or along; (3) "عمل باجتهاد" = endeavored, i.e. be made conscientious or concerted effort toward an end; (4) "بمعنى قصد" intentionally treaded, as in this context. When "سعى" in the sense of "striding" it is made transitive by "إلى" and when it is in the sense of "work" then it is made transitive by "الام." See the *اللسان*, and +

آياتها
11
Ayahسورة المنافقون
Surato Al'Munafegoona
(The Hypocrites)الترتيب
63
The Order

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me (The iterative Mercy Giver)*

1. If came (to) you^g the hypocrites said they:^z we witness/testify verily you^g (are) assuredly¹ Allah's messenger; and Allah knows verily you^g (are) assuredly His messenger; and Allah witnesses-/testifies verily the hypocrites (are) assuredly liars. لَكَذِبُونَ ١
2. Ittakhtibo (they^f took and presumed) their ayma'na (oaths) a junnaton (covert/shield); so they^z repelled a'n (off) Allah's path; verily they fouled what were they^z working they.^z أَتَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَنْ سَبِيلِ اللَّهِ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ ٢
3. Tha'leka (afar-that-it/that)^x (is) because they^z believed; afterwards unbelieved they,^z then (had been) stamped² on their hearts so they not understand. ذَٰلِكَ بِأَنَّهُمْ ءَامَنُوا ثُمَّ كَفَرُوا فَطَغَىٰ عَلَىٰ قُلُوبِهِم فَهُمْ لَا يَفْقَهُونَ ٣
4. And if saw you^h them marvel you^g their bodies; and en (if) they^z say [you^s] listen for their say; as that they (are) timbers musannadatton (those that had been propped); they^z reckon every a she-shriek (is) on them; they (are) the foe;³ so ebtharhum (let-caution [you^s] regarding them); mutually fought them Allah,⁴ wherefrom⁵ yo'afako⁶ (off-right dissuaded/dissuaded speciously) they.^z وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ وَإِنْ يَقُولُوا تَسْمَعُ لِقَوْلِهِمْ كَأَنَّهُمْ خَشْبٌ مُّسْنَدَةٌ يَّحْسَبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ هُمُ الْعَدُوُّ فَاحْذَرهُمْ فَنَلَّهُمْ اللَّهُ أَنْ يُؤَفَّكَوْنَ ٤
5. And if (had been) said for them: let-come you^z yastaghfer⁷ ([he] seeks forgiveness) for you^b Allah's messenger, they^z curved their heads; and saw them you^h repelling while they (are) mustakberoon⁸ (they^z affirmably stand haughtily above submission). وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ لَوَّاْ رُءُوسَهُمْ وَرَأَيْتَهُمْ يَصُدُّونَ وَهُمْ مُّسْتَكْبِرُونَ ٥

¹ The "ل" in "لرسول" , "لرسوله" and "لكاذبون" all are juratory "ل" = "القسم" amounting to= "التأكيد", i.e. affirmation, expressed in all three cases by "assuredly". See إعراب القرآن، لمحمود صافي.

² The expression: "stamped on the hearts" is an Arabic tongue expression meaning that their hearts were stamped such that their hearts are sealed so that they understand not and nor comes out of them any meritorious thing.

³ The word "عدو" , in Arabic is used for: (1) singular and (2) plural and as (3) "multitudinous foe," see الهادي واللسان.

⁴ There is Arabic tongue expression which says: "mutually fought him Allah." The Arabs take it to mean: cursed him Allah and took him as a foe, and that perhaps he is so strong, hence in a way a good praise, that only Allah will destroy him. Similarly in this great Ayah, that indicates the same ill result to those in reference.

⁵ The word "أنى" is a multi-meaning adverbial particle: wherefrom, when, how-so, where.

⁶ The word "يؤفكون" means they are dissuaded to divert to an improper path away from the right, they get persuaded by specious concoction.

⁷ The word "يستغفر" = "يطلب الغفران" = "[he] seek forgiveness." In English there is no seemly way to say: "يستغفر" per se. So I settled for saying: "[he] seek forgiveness."

⁸ The word "mustakberoon" = "مستكبرين" does not have an exact English equivalent per se. It is plural, masculine, subjective noun, meaning: they who disdain others and are affirmably self-exalters and arrogating self-pridefulness. Hence, we transliterate and parenthetically explain.

6. Equal on them *istaghfar'ta* (*sought forgiveness you^h*) for them or not *tastaghfer* (*sought forgiveness [you^s]*) for them; never forgives for them Allah; verily Allah not *yabdey* (*divinely-guides*) the people the *fa'sequeena* (*rebels vis-à-vis Allah's command*).
 سَوَاءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ لَنْ يَغْفِرَ اللَّهُ لَهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٦﴾
7. They who^r say they^z: let-not expend you^z on whom^p (*are*) *enda* (*at the presence of/at/by*) Allah's messenger until they^z disperse; and for Allah (*are*) the Heavens^w and the Earth's^w treasures; [and,] but the hypocrites not understand they.^z
 هُمْ الَّذِينَ يَقُولُونَ لَا تُنْفِقُوا عَلَى مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّى يَنْفَضُوا وَلِلَّهِ خَزَائِنُ السَّمَوَاتِ وَالْأَرْضِ وَلَكِنَّ الْمُنَافِقِينَ لَا يَفْقَهُونَ ﴿٧﴾
8. They^z say: *la'en* (*indeed if*) returned we to the city^w surely assuredly⁹ exits the lordliest¹⁰ from it^w the *athalla*¹¹ (*he who was humbled and subdued*); and for Allah (*is*) the prestige¹² and for His messenger [*too*] and for the believers [*too*]; [and,] but the hypocrites not know they.^z
 يَقُولُونَ لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ وَلَكِنَّ الْمُنَافِقِينَ لَا يَعْلَمُونَ ﴿٨﴾
9. O you who^r they^z believed: let not *tolheykom* (*entertainingly-preoccupy/distract you^r*) yourⁿ possessions and yourⁿ children *a'n* (*regarding*) *thekre* (*duties for-Prayer for*) Allah; and whoever [*he*] does *tha'leka* (*afar-that-it/that*)^x then those they (*are*) the losers.
 يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ اللَّهِ وَمَنْ يَفْعَلْ ذَلِكَ فَأُولَئِكَ هُمُ الْخَاسِرُونَ ﴿٩﴾
10. And let-expend you^z of what We provided you^b from before that *ya'ateya*^x (*approaches/comes to*)^x an *abadokom* (*a lone/any-one you^b*) the death; then says [*he*]: my Lord *lawla* (*why have not You^h*) delayed me to *ajalen* (*term-limit*) near; so *assaddqa* (*[I] give-charity*) and [*I*] be of the *ssa'lebeena* (*righteous-people*).
 وَأَنْفِقُوا مِنْ مَا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَكُمُ أَحَدَكُمُ الْمَوْتُ فَيَقُولَ رَبِّ لَوْلَا أَخَّرْتَنِي إِلَى أَجَلٍ قَرِيبٍ فَأَصَّدَقْتُ وَأَكُنْ مِنَ الصَّالِحِينَ ﴿١٠﴾
11. And never delays Allah a self^w if came its^w *ajalo* (*term-limit*); and Allah (*is*) Proficient by what you^z work.
 وَلَنْ يُؤَخِّرَ اللَّهُ نَفْسًا إِذَا جَاءَ أَجَلُهَا وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١١﴾

آياتها 18 Ayah	سورة التغابن Surato At'Taghabo'ne (The Mutual Defrauding)	الترتيب 64 The Order
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

⁹ See footnote 1 above regarding *assuredly*.

¹⁰ The word “الأعز” is the *most prestigious*, but for lack of a better word, most *approximate* is: “the lordliest,” especially the word “أعزاء,” we had translated in (s5:54) as “lords,” as “lord” has *many* meanings, but one, according to Merriam Webster's Unabridged Dictionary, is: “one having power and authority over others.”

¹¹ The word “athallo” is *singular, masculine, subjective noun*, meaning: *he who was humbled and subdued*.

¹² The word “العزة” = “prestige” = lordliness in the sense of: *possessing power and authority over others*. +

1. *Yousabbeho*¹ (says: *subhana Allah*) for Allah what (are) in the Heavens^w and what (are) in the Earth;^w for Him (is) the proprietorship and for Him (is) the praise; and He (is) over every-thing Omnipotent. يُسَبِّحُ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١﴾
2. He Who^a created you,^b so of you^b an unbeliever and of you^b a believers; and Allah by what you^z work (is) *Baseeron* (*keenly: Seer/ Omniscient*). هُوَ الَّذِي خَلَقَكُمْ مِنْكُمْ كَافِرٌ وَمِنْكُمْ مُؤْمِنٌ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢﴾
3. [He] created the Heavens^w and the Earth^w by the right;^x and [He] portrayed/fashioned you;^b then *abasana* ([He] *ultimately perfected and beautified*) yourⁿ portraiture-/fashion; and to Him (is) the destiny. خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ وَصَوَّرَكُمْ فَأَحْسَنَ صُورَكُمْ وَإِلَيْهِ الْمَصِيرُ ﴿٣﴾
4. [He] knows what (are) in the Heavens^w and the Earth;^w and [He] knows what you^z conceal and what you^z disclose; and Allah (is) Omniscient by the chests' possession. يَعْلَمُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا تُسْتُورُونَ وَمَا تُعْلِنُونَ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٤﴾
5. Has not *ya'atekom* (*come to you*^b) *naba'o*² (*piece-of-significant-and-availing-news*) (of) whom^r unbelieved they^z of before then tasted they^z *wabala* (*burdensome ill-result*) (of) their matter; and for them (is) a painful torment. أَلَمْ يَأْتِكُمْ نَبَأُ الَّذِينَ كَفَرُوا مِنْ قَبْلُ فَذَاقُوا وَبَالَ أَمْرِهِمْ وَهُمْ عَذَابٌ أَلِيمٌ ﴿٥﴾
6. *Tha'leka* (*afar-that-it/that*)^x (is) because that [it]³ were^w *ta'atey* (*approaching*) them their messengers^x by the evidences^w then said they:^z are humans *yabdonana* (*divinely-guide us*); then unbelieved they^z and diverted they;^z and *istaghna*⁴ (*affirmably enriched/sufficed*) Allah; and Allah (is) Rich *Hameedon* (*iteratively praised-/iteratively praiser He*). ذَلِكَ بِأَنَّهُ كَانَتْ تَأْتِيهِمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَقَالُوا أَبَشَرٌ يَهْدُونَنَا فَكَفَرُوا وَتَوَلَّوْا وَاسْتَغْنَى اللَّهُ وَاللَّهُ غَنِيٌّ حَمِيدٌ ﴿٦﴾
7. Claimed who^r unbelieved they^z that never (to be) resurrected⁵ they;^z let-say [you^s]: *bala*⁶ (*certainly-not*); by my Lord, surely assuredly⁷ (to be) resurrected you;^z afterwards surely assuredly *tonabba'ona* (*to be informed by piece-of-significant-and-availing-news you^z*) by what you^z worked; and *tha'leka* (*afar-that-it/that*)^x (is) on Allah easy. زَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُبْعَثُوا قُلْ بَلَىٰ وَرَبِّي لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ وَذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٧﴾

¹ The word "yousabbeho" has no English equivalent. It means [he] says, "subhana Allah," that is: singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around. Every tasbeeh (saying subhana Allah) in The Qur'an is a Prayer, says Ibn Abbas, see القرطبي for his tafseer (explanation of this Ayah).

² See the Lexicon attached to this Translation for "naba'a."

³ This "it" refers to the "right" = (الحق) as the Arabic reference is to a "masculine," أنه.

⁴ The word "استغنى" = "أظهر أو أكد مغنائه" meaning showed or affirmed His richness. See مغني اللبيب.

⁵ The word "بعث" in "لتبعثن" carries several meanings, among them: sent, arouse, resurrected, and prompted.

⁶ The word "bala" = "certainly-not" is absolutely not synonymous to "yes" = "نعم," see footnote 196 or the Lexicon attached to this Translation for more elaboration.

⁷ The "ل" in "لتبعثن" and in "لتنبنون" are juratory "ل" = "القسم" amounting to = "التأكيد," i.e. affirmation, expressed in both cases by "assuredly".

8. So let-believe you^z by Allah and His messenger and the illumination which^x We descended; and Allah by what you^z work (*is*) Proficient.
9. Day [He] gathers you^b for the Gathering Day; *tha'leka* (*afar-that-it/that*)^x (*is*) *At-Taghabun's*⁸ Day; and whoever [he] believes by Allah and [he] works righteously, [He] expiates a'n (*off*) him his *sayye'aa'te*^w (*demeritorious-deeds*)^w and [He] admits him paradises^w /gardens^w run^w from under it^w the rivers, immortals they^z (*are*) in it^w ever; *tha'leka* (*is*) the win the great.
10. And who^r unbelieved they^z and denied they^z by Our *Aya'te*^w (*messages*) those (*are*) The Fire's^w companions, immortals they^z (*are*) in it;^w and wretched (*is*) the destiny.
11. Not betided [He/*it*]^w⁹ of a disaster except by Allah's leave; and whoever [he] believes by Allah *yahdey* (*divinely-guides*) his heart; and Allah by everything (*is*) Omniscient.
12. And let-obey you^z Allah and let-obey you^z the messenger; then *en* (*if*) you^c diverted, then verily only on Our messenger (*is*) the announcement^x the manifester.^x
13. Allah no an *elaha* (*a deity*) except Him; and on Allah then let trust the believers.
14. O you who^r they^z believed: verily of yourⁿ spouses and yourⁿ children (*are*) foe¹⁰ for you;^b so *ehdbro* (*let-take-caution you^z towards*) them; and *en* (*if*) you^z pardon and you^z condone and you^z forgive, then verily Allah (*is*) *Ghafooron* (*iterative forgiver*), *Raheemon* (*iterative mercy Giver*).

فَتَأْمِنُوا بِاللَّهِ وَرَسُولِهِ وَالنَّورَ الَّذِي
أَنْزَلْنَا وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٨﴾

يَوْمَ يَجْمَعُكُمْ لِيَوْمِ الْجَمْعِ ذَلِكَ يَوْمُ
الْتَّغَابِنِ وَمَنْ يُؤْمِنِ بِاللَّهِ وَيَعْمَلْ صَالِحًا
يُكَفِّرْ عَنْهُ سَيِّئَاتِهِ وَيُدْخِلْهُ جَنَّاتٍ
تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ
فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿٩﴾

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا
أُولَٰئِكَ أَصْحَابُ النَّارِ خَالِدِينَ
فِيهَا وَبِئْسَ الْمَصِيرُ ﴿١٠﴾

مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ
اللَّهِ وَمَنْ يُؤْمِنِ بِاللَّهِ يَهْدِ اللَّهُ قَلْبَهُ، وَاللَّهُ
بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١١﴾

وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ
فَإِنْ تَوَلَّيْتُمْ فَإِنَّمَا عَلَىٰ رَسُولِنَا
الْبَلَاغُ الْمُبِينُ ﴿١٢﴾

اللَّهُ لَا إِلَهَ إِلَّا هُوَ وَعَلَىٰ اللَّهِ
فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٣﴾

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِنَّكُمْ مِنْ
أَزْوَاجِكُمْ وَأَوْلَادِكُمْ عَدُوًّا
لَكُمْ فَاحْذَرُوهُمْ وَإِنْ تَعَفَّوْا
وَتَصَفَّحُوا وَتَغْفِرُوا فَإِنَّ اللَّهَ
غَفُورٌ رَحِيمٌ ﴿١٤﴾

⁸ The word “*At-Taghbun*” literally means: *mutual defrauding or slighting*. And the “*Resurrection Day*” is referred to as such because the *Paradise folks* and the *Hell folks* mutually “defraud or slight” each other. As *each* of *Paradise* and *Hell* is made up to contain *two* places for potential occupiers, but ultimately only one would occupy both. And this is how and Allah knows best. Allah created for *each* being of the believers and the unbelievers, *two* places in *Paradise* and *two* places in *Hell*. So, on the Day of “*At-Taghbun*” the folks of *Paradise* exchange their *places in Hell* by giving them up in favor of the unbelievers and *simultaneously* taking the *unbelievers’ places in Paradise* which would have been for the unbelievers had the unbelievers believed and worked accordingly. So, such an exchange is an exchange of “*seemingly defrauding or seemingly slighting*,” as who would accept such an exchange but *coercively*. But that is the *right and just* recompense for both. As in this world the *unbelievers* had “*sold*” their *Hereafter duties* and neglected them. While the *believers* had “*purchased*” their *Hereafter duties* and worked righteously for them. So, there is no defrauding or slighting *per se* at all.

⁹ The subjective noun (i.e. *فاعل*) for betided (i.e. *أصاب*) could be “He, i.e. Allah,” or “it,” = “*مصيبة*” = disaster.

¹⁰ The word “*عدو*,” in Arabic is used for: (1) *singular* and (2) *plural* and as (3) “*multitudinous foe*,” see *الهداي واللسان*.

15. Verily only, yourⁿ possessions and yourⁿ children (are) a *jetnaton*^w (*essay/enticement/allurement/charm*);^w and Allah has great remuneration. إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَاللَّهُ عِنْدَهُ أَجْرٌ عَظِيمٌ ﴿١٥﴾
16. So *ettaqo* (let reverentially guard you^z not to displease) Allah whatever you^c could and let-listen you^z and let-obey you^z and let-expend you^z *kbayran* (*choicer-/superior/worthier*) for yourⁿ selves; and whoever [he] (is) protected (from) own-self^w *shubha*¹¹ (*stinginess-/stinting towards doing what is obligatory*) then those they (are) the thrivers. فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَأَسْمَعُوا وَأَطِيعُوا وَأَنْفِقُوا خَيْرًا لِّأَنْفُسِكُمْ وَمَنْ يُوقْ شَحَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿١٦﴾
17. *En* (if) you^z requite Allah a requital^x *hasanan* (*ultimate meritorious deed*) [He] doubles it^x for you^b and [He] forgives for you;^b and Allah (is) *Shakekaron* (*iterative Thanker*), Forbearer. إِنْ تَقْرَضُوا اللَّهَ قَرْضًا حَسَنًا يُّضْعِفْهُ لَكُمْ وَيَغْفِرْ لَكُمْ وَاللَّهُ شَكُورٌ حَلِيمٌ ﴿١٧﴾
18. The unseen and the seen Knower; The Mighty The *Hakeemo*¹² (*infinite bekamah Possessor*). عَلِيمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزُ الْحَكِيمُ ﴿١٨﴾



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

1. O, you The Prophet: if divorced you^z the women then let-divorce them^y you^z for their^y *eddata*^w (*menstrual-period*)^w and *absso*¹ (*let-comprehensively reckoned you^z*) the *eddata*; and *ettaqo* (let reverentially guard you^z not to displease) Allah, yourⁿ Lord; and let-not exit them^y you^z from their^y houses and let-not exit they^y except that *ya'ateena* (*they^y commit*) by an evident profanity;² and *telka*^w (*she-that-afar-it^w/those^w*) (are) Allah's limits; and whoever [he] exceeds Allah's limits then *qad* (*already and affirmatively*) [he] wronged³ (to) himself; not *tadrey* (*profoundly-know [you^s]*), يَا أَيُّهَا النَّبِيُّ إِذَا طَلَقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ لِعَدَّتِهِنَّ وَأَحْصُوا الْعِدَّةَ وَاتَّقُوا اللَّهَ رَبَّكُمْ لَا تَخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ وَلَا يَخْرُجْنَ إِلَّا أَنْ يَأْتِيَنَّ بِفَحِشَةٍ مُبَيَّنَةٍ وَذَلِكَ حُدُودُ اللَّهِ وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَقَدْ ظَلَمَ نَفْسَهُ لَا تَدْرِي لَعَلَّ اللَّهَ يُحْدِثُ

¹¹ The word "shubha"="الشح" versus "البخل" the two words are too different. "الشح" means deficiency in obliging towards what is expected or presumed duty or responsibility, where as "البخل" is greed in giving wealth. So, "ashubha" is (stinginess, stinting towards doing what is dutiful, i.e. obligatory).

¹² See the *Lexicon* attached to this Translation for an exposition on the words "الحكيم" and "حكيم." +

¹ The word "أحصى" is comprehensively reckoned, i.e. accounted for from all aspects, not the simple enumeration. See البصائر. In this case the *ehsa* (comprehensive-reckoning) of the *eddata* is considering all rules that apply to it. See القرطبي.

² The word "فاحشة" = "profanity" means vulgar or irreverent say or action, i.e. excess of ugliness in statement or action by an entity, a person or a group, or any of Allah's proscriptions. Sometimes the word "فاحشة" or "الفاحشة" is euphemistically used to mean adultery or fornication or homosexuality, as in this context.

³ See the *Lexicon* attached to this Translation for "ظالم"="فاعل الظلم"="injustice-doer" and "أظلم"="wronger."

perhaps Allah (*causes to*) occur after *tha'leka* (*afar-that-it/that*)^x a matter.

بَعْدَ ذَلِكَ أَمْرًا ١

2. So if reached^y their^y *ajalo*⁴ (*term-limit*) then let-hold you^z them^y by a *ma'aroofen* (*popularly acceptable and not Sharey'ah disapproved maxim*) or let-part you^z them^y by a *ma'aroofen*; and *ash'hedo* (*let-you^z call witnessing*) twain justice-possessors of you;^b and a *'qemo*⁵ (*let-you^z uphold/sustain*) the testimony for Allah; *tha'lekum* (*collective-afar-that*)^x (*to-be/being*) exhorted⁶ by it^x whom^p [*he*] [*was*] believing by Allah and The Day The Last; and whoever *yatta'qe* (*he reverentially guards not to displease*) Allah [*He*] makes for him an exit.

فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ وَأَشْهِدُوا ذَوَى عَدْلٍ مِّنكُمْ وَأَقِيمُوا الشَّهَادَةَ لِلَّهِ ذَٰلِكُمْ يُوعَظُ بِهِ مَن كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَمَن يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ٢

3. And [*He*] provides him from whence not *yahta'sebo* ([*he*] *reckons/expects*); and whoever [*he*] trust on Allah then He (*is*) his sufficiency;⁷ verily Allah (*is*) *ba'legbo* (*effector/fulfiller of*) His command; *qad* (*already and affirmatively*) made Allah for every-thing a Fate.

وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ وَمَن يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بَلِغُ أَمْرِهِ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا ٣

4. And whom^v despaired they^y from the menstruation of yourⁿ women, *en* (*if*) suspected you^c then their^y period (*is*): three *ash'huren*^{*} (*months*),^x and whom^v they^y menstruated not; and she-possessors (*of*) the burdens their^y *ajalo*⁸ (*term-limit*) (*is*) to deliver^y their^y burden; and whoever *yatta'qe* (*he reverentially guards not to displease*) Allah, [*He*] makes for him of his matter an ease.

وَالَّتِي يَلْسَنُ مِنَ الْمَجِيزِ مَن نِّسَائِكُمْ إِنِ ارْتَبْتُمْ فَعِدَّتُهُنَّ ثَلَاثَةُ أَشْهُرٍ وَالَّتِي لَمْ يَحِضْنَ وَأُولَٰئِكَ الْأَتْمَالُ أَجَلُهُنَّ أَن يَضَعْنَ حَمْلَهُنَّ وَمَن يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مِنْ أَمْرِهِ يُسْرًا ٤

5. *Tha'leka* (*afar-that-it/that*)^x (*is*) Allah's command [*He*] descended it^x to you;^b and whoever *yatta'qe* (*he reverentially guards not to displease*) Allah [*He*] expiates a'n (*off*) him his *sayye'aa'te*^w (*demeritorious-deeds*)^w and [*He*] magnifies for him a remuneration.

ذَٰلِكَ أَمْرُ اللَّهِ أَنزَلَهُ إِلَيْكُمْ وَمَن يَتَّقِ اللَّهَ يَكْفِرْ عَنْهُ سَيِّئَاتِهِ وَيُعْظِمْ لَهُ أَجْرًا ٥

6. Let-house them^y you^z of whence you^z housed yourⁿ selves of yourⁿ wherewithal; and let-not you^z *todharro-hunna* (*plan/intend to harm them*)^{ym} to straiten

أَسْكِنُوهُنَّ مِنْ حَيْثُ سَكَنْتُمْ مِّنْ وَجَدِكُمْ وَلَا نُضَازُوهُنَّ لِئَضْيَقُوا عَلَيْهِنَّ

⁴ The word "الأجل" means term-limit, see اللسان.

⁵ The word "أقيموا" is rooted "أقام" = uphold. Linguistically "أقام" means:

"أقام، بمعنى أبقى أو استمر على دوام والدوام هو الحضور في زمان ومكان معين، معروف لدى الحاضر مسبقاً"

So, "أقيموا" means you:^f (1) uphold/sustain of all the prescribed obligations of the Prayer. (2) Called or upped to perform the Prayer itself, Note: Prayer and how to be done was established and reveled by Allah. Hence people do not establish Prayer they only maintain and perform it.

⁶ The word "يوعظ" rooted in "وعظ" = "exhorted" or "admonished," and "موعظة" could mean: exhortation or admonition.

⁷ The word "حسبه" = "حسب في حسبه" = "للوحد والتثنية والجمع لأنه مصدر" = "تأنيده". Thus, "حسبه" = the infinitive noun of the verb, making it standing for the strongest action of the verb. See التاج.

^{*} *ash'huren* = أشهر = plural of paucity, versus *sho'boon* = شهور = plural of multiplicity, implying limited/ small number.

⁸ The word "الأجل" means term-limit, see اللسان.

you^z on them;^{ym} and *en* (if) were^{ym} burden-possessors^y then let-expend you^z on them^{ym} until [they^y] deliver^{ym} their^{ym} burden;^{ym} then *en* breastfed^{ym} [they^{ym}] for you^b then *aa'tobunna* (let-accord you^z them^{ym}) their^{ym} remunerations; and let-mutually command you^z between/among you^b by a *ma'aroofen* (popularly acceptable and not *Sharey'ah* disapproved maxim); and *en* you^c have mutual difficulty then shall breastfeed for him another-she.^y

وَأَنْ كُنْ أَتْلُوَ حَلِي فَأَنْفِقُوا عَلَيْهِنَ
حَتَّى يَصْعَنَ حَمْلَهُنَّ فَإِنْ أَرْضَعْنَ لَكُمْ
فَأَنُؤْنَهُنَّ أَجُورَهُنَّ وَأَنْتُمْرُوا بَيْنَكُمْ
بِمَعْرُوفٍ وَإِنْ تَعَاَسَرْتُم فَسَتَرْصِغْ لَهُ
أُخْرَى ﴿٦٥﴾

7. Let expend abundance-possessor of his abundance and whoever [he] (had been) straitened on him his *rez'qa*^x (provision/victuals for sustenance)^x then let expend [he] of what *aa'taho* (accorded/given him) Allah; not charges Allah a self^w except what *aa'taha* ([He] accorded it^w); shall make Allah after straitness an ease.

لِيُنْفِقَ ذُو سَعَةٍ مِّن سَعَتِهِ وَمَنْ قُدِرَ
عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ مِمَّا آتَاهُ اللَّهُ لَا
يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا مَا آتَاهَا
سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا ﴿٦٦﴾

8. And how many of a village^w recalcitrated-she^y *a'n* (regarding) her Lord's command and His messengers; then We (made it) account a hard accounting and We tormented it^w a torment *nukra*⁹ (so enormous it is beyond imagination).

وَكَايْنٍ مِّن قَرْيَةٍ عَنَّتْ عَنْ أَمْرِ رَبِّهَا
وَرُسُلِهِ فَحَاسَبْنَاهَا حِسَابًا شَدِيدًا
وَعَذَّبْنَاهَا عَذَابًا نُّكْرًا ﴿٦٧﴾

9. So tasted-she^y *wabala* (burdensome ill-result) (of) her matter; and [was] her matter's consequence *kbusra*¹⁰ (a waste of her works).

فَذَاقَتْ وَبَالَ أَمْرِهَا وَكَانَ عَاقِبَةُ أَمْرِهَا
خُسْرًا ﴿٦٨﴾

10. Prepared Allah for them a severe torment; so *ettaqo* (let reverentially guard you^z not to displease) Allah, O, the *alba'be's*¹¹ (hearts-intellects staff)'s possessors, who^r they^z believed, *qad* (already and affirmatively) descended Allah to you^b *thekra* (Qur'an).

أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا فَاتَّقُوا اللَّهَ
يَا أُولِي الْأَلْبَابِ الَّذِينَ ءَامَنُوا قَدْ أَنزَلَ اللَّهُ
إِلَيْكُمْ ذِكْرًا ﴿٦٩﴾

11. A Messenger, [he] recites on you^b Allah's *Aya'te* (Qur'anic statements) manifesters to exit [he] whom^r they^z believed and they^z worked the righteous works^w from the darknesses^w to the illumination;^x and who-ever [he] believes by Allah and [he] works righteously admits him [He] (into) paradises^w-/gardens^w run^w from under it^w the rivers; immortals they^z (are) in it^w ever; *qad* (already and affirmatively) *ahasana* ([He] ultimately perfected and beautified) Allah for him a *rez'qan*^x (provision-/victuals for sustenance).^x

رُسُلًا يَتْلُوا عَلَيْكُمْ ءَايَاتِ اللَّهِ مُبَيِّنَاتٍ
لِّيُخْرِجَ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ
مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَمَنْ يُؤْمِن
بِاللَّهِ وَيَعْمَلْ صَالِحًا يُدْخِلْهُ جَنَّاتٍ
تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا
أَبَدًا قَدْ أَحْسَنَ اللَّهُ لَهُ رِزْقًا ﴿٧٠﴾

⁹ The word "nukra" means so enormous it is beyond imagination.

¹⁰ The word "xusra" means a waste of its works. See البصائر.

¹¹ See Lexicon attached to this Translation for The Qur'an's characterizations of "ذوالالالباب" = the *alba'b's* possessors. +

12. Allah Who^a [He] created seven Heavens^w and of the Earth^w like-them;^{ym} *yatanaẓẓalo* (iteratively descends) the command among them^{ym} to know you^z that Allah on every-thing (is) Omnipotent; and verily Allah *qad* (already and affirmatively) encompassed [He] by everything omniscience.

اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ يَنْزِلُ الْأَمْرُ بَيْنَهُنَّ لِنَعْلَمَ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا

١٢



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (The iterative Mercy Giver)

1. O, you the prophet: wherefore [you^s] illegitimize what Allah legitimated for you;^g *tabtaghey* ([you^s] earnestly-quest) your^t spouses' delights^w and Allah (is) *Ghafooron* (iterative Forgiver), *Raheemon* (iterative mercy Giver).

يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ تَبْتَغِي مَرْضَاتَ أَزْوَاجِكَ وَاللَّهُ غَفُورٌ رَحِيمٌ

2. *Qad* (already and affirmatively) ordained Allah for you^b yourⁿ *ayma'ne* (oaths) dissolution; and Allah (is) yourⁿ Guardian and He (is) The Omniscient The *Hakeemo*¹ (infinite *hekma*² Possessor).

قَدْ فُضِّضَ اللَّهُ لَكُمْ نِكَاحَ أَيِّمَانِكُمْ وَاللَّهُ مَوْلَاكُمْ وَهُوَ الْعَلِيمُ الْحَكِيمُ

3. And *edh* (whereas) *asarra* (divulged/imparted a secret) the prophet to some (of) his spouses a *Hadeethan*^x (statement by The Prophet);^x then *lamma* (when/whence) she *nabba'at* (had informed she by piece-of-significant-and-availing-news) by it^x and manifested him Allah on it^x [he] apprised some (of) it^x and [he] shunned a'n (off)some; then *lamma nabba'aha* (he informed her by piece-of-significant-and-availing-news) by it^x she said: who^a *nabba'a* you^g this; Said [he]: *nabba'a* me The Omniscient The Proficient.

وَإِذْ أَسْرَأَ النَّبِيُّ إِلَى بَعْضِ أَزْوَاجِهِ حَدِيثًا فَلَمَّا نَبَأَتْ بِهِ وَأَظْهَرَهُ اللَّهُ عَلَيْهِ عَرَفَ بَعْضُهُ. وَأَعْرَضَ عَنْ بَعْضٍ فَلَمَّا نَبَأَهَا بِهِ قَالَتْ مَنْ أَنْبَاكَ هَذَا قَالَ نَبَأَنِي الْعَلِيمُ الْحَكِيمُ

4. *En* (if) both repent to Allah then *qad* (already and affirmatively) *ssaghat* (fondly inclined) hearts (of) you both; and *en* you both mutually back over him, then verily Allah, He (is) his Guardian and *Jebreel* (Gabriel) and the believers' righteous and the angels after *tha'leka* (afar-that-it/that)^x (are) backers-/supporters.³

إِنْ تَوْبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا وَإِنْ تَظَاهَرَا عَلَيْهِ فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَجِبْرِيلُ وَصَالِحُ الْمُؤْمِنِينَ وَالْمَلَائِكَةُ بَعْدَ ذَلِكَ ظَهِيرٌ

¹ See the *Lexicon* attached to this Translation for an exposition on the words “الحكيم” and “حكيم.”

² See the *Lexicon* attached to this Translation for “*hekma*.”

³ The word “*ظهير*” is a plural of “*ظاهر*.” See *التاج*.

5. *Asa (craving a deed beyond one's means that, may) his Lord en (if) divorced you^{ym} [be] to substitute (for) him wives khayran (choicer/superior/worthier) than you^{ym} she-Muslims she-believers qa'netaten (she: devotedly-obeyers/submitters) she-penitents she-worshippers sa'eba'ten⁴ (she-travelers/she-they that fast) widows and virgins.* عَسَىٰ رَبُّهُٓ إِن طَلَّقَكُنَّ أَن يُبَدِّلَهُٗٓ أَزْوَاجًا خَيْرًا مِّنْكُنَّ مُسْلِمَاتٍ مُّؤْمِنَاتٍ قَنَاطَاتٍ تَتَّبِعْتِ عِدَّتِ سَيِّحَتٍ تَتَّبِعِ وَأَبْكَارًا ﴿٥﴾
6. O you who^r they^z believed: let-guard you^z yourⁿ selves^w and yourⁿ families (from the) Fire^w its^w fuel⁵ (is): the mankind and the stones; on it^w angels harsh, hard; not disobey they^z Allah what [He] commands them; and they^z do what (is being) commanded they.^z يٰٓأَيُّهَا الَّذِينَ ءَامَنُوا قُوا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاطٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٦﴾
7. O you who^r unbelieved they^z: let-not apologize you^z today; verily only (to be) requited you^z what were you^c working you.^z يٰٓأَيُّهَا الَّذِينَ كَفَرُوا لَا تَعْذِرُوا الْيَوْمَ إِنَّمَا تُجْرُونَ مَا كُنتُمْ تَعْمَلُونَ ﴿٧﴾
8. O you who^r they^z believed: let-repent you^z to Allah a repentance-she^y *nassoban** (absolutely-relentlessly-and-sincerely);^x *asa (craving a deed beyond one's means that/may)* yourⁿ Lord that [He] expiates a'n (off) yourⁿ sayye'aa'te^w (demeritorious-deeds)^w and [He] admits you^b (into) paradises^w/gardens^w run^w from under it^w the rivers, day not disgraces Allah the prophet and whom^r believed they^z with him; their illumination^x treads⁶ between their hands^w and by their *ayma'ne* (right-sides); they^z say: (O) our Lord let-conclude [You^s] for us our illumination^x and let-forgive [You^s] for us; verily You^g (are) over every-thing (is) Omnipotent. يٰٓأَيُّهَا الَّذِينَ ءَامَنُوا تُوبُوا إِلَى اللَّهِ تَوْبَةً نَّصُوحًا عَسَىٰ رَبُّكُمْ أَن يُكَفِّرَ عَنْكُمْ سَيِّئَاتِكُمْ وَيُدْخِلَكُم جَنَّاتٍ تَجْرَىٰ مِن تَحْتِهَا الْأَنْهَارُ يَوْمَ لَا يُخْزَىٰ اللَّهُ النَّبِيَّ وَالَّذِينَ ءَامَنُوا مَعَهُ نُورُهُمْ يَسْعَىٰ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ يَقُولُونَ رَبَّنَا أَتِمِّمْ لَنَا نُورَنَا وَآغْفِرْ لَنَا إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٨﴾
9. O, you the prophet: *jahid (let-exert [you^s] your^f utmost mental, physical and possessional efforts fighting/striving in Allah's cause)* the unbelievers and the hypocrites and let-harshen [you^s] on them and their abode-/lodging (is) Hell;^w and wretched (is) the destiny. يٰٓأَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ وَمَأْوَهُمْ جَهَنَّمُ وَيَسَّ الْمَصِيرُ ﴿٩﴾
10. Struck Allah a parable/example for whom^r unbelieved they^z *Noohen's (Noah's) [woman] (i.e. wife)* and *Lotten's (Lott's) [woman] (i.e. wife)* both ضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ كَفَرُوا امْرَأَاتٍ نُوحٍ وَامْرَأَاتٍ لُّوطٍ كَانَ

⁴ The word "سانحات" could also mean *they who fast*, hence, "[she-fasts]." See اللسان.

⁵ The word "الوقود، بفتح الواو" is firewood, but also it could mean any fuel. See اللسان.

* الدر المصون لاحلي *nassoban=صيغة مبالغة= intensive format*; so: *absolutely relentlessly and sincerely*. See اللسان.

⁶ The word "سعى" has several meanings, depending on the context: (1) "بمعنى عدا دون الشد" i.e. strode = walking with long steps, especially in a hasty or vigorous way; (2) "بمعنى مشى أو مضى" i.e. treaded = walk on, over, or along, as in this context; (3) "عمل باجتهاد" = endeavored, i.e. *he made conscientious or concerted effort toward an end*; (4) "بمعنى قصد" = intentionally treaded. When "سعى" in the sense of "striding" it is made transitive by "إلى" and when it is in the sense of "work" then it is made transitive by "الام". See اللسان، والصائر.

were^v under *abdaine*⁷ (*twain: worshippers/submitters/slaves*) of Our *eba'de* (*worshippers/submitters/slaves*) *ssa'lehayne* (*both righteous*); so both betrayed^{w8} them both; then not [both] enriched/sufficed⁹ *a'n* (*off*) them both of Allah a thing; and (*had been*) said: let-enter you both, The Fire^w with the enterers.

تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا صَالِحِينَ
فَخَانَتَاهُمَا فَلَمْ يُغْنِيَا عَنْهُمَا مِنَ
اللَّهِ شَيْئًا وَقِيلَ ادْخُلَا النَّارَ
مَعَ الدَّٰخِلِينَ ﴿١٠﴾

11. And struck Allah a parable/example for whom^r they^z believed, Pharaoh's [woman] (*i.e. wife*), *edh* (*whereas*) said-she:^y my Lord, let-construct [You^s] for me *enda* (*by munificence/by Rule*) Your^g a house in the Paradise^w and *najjene* (*let-iteratively deliver me [You^s]*) from Pharaoh and his work; and *najjeyne* (*let-iteratively deliver me [You^s]*) from the people, the *dha'lemeena*¹⁰ (*injustice-doers*).

وَضَرَبَ اللَّهُ مَثَلًا لِّلَّذِينَ
ءَامَنُوا اَمْرَاتٍ فِرْعَوْنَ اِذْ قَالَتْ
رَبِّ اَبْنِ لِي عِنْدَكَ بَيْتًا فِي الْجَنَّةِ
وَنَجِّنِي مِّنْ فِرْعَوْنَ وَعَمَلِهٖ وَنَجِّنِي
مِنَ الظَّالِمِيْنَ ﴿١١﴾

12. And Mariam (Mary) Omran's daughter, which^u *abssanat*¹¹ (*[she] absolutely-secured*) her *farja*¹² (*sleeve-/anterior anatomy*)^x so We blew in it^x of Our *Ruo'he* (*Soul/Mercy/Revelation/Arch Angle Gabriel*); and *ssaddaqat* (*affirmed as credible [she]*) by her Lord's words^x and His books;^x and was-she^y of the *qaneteena*^x (*be-devotedly: obeyers/submitters/supplicants*).*

وَمَرْيَمَ ابْنَتَ عِمْرَانَ الَّتِي أَحْصَنَتْ
فَرْجَهَا فَنَفَخْنَا فِيْهِ مِنْ
رُّوحِنَا وَصَدَقَتْ بِكَلِمَتِ رَبِّهَا
وَكُنْتِ مِنْ الصَّٰلِحِيْنَ ﴿١٢﴾

⁷ The word "abdain" = "twain slave," the denotation of the word "slave" is vastly paradoxical with respect to Allah vis-à-vis the humans. See the Lexicon attached to this Translation for an elaboration.

⁸ Their "betrayal," Qur'an commentators say, was in religion, as both calumniated and did not believe their husbands.

⁹ That is suffices, as the word "يُغْنِي" in "يُغْنِيَا" carries double meanings: (1) enriches and (2) suffices.

¹⁰ The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice." See the Lexicon attached to this Translation.

¹¹ That is absolutely shielded and protected.

¹² The word "farja" = "فرج" has several meanings: (1) any slit/gab which separates two parts; (2) any opening in a mountain or the cloud; (3) a gap into a protective wall; (4) the external genital of the human being, and some time the word could be said to indicate the anterior or the posterior aspects of the genitals; (5) every "opening" between two parts could be referred to as "farja". In this case, and Allah knows best, she (peace be upon her) secured and protected what applies in (4) as most commonly understandable, i.e. maintaining her chastity. However, there are many Qur'an commentators who maintain that the "farja" here refers to the "sleeve" in her garment which she secured from Gabriel (peace be upon him) as she did not know who he was. So the "blowing was in her sleeve." Why would "blowing in her sleeve" cause her to become pregnant? Well, the whole creation of Son of Mary is a miracle in and of itself. Consider that Allah had created (1) Adam out of nothing; and (2) had created Eve (a female) out of Adam (a male); and (3) Son (a male) of Mary (a female); and (4) all other male/female creations out of mating between a male and a female, by Ordinance of Allah. Hence Allah's miracles are boundlessly infinite.

Note: what is of interest here with respect to the word "farj" is that in the Old Testament (presumably the Torah) of the Bible, King James Version, (Job 5:4) it is stated: "how can he be clean that is born of a woman?" (Emphasis is original). And also in (Job 14:4) where it is stated: "Who can bring a clean thing out of an unclean? Not one..." (Emphasis is original). This indicate that a Deity cannot be "born of a woman," and nor "a clean thing can be brought out of unclean." Obviously a "deity is clean" and that cannot be brought through the canal of excreta. Christians in general believe that "Jesus" is "God incarnate," hence they consider him their Lord in the sense of Divinity, i.e. Jesus is God, in their theological doctrine. Although various authors of the New Testament are not unanimous as to "how" the "incarnation" took place, but all say it did. See Mercer Dictionary of The Bible, Watson E. Mills, General Editor, Mercer University Press, Macon, Georgia.

* It is significant The Qur'an for Mary says "قَانِتِينَ" a masculine plural; and does not say "قَانِتَات" for a feminine plural. +



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me (The iterative Mercy Giver)*

1. *Tabaraka*¹ (He firmly bestows as accepts multitudinous goodness and worthiness) Who^a by His Hand^{w2} (is) the proprietor-ship; and He (is) over every-thing Omnipotent. تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١﴾
2. Who^a [He] created the death^x and the life^w to essay you^b [He] which (of) you^b (is) *ahsa'no*³ (perfecter and beautifuler) a work; and He (is) 'The Mighty The Ghaforo (iterative Forgiver). الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ۚ وَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿٢﴾
3. Who^a [He] created seven Heavens^w (in a manner) superposing;⁴ not [you^s] see in *Ar-Rahman's* creation of a disparity;⁵ so let-return [you^s] the sight; do [you^s] see of a rift. الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا ۚ مَا تَرَىٰ فِي خَلْقِ الرَّحْمَنِ مِن تَفَوتٍ ۚ فَإِذْ جُمِعَ الْبَصَرُ هَلْ تَرَىٰ مِن فُطُورٍ ﴿٣﴾
4. Afterwards let-return [you^s] the sight twain-recurrences^w transposes to you^g the sight *kha'sean* (spurned-humbled/ contemptible/ driven away), while it^x (is) *baseeron*⁶ (that which is: cringer/ fatigued/ exhausted). ثُمَّ أَرْجِعَ الْبَصَرَ كَرَّتَيْنِ يَنقَلِبْ إِلَيْكَ الْبَصَرُ حَاسِرًا ۚ وَهُوَ حَسِيرٌ ﴿٤﴾
5. And *laqad* (verily, already and affirmatively) We adorned [the] Heaven^w (of) the world by lamps;^x and We made it^{w7} a stoning for the Satans; and We prepared for them torment (of) the *Sa'ere*^w (intensely kindling Fire).^w وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَجَعَلْنَاهَا رُجُومًا لِلشَّيَاطِينِ ۖ وَأَعْتَدْنَا لَهُمْ عَذَابَ السَّعِيرِ ﴿٥﴾
6. And for whom^r they^z unbelieved by their Lord (is) Hell's^w torment and wretched (is) the destiny. وَلِلَّذِينَ كَفَرُوا بِرَبِّهِمْ عَذَابُ جَهَنَّمَ ۖ وَيَسَّرَ الْمَصِيرَ ﴿٦﴾
7. *Edha* (when/whereas) (had been) flung they^z into it^w they^z heard for it^w a gasping while it^w *tafooro* (boils/gushes). إِذَا أُلْقُوا فِيهَا سَمِعُوا لَهَا شَهيقًا وَهِيَ تَفُورٌ ﴿٧﴾
8. [It^w] almost severs from the exasperation; everywhen (had been) flung in it^w a drove, asked them its^w تَكَادُ تَمَيِّزُ مِنَ الْغَيْظِ ۖ كُلَّمَا أُلْقِيَ فِيهَا فَوْجٌ مَّرَرُوا مِنْهَا فَيَسْأَلُهُمْ فِيهَا قَاسِرٌ مِّمَّنْهُمْ مَا كَانُوا فِيهَا عَصَابًا ۚ إِنَّهُمْ فِيهَا لَمَبْسُورُونَ ﴿٨﴾

¹ See the *Lexicon* attached to this Translation for this important word "تَبَارَكَ." In summary: [He] firmly bestows as [He] accepts multitudinous goodness and worthiness..

² Some maintain that the "hands" are symbols of divine Might or Power.

³ There is no English word for *أحسن* = *absane*. Both words *perfecter* and *beautifuler* are in their adjective sense.

⁴ The word "طِبَاقًا" is "حال" i.e. adverbial. But since in English there is no adverbial equivalent for "superposing" so I parenthetically introduced "in manner" qualifying "superposing." Additionally, The word "طِبَاقًا" is an epithet, i.e. an adjective bearing multiple meanings: (1) plural: for طبق (طباق), or plural for طبقة like (رقبة و رقاب), and (2) an infinitive noun for a. See "الدر المصون لـ أحمد الحلي".

⁵ Including distances, sizes, or general nature of such creations.

⁶ The word "حَسِير" could mean (1) "حاسر" = "he who cringer/exhausted," or (2) "محسور" = "he who is made apparently fatigued." See *الراغب*.

⁷ The pronoun "ها" in "جعلناها" belongs to "المصابيح," see *القرطبي*.

kbaẓanato (custodians/wardens): has not *ya'atekom* (come to you^f) *natheeron* (iterative warner).

فَوَجَّ سَأَلَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ ﴿٨﴾

9. Said they:^z *balā*⁸ (certainly-not); *qad* (already and affirmatively) came (to) us *natheeron* (iterative warner); then we denied and we said: not Allah *naẓẓalla* (iteratively descended) of a thing; *en* (not) you^f (are) except in a misguidance/waste big.

قَالُوا لَيْلَىٰ قَدْ جَاءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ مِن شَيْءٍ إِن أَنْتُمْ إِلَّا فِي ضَلَالٍ كَبِيرٍ ﴿٩﴾

10. And they^z said: had we were hearing or cerebrating, not we were in companions (of) the *Sa'ere*^w (intensely kindling Fire).^w

وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ ﴿١٠﴾

11. So they^z acknowledged by their offense; so far-away⁹ for companions (of) the *Sa'ere*^w (intensely kindling Fire).^w

فَاعْتَرَفُوا بِذَنبِهِمْ فَسُحْقًا لِأَصْحَابِ السَّعِيرِ ﴿١١﴾

12. Verily who^r *yakbshawna* (reverentially-fear they^z) their Lord by the invisible, for them (are) a forgiveness^w and a remuneration^x big.^x

إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ﴿١٢﴾

13. And let-conceal you^z yourⁿ say or let-disclose-/louden¹⁰ it^x you,^z verily He (is) Omniscient (by) the chests' possession.

وَأَسِرُوا قَوْلَكُمْ أَوِ اجْهَرُوا بِهِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿١٣﴾

14. Does not know Who^a [He] created;¹¹ while He (is) The *Latefo*¹² (fine/subtle/gentle/and protector) The Proficient.

أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴿١٤﴾

15. He Who^a made for you^b the Earth^w *dhalolan* (submitter^w/submissively-submitter);^w so let-walk you^z in its^w extremities¹³ and let-eat you^z from His *rez'qe*^x (victuals for sustenance);^x and to Him (is) the resurrection.

هُوَ الَّذِي جَعَلَ لَكُمْ الْأَرْضَ ذُلُولًا فَأَمْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِن رِّزْقِهِ ۚ وَإِلَيْهِ النُّشُورُ ﴿١٥﴾

16. Have you^z secured (yourⁿ selves from) Whom^p [He] (is) in the Heaven^w to [He] implodes by you^b the Earth^w then *edha* (suddenly/whereas) it^w sways.

أَمْ أَمِنْتُمْ مَّن فِي السَّمَاءِ أَن يُخْسِفَ بِكُمْ الْأَرْضَ فَإِذَا هِيَ تَمُورُ ﴿١٦﴾

17. Or have you^z secured (yourⁿ selves from) Whom^p [He]

أَمْ أَمِنْتُمْ مَّن فِي السَّمَاءِ أَن يُرْسِلَ

⁸ The word "balā" = "certainly-not" is absolutely not synonymous to "yes" = "نعم", see footnote 196 or the *Lexicon* attached to this Translation for more elaboration.

⁹ The word "سُحْقًا" means far-away for them from Allah's mercy.

¹⁰ The word "اجهروا" rooted in "جهر" bears at least dual meanings: (disclose versus conceal) or (louden versus quiet/silent).

¹¹ This is "disapprobatory (condemnatory) interrogative, implying negation" = "سؤال إنكاري و تقريري" i.e. inquiry, which disapprove and condemns the addressees for driving the situation to such an inquiry.

¹² The word "اللطيف" = "رقيق" in concrete (material) terms it means: fine; and in abstract terms, it means: subtle or gentle or both. See البصائر. Additionally, when the word: "اللطيف" is ascribed to Allah it becomes one of Allah's most beautiful attributive characteristics, which denotes protection in addition to fineness, subtlety, and gentleness. I know of no English word which simultaneously denotes: fineness, subtlety, gentleness and protection. So, the only available resort is transliteration and parenthetical explanation.

¹³ Originally the "مناكبها" are the human-shoulders. However the word was borrowed for figurative speech for when referring to the extremities (ends) of the Earth, like the mountains, the various remotes areas and ways of the Earth. See القرطبي.

- (is) in the Heaven^w to send [He] on you^b *hasseban* (stone-storm) then you^z will know how (was) [My] *nathee're*¹⁴ (iterative warner/warning).
نَذِيرٌ ١٧
18. And *laqad* (verily, already and affirmatively) denied who^r of before them; then how [was] [My] *na'kee're*¹⁵ (demur/reproof/spurning).
وَلَقَدْ كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ فَكَيْفَ كَانَ نَكِيرِ ١٨
19. Have [and] not seen they^z to the birds above them (are) spreaders (of) their wings^x and folding it;^w not hold it^{w16} except *Ar-Rahaman*; verily He (is) by every-thing *Ba'sseeron* (keenly: Seer/Omniscient).
أَوَلَمْ يَرَوْا إِلَى الطَّيْرِ فَوْقَهُمْ صَفَائِدٌ وَيَقْبِضْنَ مَا يُمَسِّكُهُنَّ إِلَّا الرَّحْمَنُ إِنَّهُ بِكُلِّ شَيْءٍ بَصِيرٌ ١٩
20. Yet¹⁷ who^a (is) this who, he (is) soldiers for you^b succoring you^b from lesser than/without *Ar-Rahman*; *en* (not) the unbelievers except in beguilement.
أَمَّنْ هَذَا الَّذِي هُوَ جُنْدٌ لَّكَ يَصُرُّكَ مِّن دُونِ الرَّحْمَنِ إِنِ الْكَافِرُونَ إِلَّا فِي غُرُورٍ ٢٠
21. Yet¹⁸ who^a (is) this who *yarzoqokum* ([he] gives you^b provision/victuals for sustenance)^x *en* (if) [He] withheld His *rez'qa*^x (provision/victuals for sustenance/rain);^x rather they^z persisted in recalcitrance and an aversion.
أَمَّنْ هَذَا الَّذِي يَرْزُقُكُمْ إِنْ أَمْسَكَ رِزْقَهُ بَلْ لَجُوا فِي عْتَوٍ وَفُورٍ ٢١
22. Is then who^p walks [he] *mukebban* (bending-down) over his face *abda* (more divinely-guided) or who^p [he] walks level/even on *Sseratten* (road/way) straight.
أَمَّنْ يَمْشِي مَكْبًا عَلَى وَجْهِهِ أَهْدَى أَمَّنْ يَمْشِي سَوِيًّا عَلَى صِرَاطٍ مُسْتَقِيمٍ ٢٢
23. Let-say [you^s]: He Who^a established you^b and made for you^b the hearing and the *abssa'ran* (insights-/discernments) and the *afedata* (hearts/minds); little *ma*¹⁹ (surely) thank you.^z
قُلْ هُوَ الَّذِي أَنشَأَكُمْ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَرَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ ٢٣
24. Let-say [you^s]: He Who^a *thara'akum* (created/propagated-/manifested you^b) in the Earth^w and to Him (are to be) thronged you.^z
قُلْ هُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ ٢٤
25. And they^z say when (is) this the promise;^x *en* (if) you^c were *ssa'dequeena* (always truth enforcers).
وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ ٢٥
26. Let-say [you^s]: verily only the knowledge (is) *enda* (by munificence of/by Rule of) Allah; and verily only I am *natheeron* (iterative warner) manifesters.
قُلْ إِنَّمَا أَعْلِمُ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُبِينٌ ٢٦

¹⁴ The speaker's pronoun “ي” in “نَذِيرٌ” by Arabic (linguistic) Rule, is omitted, for “التخفيف” = “alleviation, lightening” or *Ayat's* end harmony (rhyme). See إعراب القرآن، لمحمود صافي

¹⁵ Ibid only regarding “نَكِيرٌ”

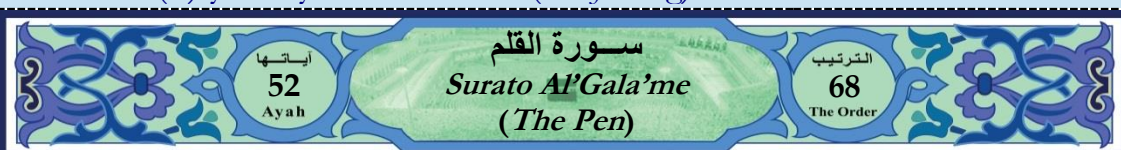
¹⁶ The reason for “ي” (i.e. in the feminine) in the two instances in this *Ayah*, is because in Arabic, although “bird” is singular but it also is a plural, but it is a “جمع تكسير”=broken-plural, therefore the reference to it must be feminized.

¹⁷ The “ي” in “أَمَّنْ” = “بَلْ” i.e. “yet, rather” see إعراب القرآن، لمحمود صافي or الدر المصون، لـ احمد الحلبي

¹⁸ Ibid.

¹⁹ The particle “ما” is for intensity of paucity. See إعراب القرآن، لمحمود صافي

27. Then *lamma* (*when/whence*) they^z saw it^{x20} a nigh-she^y (*had been*) displeased faces (*of*) whom^r unbelieved they^z and (*had been*) said: this (*is that*) which^x you^c were by it^x claiming/pleading. فَلَمَّا رَأَوْهُ زُلْفَةً سَيِّئَتْ وُجُوهُ الَّذِينَ كَفَرُوا وَقِيلَ هَذَا الَّذِي كُنْتُمْ بِهِ تَدَّعُونَ ﴿٢٧﴾
28. Let-say [*you*^s]: have you^c seen *en* (*if*) perished me Allah and whom^p (*are*) with me, or *ra'hemand*²¹ (*mercy-gave us [He]*); then who^p [*he*] havens the unbelievers from a painful torment. قُلْ أَرَأَيْتُمْ إِنْ أَهْلَكَنِي اللَّهُ وَمَنْ مَعِيَ أَوْ رَحِمَنَا فَمَنْ يُجِيرُ الْكَافِرِينَ مِنْ عَذَابٍ أَلِيمٍ ﴿٢٨﴾
29. Let-say [*you*^s]: He (*is*) *Ar-Rahmano* we believed by Him and on Him we trusted; so shall know you^z who^p [*he*] (*is*) in a misguidance manifest. قُلْ هُوَ الرَّحْمَنُ أَمَنَّا بِهِ وَعَلَيْهِ تَوَكَّلْنَا فَسَتَعْلَمُونَ مَنْ هُوَ فِي ضَلَالٍ مُبِينٍ ﴿٢٩﴾
30. Let-say [*you*^s]: have seen you^c *en* (*if*) became yourⁿ water *ghawran*²² (*ground-deep-drain*) then who^p [*he*] comes (*to*) you^b by a water *ma'een* (*ever-flowing*). قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَنْ يَأْتِيكُمْ بِمَاءٍ مَعِينٍ ﴿٣٠﴾



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

1. *Knoon*¹ (25th Arabic alphabet); by² the pen^x and what *yasttorona*³ (*line-inscribe they*^z). ن وَالْقَلَمِ وَمَا يَسْطُرُونَ ﴿١﴾
2. Not you^s (*are*) by yourⁿ Lord's boon^{w4} surely a maniac.⁵ مَا أَنْتَ بِنِعْمَةِ رَبِّكَ بِمَجْنُونٍ ﴿٢﴾
3. And verily for you^g surely (*is*) a remuneration^x other than slighted/severed.⁶ وَإِنَّ لَكَ لَأَجْرًا غَيْرَ مَمْنُونٍ ﴿٣﴾
4. And verily you^g (*are*) surely on a great character. وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ﴿٤﴾
5. So shall discern/sight [*you*^s] and discern/sight they^z. فَسَبِّحْهُ وَبُصِّرْهُ وَنُصِّرْهُ ﴿٥﴾

²⁰ That is the realization of Allah's promise of resurrection and individual accounting.

²¹ The word "رحمة" = "mercy" in Arabic "رحمة" is unlike its English equivalent, in that "رحمة" can be conjugated into verbs of the past, present, future, active, passive, etc. As in this case, it is constructed in the past-tense for the masculine plural. There is no way to exactly render this in English *per se*. So the closest is to possibly say: "or *ra'hema* ([He] *had mercy-given*) us," thus introducing the idea of "mercy-given" which the Arabic text does not really say *per se*. The Arabic says, as if to say: *or He mercied us*" which cannot be said in correct English, as there is no such word as "mercied."

²² That is it drained deeply into the ground. +

¹ The letter "ن" and in it are varieties of statements as to its "meaning," besides the letter itself. The best of the statements is that which Abo Hurayrah says that he heard The Prophet (SAWS) saying it is the "ink bottle."

² The letter "و" preceding word "القلم," is "والقسم," the English equivalent of "by" when one makes an oath and says: "By God."

³ The word "يسطرون" means *line-inscribe*, i.e. and make line or lines of writing. See **الراغب**.

⁴ See the *Lexicon* attached to this Translation for "*ne'amah*" ("boon").

⁵ The word "مجنون" is a noun corresponding to "maniac" rather than "insane" which is an adjective.

⁶ The word "mamnoon" = "ممنون" means: (1) that which is cut, (2) that which is diminished, (3) slighted and unaccountable. See **التاج**.

6. By which^x (of) you^b (is) the *maftoono*⁷ (he is bedeviled). يَا أَيُّكُمُ الْمَفْتُونُ ﴿٦﴾
7. Verily your^t Lord, He (is) knowinger by whom^p [he] strayed a'n (off) His path and He (is) knowinger by the *muhtadeena*⁸ (he-they who became divinely-guided). إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿٧﴾
8. So let-not obey [you^s] the deniers. فَلَا تَطِيعِ الْمُكَذِّبِينَ ﴿٨﴾
9. Longed they^z if⁹ [you^s] fawn¹⁰ so they^z (would) fawn. وَدُّوا لَوْ تُدْهِنُ فَيُدْهِنُونَ ﴿٩﴾
10. And let-not obey [you^s] every *halla'fen* (iterative swearer) *maheen*¹¹ (he who is: feeble/ miniscule/ and vile). وَلَا تَطِيعِ كُلَّ حَلَّافٍ مِّمَّيْنٍ ﴿١٠﴾
11. *Hammaẓen* (iterative slanderer-gossiper), *mashsha'en* (iterative walker) by a calumny. هَمَّاظٍ مِّشَّاءٍ بَيْمِيرٍ ﴿١١﴾
12. *Manna'en* (iterative preventer) for the *khayrey*¹² (desirable-/ possession/ goodness), aggressor, *atheemen* (iterative sinner). مَنَاجٍ لِلْخَيْرِ مُعْتَدٍ أَثِيمٍ ﴿١٢﴾
13. *Ottollen* (cruel-dragger) after *tha'leka* (afar-that-it/ that)^x *ẓaneemen* (illegitimate-ever-pretender/ conjoiner other people). عَتَلٌ بَعْدَ ذَلِكَ زَنِيمٍ ﴿١٣﴾
14. That [he] [was] possessor (of) possession and sons. أَنْ كَانَ ذَا مَالٍ وَبَنِينَ ﴿١٤﴾
15. If¹³ (to be/ being) recited on him Our *Aya'te*^w (*Qur'anic* statements) said [he]: (such are) The Firsts' fables. إِذَا تُلِيَتْ عَلَيْهِ آيَاتُنَا قَالَ أَسَاطِيرُ الْأَوَّلِينَ ﴿١٥﴾
16. We shall brand him on the snout.¹⁴ سَنَسْمُهُ عَلَى الْخَرْطُومِ ﴿١٦﴾
17. Verily We essayed them just-as We essayed the garden's^w companions, *edh* (whereas) *aqsamo* (they^z oathed) surely they^z¹⁵ cut its^w bunches *mussbeheena* (by morning and enjoyers). إِنَّا بَلَوْنَهُمْ كَمَا بَلَوْنَا أَصْحَابَ الْجَنَّةِ إِذْ أَقْسَمُوا لَيَصْرِمُنَّهَا مُصْبِحِينَ ﴿١٧﴾
18. And not except they.^z وَلَا يَسْتَنُونَ ﴿١٨﴾
19. So ambulated on it^w a he-ambulant¹⁶ from your^t Lord while they (were) sleepers. فَطَافَ عَلَيْهِ طَائِفٌ مِّن رَّبِّكَ وَهُوَ نَائِمٌ ﴿١٩﴾

⁷ The word "maftoon" is singular, masculine objective noun, meaning: he who is bedeviled.

⁸ See the Lexicon attached to this Translation for "muhtadee" and its plural "muhtadoon" / "muhtadeen."

⁹ The particle "لو" since it is a future-connected verb, probable to occur and not sure it's a present occurrence, such a "لو" amounts to "if" or "when." See **معني اللبيب، ابن هشام**.

¹⁰ The word "يدهن" means to fawn, i.e. to flatter/supple and compromise.

¹¹ The word "maheen" is singular, masculine, objective, noun meaning: he who is feeble, miniscule, and vile.

¹² The word "خير" = "khayron," and grammatically inflected "khayren" or "kharan" all mean that which is desirable, of worthiness or goodness. Clearly charity, prayer, or any meritorious deed is surely "خير."

¹³ The particle "إذا" is a future adverbial conditional article hence it is "if" not "when."

¹⁴ The word "الخرطوم" is the "elephant's nose," says **الراغب**. And **الراغب** adds by saying that the nose was referred to as "الخرطوم" to debase, demean, and mark with ignominy and grotesqueness the one referred to.

¹⁵ For lack of better word, for "يصرمنها" I say: "they cut-its^w bunches" bearing the fruits, for the palm-dates during "harvest" time at the end of the season, such bunches cutting is the "صرام," done in preparation for the next season.

¹⁶ The word "طائف" is singular, masculine subjective noun. Translated here as "he-ambulant" as there is no English equivalent for "طائف" and "ambulant" is an adjective. So "he-ambulant" to coin the needed noun.

20. So it^w became like the *ssareeme*¹⁷ (gardens whose fruits are blackened and cut-off/its bunches/ burned like ash). فَأَصْبَحَتْ كَالصَّرِيمِ ٢٠
21. So they^z mutually called (each other)¹⁸ *mussbebeen* (by morning reachers and enjoyers). فَنَادَوْا مُصْبِحِينَ ٢١
22. That *eghdo* (go early-morn you^z) over yourⁿ *bartha* (cultivation/ tillage/ crops), *en* (if) you^c were *ssa'remeena*¹⁹ (cutters of the date-palms bunches). أَنِ أَغْدُوا عَلَىٰ حَرْثِكُمْ إِن كُنتُمْ صَرِيمِينَ ٢٢
23. So launched they^z while they *yatakhaflatona* (they^z were: mutually lowering their voices/whispering). فَانْطَفَقُوا وَهُمْ يَخْفَوْنَ ٢٣
24. That not surely enters it^w today on you^b a *meskeenon* (not having sufficient material possessions). أَن لَّا يَدْخُلَهَا الْيَوْمَ عَلَيْكُمْ مَسْكِينٌ ٢٤
25. And *ghadam* (they^z went early-morning) on *hardden* (parry),²⁰ *Qadereen*²¹ (he-they capable of: doing/ enforcing/ influencing). وَعَدُوا عَلَىٰ حَرْثٍ قَدِيرِينَ ٢٥
26. Then *lamma* (when/ whence) they^z saw it^w said they^z: verily we (are) surely strayers. فَلَمَّا رَأَوْهَا قَالُوا إِنَّا لَضَّالُونَ ٢٦
27. Rather we (are) *mahromoon*²² (they who are deprived). بَلْ نَحْنُ مَحْرُومُونَ ٢٧
28. Said their *awsatto*²³ (ideal/ just): have [I] not said for you:^b *lawla* (why do not) *tosabbehoona*²⁴ (say you^z: subhana Allah). قَالَ أَوْسَطُهُمْ أَلْأَوَّلُ لَكُم لَوْلَا تَسْبِيحُونَ ٢٨
29. Said they^z: *subhanda*²⁵ (hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of) our Lord; verily we were *dba'lemeena* (injustice-doers). قَالُوا سُبْحَنَ رَبِّنَا إِنَّا كُنَّا ظَالِمِينَ ٢٩
30. So *aqbala* (forwardly-advanced) some (of) them on some mutually blaming. فَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَلَوْمُونَ ٣٠
31. Said they^z: *ya'waylana* (for us: a lengthy: stay in a valley in Hell/ bane/ woe); verily we were tyrants. قَالُوا يَا وَيْلَنَا إِنَّا كُنَّا ظَالِمِينَ ٣١

¹⁷ The word "sareem" is masculine, singular objective noun, meaning: the gardens whose date-palms which looks blackened and had their fruits cut-off. Or burned like ash. Or the "sareem" is the dark night, so this garden and its date-palms bare and blackened like the darkness of night. There is no English equivalent.

¹⁸ The word "تَنَادَوْا" = "نَادَىٰ بَعْضُهُمْ بَعْضًا" that is literally mutually called each other, or mutually they gathered in their club.

¹⁹ The word "saremeen" is masculine, plural subjective noun, meaning cutters of the date-palms bunches, with no English equivalent.

²⁰ The word "حَرْدٌ" has several meanings: (1) parry/ isolation, (2) intention, (3) exasperation, (4) contemplation). See اللسان.

²¹ The word "Qadireen" = "قَادِرِينَ" is masculine, plural, subjective noun, i.e.: they who are capable of: giving, doing, enforcing or influencing. That is they thought of themselves as are able to take all the necessary measures and execute their plan as they schemed it.

²² The word "محرومون" is masculine, plural, objective noun, meaning they who are deprived, with no English equivalent.

²³ The phrase "most-middle" is an Arabic tongue expression which means among them the most: ideal/ just.

²⁴ The word "tosabbehoon" means say you^z: subhana Allah, i.e. singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around.

²⁵ The word "subhana" = "سُبْحَانَ" has no English equivalent. Wherever this word, or its grammatical inflections (such as "سُبْحَانَكَ" or "سُبْحَانَهُ") occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus Allah is hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness. So, we can render "subhana" = "سُبْحَانَ" concept by saying: hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him.

32. Asa (craving a deed beyond one's means that, may) our Lord to substitute for us *khayran* (choicer/worthier) than it;^w verily we (are) to our Lord desirers. عَسَىٰ رَبَّنَا أَن يُبَدِّلَنَا خَيْرًا مِّنْهَا إِنَّا إِلَىٰ رَبِّنَا رَاغِبُونَ ﴿٣٢﴾
33. Like *tha'leka* (afar-that-it/that)^x (is) the torment and surely the Hereafter's^w torment (is) bigger, if they^z were (to) know they.^z كَذَٰلِكَ الْعَذَابُ ۖ وَالْعَذَابُ الْآخِرُ أَكْبَرُ ۚ لَوْ كَانُوا يَعْلَمُونَ ﴿٣٣﴾
34. Verily for the *muttaqeen* (they who reverentially guard against Allah's displeasure) *enda* (by munificence of/by Rule of) their Lord (are) paradises^w/gardens^w (of) the *naeem* (permanent mental and physical delights in the highest chambers of Paradise). إِنَّ لِلْمُتَّقِينَ عِندَ رَبِّهِمْ جَنَّاتٍ النَّعِيمِ ﴿٣٤﴾
35. Do then We make the Muslims like the criminals. أَفَتَجْعَلُ الْمُسْلِمِينَ كَالْمُجْرِمِينَ ﴿٣٥﴾
36. What (is) for you,^b how you^z rule. مَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿٣٦﴾
37. Or for you^b a book, in [it]^x you^z study. أَمْ لَكُمْ كِتَابٌ فِيهِ تَدْرُسُونَ ﴿٣٧﴾
38. Verily for you^b in it^x what choose you.^z إِنَّ لَكُمْ فِيهِ لَمَا تَخَيَّرُونَ ﴿٣٨﴾
39. Or for you^b *aymanon* (oaths)^x on Us *ba'legba'ton*²⁶ (ultimate-she^y) to The *Qeyamatey's*^w (Judgment's) Day;^x verily for you^b what rule you.^z أَمْ لَكُمْ أَيْمَانٌ عَلَيْنَا بَلِغْتُهُ إِلَىٰ يَوْمِ الْقِيَامَةِ ۖ إِنَّ لَكُمْ لَمَا تَحْكُمُونَ ﴿٣٩﴾
40. Let-ask them [you]^s which^x (of) them by *tha'leka* (afar-that-it/that)^x (is) a claimer [he]. سَأَلْتُمُ أَبْنَاءَهُ بِذَٰلِكَ دَعِمِ ﴿٤٠﴾
41. Or for them partners; so *l'ya'ato*^x (let-they^z bring/come)^x by their partners *en* (if) they^z were *ssa'deqeena* (always truth enforcers). أَمْ لَهُمْ شُرَكَاءُ فَلْيَأْتُوا بِشُرَكَائِهِمْ ۖ إِنْ كَانُوا صَادِقِينَ ﴿٤١﴾
42. Day (to be/being) bared-a'n (off) a leg²⁷ and (are) (to be) invited they^z to the kowtowing then not can they.^z يَوْمَ يَكْشَفُ عَنْ سَاقٍ وَيُدْعَوْنَ إِلَىٰ السُّجُودِ فَلَا يَسْتَطِيعُونَ ﴿٤٢﴾
43. *Khusbeya'an*²⁸ (submittingly subdued) (are) their *abssa'ro* خَبَشَعَةً أَبْصَرُهُمْ تَرْهَقُهُمْ ذُلٌّ ۖ وَقَدْ كَانُوا

²⁶ The word “بالغة” = “ultimate-she^y” is an adjective modifying “oaths,” which is in its plural format (as in this case) is a “broken plural” requiring a feminine modifier. Hence, the suffix of ultimate-she^y, i.e. *reachers* or *reaching* all the way to the Day of Judgment.

²⁷ The word “ساق” in this context means “hardship,” see الراغب. Also, the expression “Day (to) be bared off a leg” is an Arabic tongue expression meaning: when the matter or the situation becomes rather serious, tough, and hard to manage. More importantly, there is Hadeeth البخاري ج 4/ص 1871 where the Prophet (SAWS) says: «يَكْشِفُ رَبُّنَا عَنْ سَاقِهِ قَيْسَجْدًا لَهُ كُلُّ مُؤْمِنٍ وَمُؤْمِنَةٍ وَيَبْقَىٰ كُلُّ مَنْ كَانَ يَسْجُدُ فِي الدُّنْيَا رِبَاءً وَسَمْعَةً فَيَذْهَبُ لِيَسْجُدَ يَتَعَوَّدُ ظَهْرُهُ طَبَقًا وَاحِدًا»

That is: “bares our Lord off His Leg, then kowtows for Him every a believer and a she-believer and remains every whoever was kowtowing in the World hypocritically and reputedly, so he goes to kowtow then reverts his back (as) one tier”. See البخاري as referenced above or page 422 in موسوعة الحديث الشريف، دار السلام للنشر و التوزيع، الكتب الستة، بإشراف و مراجعة فضيلة الشيخ: صالح بن عبد العزيز بن محمد بن إبراهيم آل الشيخ، دار السلام للنشر و التوزيع، الطبعة الثالثة: محرم 1421هـ = أبريل 2000م.

²⁸ The word “خاشعة” = *khushsha'an*, is an adverbial plural, masculine, subjective noun, with no English equivalent available for it *per se*. The word “خشوع” in “خاشعة” = *khushsha'an* involves more than just “humbleness” or “submission” as that suggests bodily or attitudinal behavior. However, “خشوع” denotes submission or subduing of sight and sound as well. So “خشعا” are those who submittingly subdued their body, sight and sound. Also sometime “الخاشعون” = *they who bow in the Prayer*. See البصائر و اللسان. Since this Ayah speaks about their sights being “خشعا” that means *their sights are submittingly subdued*.

(insights/ discernments) over-burdens them ignominy;^w and *qad* (already and affirmatively) (had been) invited they^z to the kowtowing while they (were) sound.²⁹

يُدْعَوْنَ إِلَى السُّجُودِ وَهُمْ سَلِيمُونَ ﴿٢٩﴾

44. So let Me and whom^p [he] denies by this the discourse; We shall allure³⁰ them from whence not know they.^z

فَذَرْنِي وَمَنْ يُكَذِّبُ هَذَا الْحَدِيثَ سَنَسْتَدْرِجُهُمْ مِنْ حَيْثُ لَا يَعْلَمُونَ ﴿٣٠﴾

45. And [I] protract for them; verily My scheme (is) *ma'teenon* (enormously strong and indefatigable).

وَأُمْلِي لَهُمْ إِنَّ كَيْدِي مَتِينٌ ﴿٣١﴾

46. Or [you^s] ask them remuneration then they of a mulct (are) *muthgaloona*³¹ (they^x that are heavily-laden).

أَمْ تَسْأَلُهُمْ أَجْرًا فَهُمْ مِنْ مَغْرَمٍ مُثْقَلُونَ ﴿٣٢﴾

47. Or they^z have the invisible then they write they.^z

أَمْ عِنْدَهُمُ الْغَيْبُ فَهُمْ يَكْتُبُونَ ﴿٣٣﴾

48. So *issber* (let-hold on patiently [you^s]) for your^t Lord's rule and let-not be [you^s] like the fish's companion; *edh* (whereas) [he] called while he (was) *makdhoomon* (he who is distressed/ imprisoned/ and exasperated).

فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تَكُنْ كَصَاحِبِ الْأُخْتِ إِذْ نَادَىٰ وَهُوَ مَكْظُومٌ ﴿٣٤﴾

49. *Lawla* (had it not been for) that overtaken him a boon^{w32} from his Lord, surely [he] (would have been) *nubetha* (slightly cast) by the open while he (is) *madhmoom* (he who is dispraised).

لَوْلَا أَنْ تَدَارَكُ رَيْبَهُ لَنَبَذَ بِالْعَرَاءِ وَهُوَ مَذْمُومٌ ﴿٣٥﴾

50. Then *ejtabaho* (favorably and directly selected him) his Lord then made him [He] of the *ssa'lebeena* (righteous people).

فَاجْتَبَاهُ رَبُّهُ فَجَعَلَهُ مِنَ الصَّالِحِينَ ﴿٣٦﴾

51. And *en* (if) almost who^r unbelieved they^z surely *youz'le-gonaka*³³ (they^z slip you^s) by their *abssa're* (insights-/ discernments) *lamma* (when/ whence) they^z heard the *thekra* (Qur'an/ message) and they^z say: verily he (is) surely a maniac.³⁴

وَلِنْ يَكَادُ الَّذِينَ كَفَرُوا لَيُرْلِفُونَكَ بِأَبْصَرِهِمْ لَمَّا سَمِعُوا الذِّكْرَ وَيَقُولُونَ إِنَّهُ لَمَجْنُونٌ ﴿٣٧﴾

52. While not it^x except *thekron* (Qur'an/ message) for the worlds.

وَمَا هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿٣٨﴾

آياتها 52 Ayah	سورة الحاقة Surato Al'Haqqa'te (The Disposer-She')	الترتيب 69 The Order
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (The iterative Mercy Giver)

²⁹ That is while they were alive in the world.

³⁰ The word "سَنَسْتَدْرِجُهُمْ" is made up of four parts: (a) the letter "س" for "shall" (b) double component word, the active subject pronoun, as represented by the "ن" and the present participle verb "نَسْتَدْرِجُ" meaning: allure some one to something almost always not favorable to him, (c) the pronoun "هُمْ" for them.

³¹ The word "muthgaloona" is masculine, plural objective noun, meaning they that are being burdened.

³² See the Lexicon attached to this Translation for "ne'amali" ("boon").

³³ This Arabic tongue expression, meaning they like by their imagination (through their enraged eyes) love to destroy you by tripping you or making you slip, fall and be severely harmed.

³⁴ The word "مَجْنُونٌ" is a noun corresponding to "maniac" rather than "insane" which is an adjective. +

1. The *Haqqa'to*¹ (*Disposer/Righter-she*^y). الْحَاقَّةُ ١
2. What (*is*) the *Haqqa'to* (*Disposer/Righter-she*^y). مَا الْحَاقَّةُ ٢
3. And what (*profoundly caused you*^g to know) what (*is*) the *Haqqa'to* (*Disposer/Righter*)-*she*^y. وَمَا أَدْرَاكَ مَا الْحَاقَّةُ ٣
4. Denied-she^{v2} *Thamooda*³ and *Aadon*⁴ by The *Qa're'a'te*^{w5} (*sudden and intense Knock*er)-*she*^y. كَذَّبَتْ ثَمُودُ وَعَادٌ بِالْقَارِعَةِ ٤
5. As however *Thamooda* then (*had been*) perished they^z by the *Tta'gbeya'te*^{w6} (*over-runner-she*^y). فَأَمَّا ثَمُودُ فَأُهْلِكُوا بِالطَّاغِيَةِ ٥
6. And however *Aadon* then (*had been*) perished they^z by a wind^w *Ssarsa'ren* (*severely cold and strongly noisy*) *aa'te'ya'ten*^w (*excessively-recalcitrant-she*^y). وَأَمَّا عَادٌ فَأُهْلِكُوا بِرِيحٍ صَرْصَرٍ عَاتِيَةٍ ٦
7. [*He*] subjugated/drove it^w over them seven nights and eight days *busooman* (*successively and determinatively*); so [*you*^s] see the people in it^w *ssar'aa* (*he-they fatally thrown dispersedly to the ground*) as (*if*) they were *ajaz'o*⁷ (*date-palms stumps*) palm-trees *kha'weya'ten*⁸ (*fallen ruinously-empty*). سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَتَمَينَةَ أَيَّامٍ حُسُومًا فَتَرَى الْقَوْمَ فِيهَا صَرْعَى كَأَنَّهُمْ أُعِجَزُ نُحْلٍ خَاوِيَةٍ ٧
8. So do [*you*^s] see for them of a remnant-she^y. فَهَلْ تَرَى لَهُمْ مِّنْ بَاقِيَةٍ ٨
9. And come Pharaoh and who^p before him and the *Mu'tafekat*⁹ (*towns over-turned upside down*) by the *kha'tte'a'te*¹⁰ (*absolute wrongdoer*)-*she*^y. وَجَاءَ فِرْعَوْنُ وَمَنْ قَبْلَهُ وَالْمُؤَيَّدَاتُ الْخَاطِئَةِ ٩
10. So disobeyed they^z their Lord's messenger; so [*He*] took them a take-she^y *ra'beyatan* (*surpasser-she*^y). فَعَصَوْا رَسُولَ رَبِّهِمْ فَأَخَذَهُمْ أَخَذَةً رَّابِيَةً ١٠
11. Verily We *lamma* (*when/whence*) overflowed the water We carried you^b in the runner-she^y. إِنَّا لَمَّا طَغَا الْمَاءُ حَمَلْنَاكِ فِي الْجَارِيَةِ ١١

1 The word “الحاقة,” translated as “The Disposer-she” is synonymous with “يوم القيامة”= “The Day of Judgment.” Both “الحاقة” and “يوم القيامة” are individually feminine genders, singular nouns. Thus, “الحاقة” means “تحقق بحق”= “it^w disposes rightly and justly for everyone his/her due recompense (good or bad) accordingly, ultimately: Paradise or Hell.

2 The word “كذبت”= denied-she^y is in reference to the “Thamoud,” which is a feminine gender in Arabic; so its reference must be feminized, as indicated by the “ت” in “كذبت.”

3 Thamood are the people of Prophet Salih, an ancient Arabian tribe destroyed for their impiety. First time mentioned in The Qur'an in (S7:73).

4 Aad are the people of Prophet Hood (Heber), an ancient Arab tribe of prodigal stature that took its name from its leader's name. First time mentioned in The Qur'an in (S 7: 65).

5 The word “القارعة” feminine singular nouns, meaning she who suddenly and intensely knocks. “القارعة” is synonymous with “يوم القيامة”= “The Day of Judgment.” See (S101:1).

6 That is the Overrunner Shriek, see القرطبي.

7 The “stump” is the base of the tree in the ground from which the roots shoot. See Webster's Unabridged Dictionary.

8 The word “خاوية” by definition means empty and in ruin. See الهادي and اللسان.

9 Those are the towns of the homosexual people to whom Messenger Loot (Lott) was sent to admonish. They failed to heed his advice. So Allah punished them by turning their towns upon them upside down.

10 The word “خاطيء”= “من تعد الخطأ”= who intentionally wronged; unlike the “المخطيء”= who errs unintentionally. So, “الخاطئة”= the “wrongdoer-she”.

12. To make it^w [We] for you^b a reminder-she^{y11} and to cache/cognize it^w a cache-she^y/cognizing-she^y ear. ﴿لِنَجْعَلَهَا لَكَ تَذْكِرَةً وَتَعِيًّا أُذُنٌ وَعِيَةٌ﴾ (١٢)
13. Then *edha* (*when/whereas*) (*to be/had been*) blown in the horn a blow-she^y a once-she.^y ﴿فَإِذَا نُفِخَ فِي الصُّورِ نَفْخَةٌ وَاحِدَةٌ﴾ (١٣)
14. And (*had been*) carried-she^y the Earth^w and the mountains^x then *dukkata* (*both razed*) *dakkatan* (*razing-she^y*) once-she.^y ﴿وَحُمِلَتِ الْأَرْضُ وَالْجِبَالُ فَدُكَّتَا دَكَّةً وَاحِدَةً﴾ (١٤)
15. So then-day befell-she^y the *Wa'gea'te* (*Doom's Day Event*). ﴿فَيَوْمَئِذٍ وَقَعَتِ الْوَاقِعَةُ﴾ (١٥)
16. And [split/halved]-she^y the Heaven^w then she (*is*) then-day *wa'be'ya'ton*^{w12} (*feeble/infirm*)-she.^y ﴿وَانشَقَّتِ السَّمَاءُ فَهِيَ يَوْمَئِذٍ وَاهِيَةٌ﴾ (١٦)
17. And the angels¹³ over its^w *arja* (*extremities/boundaries*); and carrying your^t Lord's *Arshe* (*Throne/Chair of Kingship/proprietorship*) above them then-day eight. ﴿وَالْمَلَائِكَةُ عَلَىٰ أَرْجَائِهَا وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَنِيَةٌ﴾ (١٧)
18. Then-day (*to be*) shown you^z not hide of you^b a *kha'fe'ya'ton*^w (*lay-hidden-she^y*). ﴿يَوْمَئِذٍ تُعْرَضُونَ لَا تَخْفَىٰ مِنْكُمْ خَافِيَةٌ﴾ (١٨)
19. So as-to whom^p *oteya* ([*he*] (*had been accorded*) his book^x by his *yamene* (*right-hand*)^w then says [*he*]: Ha, *ummo* (*come you^z*); let-read you^z my book^x [*ha*].¹⁴ ﴿فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ فَيَقُولُ هَؤُلَاءِ أَقْرَبُوا مِنِّي﴾ (١٩)
20. Verily I presumed surely I am *mula'qen* (*meeter with-/meeting with*) my account^x [*ha*].¹⁵ ﴿إِنِّي ظَنَنْتُ أَنِّي مُلْقٍ حَسَابِي﴾ (٢٠)
21. So he (*is*) in a living-she^y (*condition*) *radheya'ten* ([*she-embraced-gratifier*]).¹⁶ ﴿فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ﴾ (٢١)
22. In a paradise^w/garden^w lofty-she.^y ﴿فِي جَنَّاتٍ عَالِيَةٍ﴾ (٢٢)
23. Its^w *qutoofo* (*ready for plucking fruits/flowers*) (*are*) nigh-she.^y ﴿قُطُوفُهَا دَانِيَةٌ﴾ (٢٣)
24. Let-eat you^z and let-drink you^z wholesomely by what you^c antedated in the days^x the bygone-she.^y ﴿كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْخَالِيَةِ﴾ (٢٤)
25. And as-to whom^p *oteya* ([*he*] (*had been accorded*) his book^x by his *shema'le* (*left-hand*)^w then [*he*] says: *yalaytaney* (*O, for longing that I*) not *ota* (*had been accorded* [*I*] my book^x [*ha*].¹⁷ ﴿وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِشِمَالِهِ فَيَقُولُ يَلَيْتَنِي لَأَرْوَتَ كُنْيَتِي﴾ (٢٥)

11 The word “التذكيرة” means *that which reminds* or *by which one is reminded*. See البصائر.

12 The word “واهية” could also mean *infirm* or *weak*. See الراغب.

13 The word “الملائكة” is a *gender noun*, meaning the angels.

14 The particle “هـ” in “كتابه” is for a *caesural-pause* in reading in order to evidence the emphasis of the “ي” in “كتابه.” The pause is preferable according to most *Qur'an* readers and commentators. But in case, there is no pause and the recitation is continuous then this “هـ” will be dropped from the recitation.

15 Ibid, only for “حسابيه.”

16 The word “راضية” that is a *gratifier* and simultaneously this gratifier is embraced by its recipients as gratifying it.

17 See footnote 14, for “book[-ha].”

26. And not <i>adrey</i> (<i>profoundly knew</i> [I]) what (<i>is</i>) my account [ha]. ¹⁸	وَلَمْ أَدْرِ مَا حِسَابِيَّ ۝١٨
27. <i>Yalaytaba</i> (O, for a longing that it ^w) was-she ^y the <i>qadheyata</i> (<i>end-all-she^y</i>).	بَلَيْتَهَا كَانَتِ الْقَاضِيَةَ ۝١٩
28. Not enriched/sufficed ¹⁹ <i>a'n</i> (<i>off</i>) me my possession [ha]. ²⁰	مَا أَغْنَىٰ عَنِّي مَالِيَّ ۝٢٠
29. Perished <i>a'n</i> (<i>off</i>) me my authority ^x [ha]. ²¹	هَلَكَ عَنِّي سُلْطَانِيَّ ۝٢١
30. Let-take him you ^z then <i>ghullobo</i> ²² (<i>shackle his wrists to his neck him you^z</i>).	خَذُوهُ فَعْلُوهُ ۝٢٢
31. Afterward the <i>Jabeema</i> ²³ (<i>intensely-blazing Fire</i>) <i>ssallobo</i> ²⁴ (<i>let-you^z broiled him</i>).	ثُمَّ الْجَحِيمِ صَلْوُهُ ۝٢٣
32. Afterwards in a chain its ^w measure (<i>is</i>) seventy cubits then let-insert him you. ^z	ثُمَّ فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ ۝٢٤
33. Verily he: [was] not believing by Allah The Great.	إِنَّهُ كَانَ لَا يُؤْمِنُ بِاللَّهِ الْعَظِيمِ ۝٢٥
34. And not urges [he] on <i>tta'aame</i> ^x (<i>giving: wheat/edible-/food-grains</i>) ^x the <i>meskee'ne</i> (<i>not having sufficient material possessions</i>).	وَلَا يَحْضُ عَلَىٰ طَعَامِ الْمَسْكِينِ ۝٢٦
35. So not for him today, ha here <i>hamemon</i> ²⁵ (<i>affectionate-friend</i>).	فَلَيْسَ لَهُ الْيَوْمَ هُنَا حَمِيمٌ ۝٢٧
36. And nor <i>tta'aamon</i> ^x (<i>wheat/edible/food-grains</i>) ^x except of <i>ghesleenen</i> (<i>the Hell's peoples pus</i>).	وَلَا طَعَامٌ إِلَّا مِن غَسَلِينٍ ۝٢٨
37. Not eat it ^x except the wrongdoers. ²⁶	لَا يَأْكُلُهُ إِلَّا الْخَاطِئُونَ ۝٢٩
38. So not; ²⁷ <i>Oqsemo</i> (<i>I oath</i>) by what you ^z discern/sight.	فَلَا أَقْسِمُ بِمَا تُبْصِرُونَ ۝٣٠

¹⁸ See footnote 14 above regarding “حسابيه.”

¹⁹ The word “أغنى” has double meanings: (1) *enriched*, (2) *sufficed*. But “enriched” includes sufficed and not vice versa. As “enriched” made rich or richer, made fuller, more meaningful, or more rewarding whereas “sufficed” met the present needs of a specific task. Hence “enriched” is superior.

²⁰ Ibid, only for “مالي.”

²¹ Ibid, only “سلطاني.”

²² The word “غلوله” meaning put in the “الغلل” means bond or *shackle his two wrists to his neck*.

²³ The word “الجحيم” is proper noun, but it means *intensely blazing fire*. See *الراغب*.

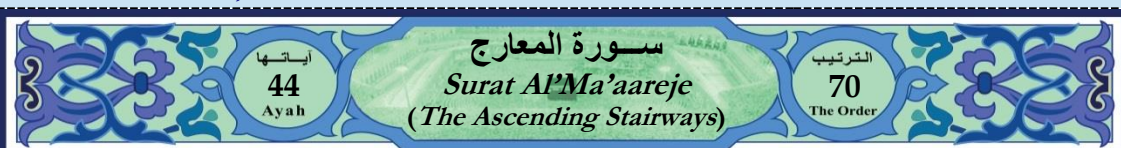
²⁴ The word “يصلون” transliterated “yaslawna” here for lack of a properly corresponding word in English, means *broil simultaneously from all sides*, as if the entire body is *immersed* in the intensely kindled Fire.

²⁵ The word “حميم” in Arabic is a *paradoxical* term, meaning “cold” and “hot” or “very cold” or “very hot.” However, in Arabic tongue expression: “الصديق الحميم” = “very close friend, a true or a cherisher friend; or a friend who is very loyal, and feels compassionate and sympathetic towards his friend.” I do not like to use: “intimate” as this word is rather suggestive of “sexual” closeness (intimacy), by its own definition. You can tell I am fumbling to describe “الصديق الحميم,” as the English language does not seem to lend itself to linguistic precision as compared to the Arabic language. So for “الصديق الحميم,” I am settling for: “true, cherisher, compassionate and sympathetic friend, mutually affectionate” and for short: “mutually affectionate friend.”

²⁶ The word “خاطيء” = “من تعمد الخطأ” = who intentionally wronged; unlike the “المخطيء” = who errs unintentionally. So, “الخاطنون” = the “wrongdoers.”

²⁷ The “لا” at the beginning of this *Ayah*, is by consensus a negation particle. See *النذر المصون، احمد حلبى*. As to the oath stated here, please refer to the footnote 5780 of (S56:75-76).

39. And what not discern/sight you.^z وَمَا لَا تُبْصِرُونَ ﴿٣٩﴾
40. Verily it^x surely (*is a*) say (*of*) a messenger-kareem²⁸ إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴿٤٠﴾
(bounty-giver, ennobler and of multiple uses/effects).
41. And neither it^x (*is*) a poet's say, little surely²⁹ you^z believe. وَمَا هُوَ بِقَوْلِ شَاعِرٍ قَلِيلًا مَّا تُؤْمِنُونَ ﴿٤١﴾
42. And nor surely a soothsayer's say, little surely³⁰ you^z reminisce. وَلَا يَقُولُ كَاهِنٍ قَلِيلًا مَّا تَذَكَّرُونَ ﴿٤٢﴾
43. (*It^x is*) a descending³¹ from the world's Lord. نَزِيلٌ مِّن رَّبِّ الْعَالَمِينَ ﴿٤٣﴾
44. And had he *taqanwala* (*made-up-say*) on Us some (*of*) [the] says. وَلَوْ نَقُولُ عَلَيْنَا بَعْضُ الْأَقَاوِيلِ ﴿٤٤﴾
45. Surely We (*would have*) taken [*of*] him by the *ya'mene* (*force/power/right*). لَأَخَذْنَا مِنْهُ بِالْيَمِينِ ﴿٤٥﴾
46. Afterwards surely We (*would have*) severed of him the aorta. ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ ﴿٤٦﴾
47. So not of you^b of an *abaden*³² (*a lone/any-one*) a'n (*off*) him obstructers. فَمَا مِنْكُمْ مِّنْ أَحَدٍ عَنْهُ حَاجِزِينَ ﴿٤٧﴾
48. And verily it^x (*is*) surely a reminder-she³³ for the *muttaqeena* (*he-they reverentially guard against Allah's displeasure*). وَإِنَّهُ لَلذِّكْرُ لِلْمُتَّقِينَ ﴿٤٨﴾
49. And verily We surely know that of you^b (*are*) deniers. وَإِنَّا لَنَعْلَمُ أَنَّ مِنْكُمْ مُّكَذِّبِينَ ﴿٤٩﴾
50. And verily it^x (*is*) surely *hasraton*^w (*ardent contrition*)^w [on] the unbelievers. وَإِنَّهُ لَحَسْرَةٌ عَلَى الْكَافِرِينَ ﴿٥٠﴾
51. And verily it^x (*is*) surely the *yaeene's* (*certitude faith*)'s right. وَإِنَّهُ لَحَقُّ الْبَقِيَّةِ ﴿٥١﴾
52. So *sabbeh*³⁴ (*let-say [you^s]: subhana Allah*) by your^t Lord's name, The Great. فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ﴿٥٢﴾



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

²⁸ The word "kareem" = "كريم" is a subjective, singular, masculine noun. It has no exact English equivalent, as explained in length in footnote 28 of the Introduction to this Translation. Summarily: bounty-giver ennobler and of multiple uses/effects.

²⁹ The particle "ما" is for intensity of paucity. See إعراب القرآن، لمحمود صافي.

³⁰ Ibid.

³¹ The word "تنزيل" has several meanings, among them: (1) gradual revelation, and (2) descending, (3) array. See التاج.

³² See the Lexicon attached to this Translation regarding "أحد."

³³ The word "التذكيرة" means that which reminds or by which one is reminded. See البصائر.

³⁴ The phrase "subhana Allah," means: singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around. +

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|--|--|
| 1. Asked ¹ an asker by a torment ^x befalling/occurrent. | سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ ① |
| 2. For the unbelievers, not for it ^x a repeller. | لِّلْكَافِرِينَ لَيْسَ لَهُ دَافِعٌ ② |
| 3. From Allah, possessor (of) the <i>ma'a'reje</i> (ascending stairways). | مِنَ اللَّهِ ذِي الْمَعَارِجِ ③ |
| 4. <i>Ta'arojo</i> (curvilinearly ascends) the angels and The <i>Ruho</i> (Arch Angel Gabriel/other High Angel) to Him in a day [was] its ^x <i>meqda'ro</i> (span/measure) fifty thousand-[year]. | تَمْزِجُ الْمَلَائِكَةَ وَالرُّوحَ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ ④ |
| 5. So <i>issber</i> (let-hold on patiently [you ^s]) a beautiful patience. | فَاصْبِرْ صَبْرًا جَمِيلًا ⑤ |
| 6. Verily they see it ^x afar. | إِنَّهُمْ يَرَوْنَهُ بَعِيدًا ⑥ |
| 7. And [We] see it ^x near. | وَنَرَنَاهُ قَرِيبًا ⑦ |
| 8. Day the Heaven ^w is like the <i>muh'le</i> (molten metal). | يَوْمَ تَكُونُ السَّمَاءُ كَالْهَلِّ ⑧ |
| 9. And [are/to be] the mountains ^x like the <i>eh'ne</i> (colored wool). | وَتَكُونُ الْجِبَالُ كَالْعِهْنِ ⑨ |
| 10. And asks not <i>hamemon</i> (affectionate-friend) (about another) <i>hameman</i> (affectionate-friend). | وَلَا يَسْأَلُ حَمِيمٌ حَمِيمًا ⑩ |
| 11. (To be) made they ^z discerning/sighting; longs the criminal if ² (to) ransom ³ (himself) of then-day's torment by his sons. | يُصَرِّفُهُمُ بَوْدُ الْمُجْرِمِ لَوْ يَفْقَدِي مِنَ عَذَابٍ يَوْمِيذٍ بَنِيهِ ⑪ |
| 12. And his she-consort ⁴ and his brother. | وَصَاحِبَتِهِ وَأَخِيهِ ⑫ |
| 13. And his (closest) kin ^w which ^u lodges/shelters him. | وَفَصِيلَتِهِ الَّتِي تُتَوِّى ⑬ |
| 14. And whom ^p (are) in the Earth ^w together; afterwards [he] delivers him. | وَمَنْ فِي الْأَرْضِ جَمِيعًا ثُمَّ يُنْجِيهِ ⑭ |
| 15. Not-at-all, ⁵ verily it ^w (is) <i>Ladha</i> (intensely heated Hell). | كَلَّا إِنَّهَا لَأَطْنَى ⑮ |
| 16. <i>Nazzu'atan</i> ^w (iteratively-wrester) ^w for the <i>shawa</i> ⁶ (head skin and the extremities). | نَزَّاعَةً لِّلشَّوَى ⑯ |
| 17. [It ^w] summons/calls whom ^p [he]: backed and averted. | تَدْعُوا مَنْ أَدْبَرَ وَتَوَلَّى ⑰ |
| 18. And gathered [he] then [he] cached/cognized ⁷ . | وَجَمَعَ فَأَوْعَى ⑱ |

¹ The word "سأل" could mean "دعا", see القرطبي.

² The particle "لو" since it is a future-connected verb, probable to occur and not sure it's a present occurrence, such a "لو" amounts to "if" or "when." See مغني اللبيب، ابن هشام.

³ The word "ransoms" is a transitive verb, hence the need for the parenthetical (himself).

⁴ That is his wife, or intimate she-companion.

⁵ The word "كلا" is an article of negation particularized for deterrence and prevention.

⁶ The word "shawwa" has several meanings, among them: the head skin, the extremities.

⁷ That is he consciously persistently boarded.

19. Verily the mankind (*had been*) created *haloo'an*⁸ (fretfully-anxious). ﴿إِنَّ الْإِنْسَانَ خَلِقَ هَلُوعًا﴾ ١٩
20. If evil touched/betided him [*he*] (*is*) *ja'zooan*⁹ (iteratively bewailer). ﴿إِذَا مَسَّهُ الشَّرُّ جَزُوعًا﴾ ٢٠
21. And if touched/betided him the *khayro*¹⁰ (desirable-/possession/goodness) [*he*] (*is*) *mano'an* (iteratively-stinter). ﴿وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا﴾ ٢١
22. Except the prayers.¹¹ ﴿إِلَّا الْمُصَلِّينَ﴾ ٢٢
23. Who^r they over their Prayer^w (*are*) *da'emoona*¹² (duty-bidders). ﴿الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ﴾ ٢٣
24. And who^r (*are*) in their possessions (*is*) a right¹³ *ma'aloomon* (that which is known). ﴿وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَّعْلُومٌ﴾ ٢٤
25. For the requester and the *mabroo'me* (he who is dispossessed). ﴿لِلسَّائِلِ وَالْمَحْرُومِ﴾ ٢٥
26. And who^r *yousaddegoona* (they^x affirm as credible) by the *Deen's*¹⁴ (religion's/ Islam's) Day. ﴿وَالَّذِينَ يَصَّدِّقُونَ بِيَوْمِ الدِّينِ﴾ ٢٦
27. And who^r they from their Lord's torment, (*are*) *mushfegoona* (he-they in disquiet). ﴿وَالَّذِينَ هُمْ مِنْ عَذَابِ رَبِّهِمْ مُشْفِقُونَ﴾ ٢٧
28. Verily their Lord's torment (*is*) other than *ma'amoon* (one from which one is safe and secure). ﴿إِنَّ عَذَابَ رَبِّهِمْ غَيْرُ مَأْمُونٍ﴾ ٢٨
29. And who^r they for their *foroje* (orifices/private-parts) (*are*) keepers up.¹⁵ ﴿وَالَّذِينَ هُمْ لِأُفْرُوجِهِمْ حَافِظُونَ﴾ ٢٩
30. Except on/over their spouses or what possessed their *aymane* (right hands)^w then verily they (*are*) other than *malomeena* (ones that are blameful). ﴿إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ﴾ ٣٠
31. So whoever *ebtagha*¹⁶ [*he*] earnestly-quested) beyond *tha'leka* (afar-that-it/that)^x then those they (*are*) the aggressors. ﴿فَمَنْ ابْتَغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ﴾ ٣١
32. And who^r they for their *amana'te* (their: entrustment/obligation/duties) and their covenants (*are*) *ra'aona* (i.e.: shepherds/custodians/fulfillers). ﴿وَالَّذِينَ هُمْ لِأَمْتِنَتِهِمْ وَعَهْدِهِمْ رَاعُونَ﴾ ٣٢

⁸ The word "هَلُوعًا" means he who is "ضَجُورٌ جَزُوعٌ," that is fretful and anxious. See اللسان.

⁹ The word "جَزَعًا" of "جَزَعٌ" has several meanings, among here: bewailer. See التاج.

¹⁰ The word "خيرٌ" = "khayron," and grammatically inflected "khayren" or "kharan" all mean that which is desirable, of worthiness or goodness. Clearly charity, prayer, or any meritorious deed is surely "خيرٌ."

¹¹ The word "prayer" as noun dual meanings: (1) a solemn and humble approach to Divinity in word or thought usually involving beseeching, petition, confession, praise; (2) one that prays: a supplicant. See Merriam Webster's Unabridged Dictionary. So, here the word is used in its meaning number (2).

¹² The word "دائِمُونَ" like observing the "دَوَامٌ" = duty i.e. constantly performing the Prayer on time and in specific place known in advance to the doer, e.g.: in congregation and in the Mosque at the time of each Payer.

¹³ The "الحَقُّ الْمَعْلُومُ" is the Zakah portion in a personal wealth, i.e. besides the general charity.

¹⁴ The "religion's day" is the Day of Judgment, whence all are recompensed according to his/her deeds if they are believers.

¹⁵ The word "حَافِظُونَ" is rooted in "حَفِظَ" which is to "kept-up" not just "kept, or maintained," or even "guarded." Merriam Webster's Dictionary puts "keep up" as: "to stay even (as in acts of strength, endurance, or speed) *although he was small he could keep up with the larger boys in sports*." (Emphasis is added).

¹⁶ The word "ابْتَغَىٰ" = "طلب حثيثًا" meaning: earnestly quested.

33. And who^r they by their testimonies (are) *qa'emon*¹⁷ (standers/maintainers). وَالَّذِينَ هُمْ بِشَهَادَتِهِم قَائِمُونَ ﴿٣٣﴾
34. And who^r they (are) on their Prayers they^z (are) keeping-up.¹⁸ وَالَّذِينَ هُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ ﴿٣٤﴾
35. Those (are) in paradises^w/gardens^w *mukramoona* (they who are hospitality accorded and honored). أُولَئِكَ فِي جَنَّاتٍ مُّكْرَمُونَ ﴿٣٥﴾
36. So what who^r unbelieved they,^z *qebalaka* (towards you^s) (are) *muhhteyeena* (he-they hasteners with gaze and extended necks). فَالَّذِينَ كَفَرُواْ قَبَلَكَ مُهْطِعِينَ ﴿٣٦﴾
37. A'n (off) the *yamene* (right-side) and a'n the *shema'le* (left-side) *ezeena*¹⁹ (sequestering group). عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ عِزِينَ ﴿٣٧﴾
38. Does covet every *emre'en*²⁰ (mature/perfect manliness possessor) of them (to be) admitted paradise^w/garden^w (of) *naemen* (permanent mental and physical delights in the highest chambers of Paradise). أَبْطَمَعَ كُلُّ أَمْرِيْ مِنْهُمْ أَن يَدْخَلَ جَنَّةَ نَعِيمٍ ﴿٣٨﴾
39. Not-at-all;²¹ verily We created them of what they^z know. كَلَّا إِنَّا خَلَقْنَاهُمْ مِّمَّا يَعْلَمُونَ ﴿٣٩﴾
40. Then not;²² *Oqsemo* ([I] oath) by Lord (of): the *mashareqe* (sunrise's loci) and the *magharebe* (sunset's loci), verily We assuredly²³ (are) *Qa'deyroona*²⁴ (We-Who are capable of: giving/doing/enforcing/influencing). فَلَا أَقْسِمُ رَبِّ الْمَشْرِقِ وَالْمَغْرِبِ إِنَّا لَنَقْدِرُونَ ﴿٤٠﴾
41. On that [We] substitute *khayran* (choicer/superior-/worthier) than them and not We surely (are) *masboqeena*²⁵ (ones that are outran). عَلَى أَن نَّبْدِلَ خَيْرًا مِنْهُمْ وَمَا نَحْنُ بِمَسْبُوقِينَ ﴿٤١﴾
42. So let them: wade and play [you^s] until *youlaqo* (they^z meet) their day which^x they^z (are being) promised. فَذَرَهُمْ يَحْوِضُواْ وَيَلْعَبُواْ حَتَّى يُلَاقُواْ يَوْمَهُمُ الَّذِي يُوْعَدُونَ ﴿٤٢﴾
43. Day they^z exit from the *ajda'the* (tombs) speedily as if they (were) to *nussoben* (immolation stones/sacrificed on stone alters) *youfedhona*²⁶ (group-rush they^z). يَوْمَ يُخْرِجُونَ مِنَ الْأَجْدَاثِ سِرَاعًا كَأَنَّهُمْ إِلَى نُصُبٍ يُوفِضُونَ ﴿٤٣﴾

¹⁷ The word "قائمون" i.e. maintainers of the Prayer. It could stand for "standers" or "sustainers."

¹⁸ Ibid, except for يحافظون.

¹⁹ The word "عزین" means groups in sequestering fashion, or sequestering group.

²⁰ See the Lexicon attached to this Translation for the differences between: the man = الرجل, and the human = الإنسان the person = الشخص the mar'o = المرء, being the mature/perfect manliness possessor. Although in English the word "one" seems to be an acceptable approximation for "المرء," the Lexicon explains why we cannot use this seemingly acceptable way.

²¹ The word "كلا" is an article of negation particularized for deterrence and prevention.

²² See footnote for (S75:1) for this "لا," by consensus is a negation particle. See الدر المصون, احمد حلبى. As to the oath here see footnote for (s56: 75-76).

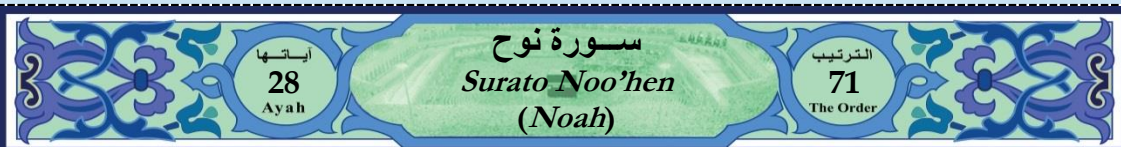
²³ The "ل" in "للقادرون" is a juratory "ل" = "القسم" amounting to = "التأكيد", i.e. affirmation, expressed by "assuredly".

²⁴ The word "قادرين" is masculine, plural, subjective noun, meaning: (1) Causers of Fate, (2) We-Who are capable of: giving, doing, enforcing, or influencing.

²⁵ The word "مسبوقين" is plural, masculine objective noun, with no English equivalent.

²⁶ The word "يوفضون" comes from "الإفاضة" which means a crowd of people rushing from one place to another.

44. *Khashseya'an*²⁷ (*submittingly subdued*) (*are*) their *abssa'ro* (*insights/ discernments*), over-burdens them humility; *tha'leka* (*afar-that-it/ that*)^x (*is*) the day which^x they^z were being promised. خَاشِعَةً أَبْصَرُهُمْ تَرْهَقُهُمْ ذُلٌّ ذَلِكَ الْيَوْمَ الَّذِي كَانُوا يُوعَدُونَ ﴿٤٤﴾



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

1. Verily We sent Noohan¹ (*Noah*) to his people that let- [you^t] warn your^t people, from before that *ya'ateya*^x (*betides/ eventuates*)^x them a painful torment. إِنَّا أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ أَنْ أَنْذِرْ قَوْمَكَ مِنْ قَبْلِ أَنْ يَأْتِيَهُمْ عَذَابٌ أَلِيمٌ ﴿١﴾
2. Said [he]: O, my people, verily I am for you^b *natheeron* (*iterative warner*) manifester. قَالَ يَقَوْمِ إِنِّي لَكُمْ نَذِيرٌ مُبِينٌ ﴿٢﴾
3. That let-you^z worship Allah and *ettaqoho* (*let reverentially guard you^z against the displeasure of Him*) and let-obey you^z [me].² أَنِ اعْبُدُوا اللَّهَ وَأَتَّقُوهُ وَأَطِيعُوا ﴿٣﴾
4. [He] forgives for you^b of yourⁿ offenses and delays [He] you^b to *ajalen*³ (*term-limit*) *musamma*⁴ (*that which is designated and/ or named*); verily Allah's *ajala* (*term-limit*) if it^x came not (*to be*) delayed [it^x] had you^c [were] (*to*) know you.^z يَغْفِرْ لَكُمْ مِنْ ذُنُوبِكُمْ وَيُخَخِّرْكُمْ إِلَىٰ أَجَلٍ مُّسَمًّى ۚ إِنَّ أَجَلَ اللَّهِ إِذَا جَاءَ لَا يُؤَخَّرُ ۚ لَوْ كُنْتُمْ تَعْلَمُونَ ﴿٤﴾
5. Said [he]: my Lord; verily I invited my people nightly and *naba'ran*^x (*between sunrise and sunset*). قَالَ رَبِّ إِنِّي دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا ﴿٥﴾
6. Then not augmented them my invitation except a fleeing. فَلَمْ يَزِدْهُمْ دُعَايَ إِلَّا فِرَارًا ﴿٦﴾
7. And verily I, everywhen I invited them to forgive for them [You^t], they^z made/emplaced their fingers in their ears and *istaghshan*⁵ (*affirmably overlaid they^z*) وَإِنِّي كُلَّمَا دَعَوْتُهُمْ لِتَغْفِرَ لَهُمْ جَعَلُوا أُصْغُرَهُمْ فِيْٓ أَعَادِنِهِمْ وَأَسْتَغْشَوْا ﴿٧﴾

²⁷ The word “خاشعة” = *khashsha'an*, is an adverbial plural, masculine, subjective noun, with no English equivalent available for it *per se*. The word “خشوع” in “خاشعة”, = *khashsha'an* involves more than just “humbleness” or “submission” as that suggests *bodily* or *attitudinal* behavior. However, “خشوع” denotes *submission* or *subduing* of *sight* and *sound* as well. So “خاشعاً” are those who *submittingly subdued their body, sight and sound*. Also some time “الخاشعون” = *they who bow in the Prayer*. See *اللسان والبصائر*. Since this Ayah speaks about their sights being “خاشعاً” that means *their sights are submittingly subdued*. +

¹ Allah's messenger Noah is the first messenger from Allah to the mankind. There is interesting story about him in a as he discusses *Ayah 14* of (S7:14).

² The letter “ن” in “اطيعون” by Arabic (*linguistic*) Rule, is called “نون الوقاية او العماد، حيث لا يستغنى عنها” which precedes the speaker's pronoun “ي”. The speaker's pronoun “ي” in “اطيعون” is omitted, for “التخفيف” = “alleviation, lightening” or *Ayat's end harmony (rhyme)*. See *إعراب القرآن، لمحمود صافي*.

³ The word “الأجل” means term-limit, see *اللسان*.

⁴ The word “*musamma*” is masculine, singular, subjective noun, meaning: *that which is designated and/ or named*.

⁵ See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word.

theirⁿ garments and they^z persisted and *istakebaro*⁶ نِيَابَهُمْ وَأَصْرُوا وَأَسْتَكْبَرُوا أَسْتَكْبَارًا
(they^z affirmed theirⁿ prideful haughtiness) *istekbaran*⁷ (affirmable prideful haughtiness).

8. Afterwards verily I invited them openly. ثُمَّ إِنِّي دَعَوْتُهُمْ جَهَارًا

9. Afterwards verily I proclaimed/unfolded for them ثُمَّ إِنِّي أَعْلَنْتُ لَهُمْ وَأَسْرَرْتُ لَهُمْ إِسْرَارًا
and I concealed for them *israran*⁸ (absolute concealment).

10. So I said: let-seek you^z yourⁿ Lord's forgiveness,⁹ فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا
verily He [was] *Ghaffaran* (Ever/Stout Forgiver).

11. Sends [He] on you^b the Heaven^w abundantly يُرْسِلُ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا
(showering).

12. And [He] supplies you^b by possessions and sons وَيُمِدُّكُمْ بِأَمْوَالٍ وَبَنِينَ وَيَجْعَلْ لَكُمْ
and [He] makes for you^b gardens^w and [He] makes جَنَّاتٍ وَيَجْعَلْ لَكُمْ أَنْهَارًا
for you^b rivers.

13. What (is) for you^b not fear¹⁰ you^z for Allah a dignity. مَا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا

14. While¹¹ *qad* (already and affirmatively) [He] created وَقَدْ خَلَقَكُمْ أَطْوَارًا
you^b (in) phases.

15. Have not seen you^h how created Allah seven أَلَمْ تَرَوْا كَيْفَ خَلَقَ اللَّهُ سَبْعَ سَمَوَاتٍ
Heavens^w *ttebaqan*¹² (in tiers/superposing). طِبَاقًا

16. And [He] made the moon^x in them^{v13} an illumination^x وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ
and [He] made the sun^w a lamp.^x الشَّمْسَ سِرَاجًا

17. And Allah sprouted you^c from the Earth^w *nabatan*¹⁴ وَاللَّهُ أَنْبَتَكُمْ مِنَ الْأَرْضِ نَبَاتًا
(absolute-sprouting).

18. Afterwards [He] returns you^b in it^w and *youkbrejokom* ثُمَّ يُعِيدُكُمْ فِيهَا وَيُخْرِجُكُمْ إِخْرَاجًا
([He] emerges/produces you^b) *ekhbrajan*¹⁵ (absolute emergence).

⁶ See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word..

⁷ The word "istekbaran"="استكبار" does not have an exact English equivalent *per se*. It is, masculine, subjective noun, meaning: *affirmance-of-self arrogance*. Hence, we transliterate and parenthetically explain.

⁸ Ibid, except for "إسرار".

⁹ The word "استغفروا" = "اطلبوا الغفران" = "you^f seek forgiveness." In English there is no seemly way to say: "استغفروا" *per se*. So I settled for saying: "you^f seek forgiveness."

¹⁰ The word "ترجون" from "رجا" meaning: *feared*. But such meaning for "رجا" is always, according to the linguist and scholar Al-Farra, associated with the *denial*, like: "ما رجوتك أي ما خفتك" see اللسان.

¹¹ The "و" in this *Ayah* is and *adverbial* "و" hence "while," see اعراب القرآن، لمحمود صافي.

¹² The word "طباقا" is "حال"= *adverbial*. But since in English there is no *adverbial* equivalent for "tier/superposing" so I transliterated. Additionally, The word "طباقا" is an *epithet*, i.e. an *adjective* bearing multiple meanings: (1) plural: for طبق ("ك" جبل و جبال), or plural for طبقة like "رقبة و رقاب", and (2) an *infinitive* noun for طابق. See الدر المصون لـ "احمد الحلبي".

¹³ Some Arabic linguists say that the locution "فيهن"="in [she-]them]" is by way of *figure of speech*. Such as: one who saw a few Americans and said: "I saw the American." What he saw was some American not all of them.

¹⁴ The word "نباتا"="absolute sprouting" is "نيابة عن اسم مطلق"= *infinitive objective noun* instead of *infinitive noun*. See اعراب القرآن، لمحمود صافي.

¹⁵ Ibid. Only here it is with respect to "emergence."

19. And Allah made for you^b the Earth^w (as) a carpet-
/an expanse.¹⁶ وَاللَّهُ جَعَلَ لَكُمْ الْأَرْضَ بِسَاطًا ﴿١٦﴾
20. To thread you^z of it^w paths *fejajan*¹⁷ (*spacious-valley*). لَتَسْلُكُوا مِنْهَا سُبُلًا فِجَاجًا ﴿٢٠﴾
21. Said Noohon (Noah): my Lord, verily they disobeyed me, and *ettaba'ao* (*closely-followed they*^z) whom^p not augmented him his possession and his children except a loss. قَالَ نُوحٌ رَبِّ إِنَّهُمْ عَصَوْنِي وَأَتَّبِعُوا مَنْ لَمْ يَزِدْهُ مَالُهُ، وَوَلَدَهُ إِلَّا خَسَارًا ﴿٢١﴾
22. And machinated they^z a machination *kubbara* (*enormous*). وَمَكْرُوا مَكْرًا كُبْرًا ﴿٢٢﴾
23. And they^z said: assuredly let-not leave [you^z] yourⁿ *aa'lebata*^w (*deities*)^w and assuredly let not leave [you^z] *Waddan*, and nor *Suwa'an*, and nor *Yagbotha* and *Ya'ooqa* and *Nasra*.¹⁸ وَقَالُوا لَا نَذَرُكَ، الْهَكْمُ وَلَا نَذَرُكَ وَدَا وَلَا سُوَاعًا وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا ﴿٢٣﴾
24. And *qad* (*already and affirmatively*) they^z misled-/wasted many/much and not [You^s] augment the *dha'lemeena* (*injustice-doers*) except a misguidance/waste. وَقَدْ أَضَلُّوا كَثِيرًا وَلَا تَزِدِ الظَّالِمِينَ إِلَّا ضَلَالًا ﴿٢٤﴾
25. From when^o their offenses^w/inequities^w¹⁹ (*had been*) drowned they^z then (*had been*) admitted they^z in a Fire;^w then not they^z found for them of lesser than/without Allah succorers. مِمَّا خَطِيئَتِهِمْ أُغْرِقُوا فَأَذْنَلُوا نَارًا فَلَمْ يَجِدُوا لَهُمْ مِنْ دُونِ اللَّهِ أَنْصَارًا ﴿٢٥﴾
26. And said Noohon (Noah): my Lord let-not²⁰ leave [You^s] on the Earth^w of the unbelievers a habitant.^{x21} وَقَالَ نُوحٌ رَبِّ لَا تَذَرْ عَلَى الْأَرْضِ مِنَ الْكَافِرِينَ ذَيَارًا ﴿٢٦﴾
27. Verily You^g en (*if*) [You^s] leave them²² (*shall*) mislead they^z Your^t *eba'da* (*worshippers/submitters/laves*) and not beget they^z except a *fa'jeran*²³ (*debaucher/religious-cover-ripper*)^x *kaffaran*²⁴ (*resolutely unbeliever^x/ingrate^x*). إِنَّكَ إِنْ تَذَرَهُمْ يُضِلُّوا عِبَادَكَ وَلَا يَلِدُوا إِلَّا فَاجِرًا كَفَّارًا ﴿٢٧﴾

¹⁶ That is to say a vast expanse to inhabit and spread in it. And the word “بساط” = “carpet” is also a figure of speech for “التكريم,” that is by way providing bounteous hospitality, generous dwellings as well as extending ennoblement to the sons of Adam, as so stated in the *Ayah*: “And laqad (verily, already and affirmatively) karrama (had bestowed generosity and ennoblement) We Adam’s sons.” (S17:70).

¹⁷ The word “فجاج” (also “فجاج” with *dhamma* or *kasrah* on the “ف”) means wide open valleys, i.e. not “passes,” as “passes” suggest narrow gaps between mountains, according to the dictionary definition.

¹⁸ All the names: *Waddan*, *Suwa'an*, *Yagbotha*, *Ya'ooqa* and *Nasr* are idols which the pre-Islamic Arabs were worshipping. Such idols were figures of good people for which those Arabians thought by worshipping such figures, that such worship will enable those people to intercede for them with Allah.

¹⁹ There is “خطء” and “خطيئة” both are “inequities” committed intentionally and therefore are sins. So, “خطيئة” in “خطياتكم” is feminine and singular; and “خطء” is masculine and singular.

²⁰ The word “le” here, denotes and connotes the imperative of expressing a request.

²¹ The word “ذيار” is of “فيعال” not “ففعال”. Thus, “ذيار” is an inhabitant or habitant, and not intensive noun. If it were intensive noun it would have been “ذوار كقوارل”. See الراغب.

²² That is let them on the Earth.

²³ The word “فاجر” = “ripper of religious cover,” as the religious cover prohibits or prevents its wearer from committing crimes in the open. So when the ripper of religious cover rips off such a cover he exceeds the bounds. See الراغب for the word “فاجر”

²⁴ The word “كفار” paralleling “فعال” hence to intensify “كفار” it is prefixed as “resolutely ingrate.”

28. My Lord: let-forgive [You^s] for me and for my both begetters (*parents*) and for whoever [he] entered my house (*as*) a believer and for the he-believers and the she-believers and let-not [You^s] augment the *dha'lemeena* (*injustice-doers*) except *tabara*²⁵ (*an utter bane/damage*).

رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَن دَخَلَ
بَيْتِي مُؤْمِنًا وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ
وَلَا تَزِدِ الظَّالِمِينَ إِلَّا نَبَارًا ﴿٢٨﴾



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

1. Let-say [you^s]: (*had been*) revealed¹ to me verily it^{x2} *istama'a*³ (*affirmably listened*) *nafaron* (*three to less than ten*) of the Jinn, so said they:^z verily we heard a Qur'an^x *Ajaban*⁴ (*primely-marveling*).

قُلْ أَوْحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ
فَقَالُوا إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا ﴿١﴾

2. *Yahdey* ([It^x] *divinely-guides*) to the *rush'de*⁵ (*mature-discernment/rational guidance to the right*) so we believed by it^x and never [we] partner (*other deities*) by our Lord an *ahadan*⁶ (*a lone/any-one*).

يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ ۖ وَلَن
نُشْرِكَ بِرَبِّنَا أَحَدًا ﴿٢﴾

3. And verily He, (*is*) *ta'aala* (*ever elevated* [He]) our Lord's *Jaddo* (*Majesty/emanation*) neither *ittakebatha*⁷ (*took and made* [He]) a she-consort and nor a child.

وَأَنَّهُ تَعَالَى جَدُّ رَبِّنَا مَا اتَّخَذَ صَاحِبَةً
وَلَا وَلَدًا ﴿٣﴾

4. And verily it^x [was] saying our mooncalf on Allah *shattatta* (*excessiveness*).

وَأَنَّهُ كَانَتْ يَقُولُ سَفِيهُنَا عَلَى اللَّهِ
شَطَطًا ﴿٤﴾

5. And (*that*) surely we presumed that never say the mankind and the Jinn on Allah *katheban*⁸ (*utter-lie*).

وَأَنَا ظَنَنَّا أَن لَّنْ نَقُولَ الْإِنسَ وَالْجِنُّ عَلَى
اللَّهِ كَذِبًا ﴿٥﴾

6. And verily it^x [was] men of the mankind refuging by men of the Jinn, so they^z augmented them an overburden.

وَأَنَّهُ كَانَ رِجَالٌ مِّنَ الْإِنسِ يَعُوذُونَ بِرِجَالٍ
مِّنَ الْجِنِّ فَزَادُوهُمْ رَهَقًا ﴿٦﴾

²⁵ The word "تبارا" is an *infinitive noun*="إسم مصدر، انظر أعراب القرآن لـ محمود صافي" therefore implying intensity; hence "utter" to indicate such intensity. +

¹ The word "أوحى" denotes at least six diverse meanings, all for communicating: *gestured, wrote, messaged, inspired, whispered, one cast to another* (e.g.: a commanded). And "الوحي" is *fire or king*. See *اللسان*.

² The pronoun "هـ" in "إنه" = is "ضمير الشأن"="the case or conditional pronoun"="the fact of the case"="that."

³ See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word.

⁴ The word "عجبا" could be: (1) the *infinitive noun* for *intensity*, so primarily is prefixed; or (2) *subjective noun* meaning *causing wonderment, possessor of wonderment*. See *الدر المصون*.

⁵ See the *Lexicon* attached to this Translation for the word "الرشد" and its meaning.

⁶ See the *Lexicon* attached to this Translation regarding "أحد".

⁷ The word "اتخذ" from "الإتخاذ" which is "إفتعال" for "الاتخاذ" as stated in *لسان العرب*; so, "اتخذ" is always taking and making something of what was taken. Thus, it is not just the mere taking.

⁸ The word "كذبا" is an *infinitive noun* to intensify the action of the verb, hence utter is used for such intensification. See *إعراب القرآن لمحمود صافي*.

7. And verily they^z presumed just-as you^c presumed that never missions⁹ Allah *anahadan*¹⁰ (a lone/ any-one). وَأَنَّهُمْ ظَنُّوا كَمَا ظَنَنْتُمْ أَن لَّن يَبْعَثَ اللَّهُ أَحَدًا ٧
8. And surely we touched the Heaven^w so we found it^w (had been) filled (by/with) hard watchers and flames. وَأَنَّا لَمَسْنَا السَّمَاءَ فَوَجَدْنَهَا مِثْلَ ثَرَابٍ حَرَّاسٍ شَدِيدٍ وَشُهَبًا ٨
9. And surely we were sitting of it^w sittings for a hearing; so whoever *yasta'me'ea*¹¹ ([he] seeks/ affirms- listening) now [he] finds for him a flamer-ambush. وَأَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقْعِدًا لِّلسَّمْعِ فَمَن يَسْتَمِعِ الْآنَ يَجِدْ لَهُ شِهَابًا رَّصَدًا ٩
10. And surely we not *nedrey* (profoundly know): is evil (to be/ being) wanted by whom^p (are) in the Earth^w or wanted by them their Lord *rashada*¹² (mature discernment/ rational guidance to what is right). وَأَنَّا لَا نَدْرِي أَشَرُّ أُرِيدَ يَمَن فِي الْأَرْضِ أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا ١٠
11. And surely we, of us the *ssa'leboona* (righteous-people) and of us lesser than *tha'leka* (afar-that-it/ that);^x we were *qedadan* (splinter) ways.^w وَأَنَّا مِنَّا الصَّالِحُونَ وَمِنَّا دُونَ ذَلِكَ كُنَّا طَرَائِقَ قِدَدًا ١١
12. And surely we presumed that never [we] enfeeble Allah in the Earth^w and never enfeeble Him [we] a fleeing. وَأَنَّا ظَنَنَّا أَن لَّن نُّعْجِزَ اللَّهَ فِي الْأَرْضِ وَلَن نُّعْجِزَهُ هَرَبًا ١٢
13. And surely we *lamma* (when/ whence) we heard the *buda* (divine-guidance)^x we believed by it;^x so whoever [he] believes by his Lord, then [he] fears neither a diminution, nor an overburden. وَأَنَّا لَمَّا سَمِعْنَا الْهُدَىٰ ءَامَنَّا بِهِ فَمَن يُؤْمِنُ بِرَبِّهِ فَلَا يَخَافُ بَخْسًا وَلَا رَهَقًا ١٣
14. And surely we, of us the Muslims and of us the *qasettona* (unjust-people); so whoever *aslama* (he became a Muslim) then those pursued *rashada*¹³ (maturity-discernment/ rational guidance to the right). وَأَنَّا مِنَّا الْمُسْلِمُونَ وَمِنَّا الْقَاسِطُونَ فَمَن أَسْلَمَ فَأُولَٰئِكَ تَحَرَّوْا رَشَدًا ١٤
15. And as-to the *qasettona* (unjust-people) then they^z [were] for Hell^w firewood.^x وَأَمَّا الْقَاسِطُونَ فَكَانُوا لِجَهَنَّمَ حَطَبًا ١٥
16. And had they^z straightened on the way^w surely We (would have) availed (for) them drinking¹⁴ water^x abundantly. وَأَلَوْ اسْتَقَمُّوْا عَلَىٰ الطَّرِيقَةِ لَأَسْقَيْنَهُمْ مَّاءً عَذَقًا ١٦
17. To essay them [We] in it;^x and whoever [he] shuns a'n (off) *thek're* (Qur'an/ message of) his Lord [He] threads him a torment ascendingly. لِنَفْتِنَهُمْ فِيهِ وَمَن يُعْرِضْ عَن ذِكْرِ رَبِّهِ يَسْلُكْهُ عَذَابًا صَعَدًا ١٧

⁹ The word “بعث” carries several meanings, among them: sent, arouse, resurrected, awoken, and prompted.

¹⁰ See the *Lexicon* attached to this Translation regarding “أحد”.

¹¹ See the *Lexicon* attached to this Translation for the effects of the letter “س” added to a word, as “يستمع”.

¹² See the *Lexicon* to this Translation for this rather important word.

¹³ Ibid.

¹⁴ The word “أسقيناهم” rooted in “أسقى” and not “سقى.” And “أسقى” means availed (liquid) for drinking. See *الراغب*.

18. And surely the mosques (*are*) for Allah; so let-not invoke you^z with Allah an *abadan*¹⁵ (*lone/any-one*). وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا ١٨
19. And verily it^x *lamma* (*when/whence*) upped¹⁶ Allah's *abdo*¹⁷ (*a slave*) invoking Him, *kado* (*they^z nighed/verged-/almost*) being on him a *lebada*¹⁸ (*packed-crowd*). وَأَنَّهُ لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ لِبَدًا ١٩
20. Let-say [*you^s*]: verily only [I] invoke my Lord; and I partner(*deities*) not by Him an *abadan* (*lone/anyone*). قُلْ إِنَّمَا أَدْعُوا رَبِّي وَلَا أَشْرِكُ بِهِ أَحَدًا ٢٠
21. Let-say [*you^s*]: verily I possess for you^b neither a harm and nor a *rashada*¹⁹ (*mature-discernment/rational guidance to the right*). قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا ٢١
22. Let-say [*you^s*]: verily I, never havens me from Allah *abadon*²⁰ (*a lone/any-one*); and never find [I] from lesser than/without Him *multabadan* (*a refuge/haven*). قُلْ إِنِّي لَنْ يُخِيرَنِي مِنَ اللَّهِ أَحَدٌ وَلَنْ أَجِدَ مِنْ دُونِهِ مُلْتَحَدًا ٢٢
23. Except an announcement from Allah and His messages^w and whoever [*he*] disobeys Allah and His messenger then verily for him (*is*) Hell's^w fire^w immortals they^z (*are*) in it^w ever. إِلَّا بَلَاغًا مِنَ اللَّهِ وَرِسَالَاتِهِ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَإِنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا أَبَدًا ٢٣
24. Until if they^z saw what (*had been*) promised they^z shall know they^z who^{a21} (*is*) weaker succorer and lesser a number. حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ فَسَيَعْلَمُونَ مَنْ أَضَعُفٌ نَاصِرًا وَأَقَلُّ عَدَدًا ٢٤
25. Let-say [*you^s*]: *en* (*not*) *adrey* ([I] *profoundly know*) is (*it*) near what you^z (*are being*) promised or [*He*] makes for it^x my Lord an *amadan*²² (*term-limit end*). قُلْ إِنْ أَدْرَيْتُ أَقْرَبُ مَا تُوعَدُونَ أَمَّا يَعْمَلُ لَهُ رَبِّي أَمَدًا ٢٥
26. The invisible Knower, so not *yudh'bero* ([*He*] *discloses and empowers/manifests*) over His invisible an *abadan*²³ (*lone/any-one*). عَلِيمُ الْغَيْبِ فَلَا يُظْهَرُ عَلَىٰ غَيْبِهِ أَحَدًا ٢٦
27. Except whom^p [*He*] delighted of a messenger; then verily He, [*He*] threads from between his hands^w and from his rear ambusher/ambushers.²⁴ إِلَّا مَنْ أَرْتَضَىٰ مِنْ رَسُولٍ فَإِنَّهُ يَسْلُكُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَدًا ٢٧

¹⁵ The word “أحد” is a *proper noun* for whomever it is suitable to be addressed, be it a *singular*, a *plural*, a *masculine* or a *feminine*. See اللسان. It means: (1) a *unique one*, i.e. unlike any other, (2) a *lone*, that *stands apart from others*. (3) Literally *one*. However, in English “*lone*” is *singular*, standing alone. So, to keep the concepts of “أحد” and “lone” simultaneously transliteration seems to be a must. The applicable “أحد” will or should be obvious from context where it appears.

¹⁶ There is a *distinction* between “قام” = “*upped*” = “*got up or rose*” (in the *intransitive* sense, and “وقف” = “*stood*”.

¹⁷ The word “*abdo*” = “*slave*,” the *denotation* of this word is *vastly paradoxical* with respect to Allah vis-à-vis the humans. See the *Lexicon* attached to this *Translation* for an elaboration.

¹⁸ The word “لبدا” means *packed-crowd*, see القرطبي and اللسان.

¹⁹ See القرطبي and اللسان.

²⁰ See the *Lexicon* attached to this *Translation* regarding “أحد”.

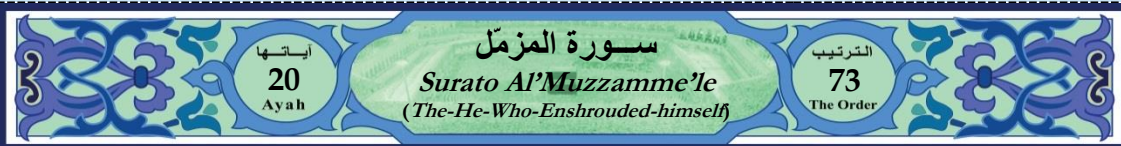
²¹ The word “من” here *could* be *interrogative noun*= who,* or *could* be *connective noun*= who, see النذر المصون. ل. أحمد الحلبي. I believe it's *more likely* to be *interrogative noun*= who,* otherwise it would be read: “الذي.”

²² The word “الأمدة” = “*نهاية الأجل*,” i.e. the *term-limit end*. See اللسان.

²³ See the *Lexicon* attached to this *Translation* regarding “أحد”.

²⁴ The word “رصدًا” = “*راصد*” and “*رصد*” is *one of the plural form*, see اللسان. Or “رصدًا” is “*مفعول فيه به*” So, that means (1) *ambusher* guarding and keeping away all unwanted intruders. Or (2) “*ambushers in an ambush-situation*,” guarding and keeping away all unwanted intruders.

28. To know that *qad* (already and affirmatively) (had been) communicated they^z their Lord's messages^w and [He] encompassed by what (is) *laday*²⁵ (directly and possessively have) them and *abssa*²⁶ ([He] comprehensively counted/reckoned) everything numerically. عَدَدًا ٢٨



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (The iterative Mercy Giver)

1. Yaáyyoha (O, you^s) the *Muzzammilo*¹ (he who enshrouded his self). يَا أَيُّهَا الْمَزْمِلُ ١
2. Let-up² [you^s] the night^x except a little. فُرَاتِلًا إِلَّا قَلِيلًا ٢
3. Its^x half or let-shorten [you^s] of it^x a little. بِصَفِّهِ أَوْ أَنْقُصْ مِنْهُ قَلِيلًا ٣
4. Or let-augment [you^s] over it^x and *ra'ttel* (let-sequentially-intoned) [you^s] The Qur'an^x *tar'telan* (sequential-intonement). أَوْزِدْ عَلَيْهِ وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا ٤
5. Verily We shall cast on you^g an onerous say.^x إِنَّا سُلِقِي عَلَيْكَ قَوْلًا ثَقِيلًا ٥
6. Verily the night's commencer-she^{v3} (is) a harder harmony/burden⁴ and upright-straighter *qeela* (said say). إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْأًا وَأَقْوَمُ قِيلًا ٦
7. Verily for you^g in the *naha're*^x (between sunrise and sunset) (is) a long plunge.^{x5} إِنَّ لَكَ فِي النَّهَارِ سَبْحًا طَوِيلًا ٧
8. And let-remember [you^s] your^f Lord's name; and let- consecrate [you^s] to Him a consecration.⁶ وَاذْكُرْ اسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا ٨

²⁵ The word “لدى” in “لديهم” from “لدى” is closer than “عند” as you can say: “عندي مال و المال ليس بقبضتك الآن” thus, “لدى” which closer spatially and more specific. So, “directly and possessively have” (they^z) seems to indicate such closeness. See اللسان.

²⁶ The word “أحصى” is comprehensively reckoned, i.e. accounted for from all aspects, not the simple enumeration. See البصائر +

¹ This is referring to Prophet Mohammad (SAWS). And the word “مزمل” says Ibn Abbas by The Qur'an.

² There is a distinction between “قام” = “upped” = “got up or rose” (in the intransitive sense, and “stood” = “وقف”.

³ With respect to the word “ناشأة” the Qur'an commentators differed in their explanations. Some said that it means the commencing-hour of the night. Others maintained that it is the entire night hours. I believe that the “ناشأة” is like “قومة” which is “إسم المرة من قام” That means any “قيام” at night, but especially the “commencer of” or “during the” last third of the night. See القرطبي والتاج والراغب.

⁴ Similarly Qur'an commentators differed in their explanation as to the word “وطاة” some saying “burden” other saying “power and authority” and yet some others say “harmony.” See القرطبي.

⁵ The expression “long plunge” is a lofty Qur'an-expression mirroring the Arabic tongue expression to mean involving in a comprehensive activity of the day. In other word, you have plenty of time to occupy your self, i.e. “plunge” yourself, as the American Heritage Dictionary defines “plunge” as: to throw oneself earnestly or wholeheartedly into an activity or a situation.”

⁶ What is to be noted is the word “تبتلا” commensurable to “تفعيلا” and not “تبتلا” commensurable to “تفعلا” or “تبتل” as “افتعالا” suggest personal or self-consecration, i.e. dedicating solemnly to a service or goal “تبتل.”

9. The *mashrege's* (*sunrise's locus*) and the *maghrebe's* (*sunset's locus*) Lord; no an *elaha* (*a deity*) except Him; so *ittakhe-thoho*⁷ (*let. take and make you^z Him*) Custodian.⁸ فَاتَّخَذَهُ وَكِيلًا ﴿٩﴾
10. And *issber* (*let hold you^s on patiently*) over what they^z say and let-[you^s] forsake them a beautiful forsaking. وَأَصْبَرَ عَلَىٰ مَا يَقُولُونَ وَأَهَجُّهُمْ هَجْرًا جَمِيلًا ﴿١٠﴾
11. And let [you^s] Me and the deniers, the boon^{w9} possessors; and [you^s] reprieve them a little. وَذَرْنِي وَالْمُكَذِّبِينَ أُولِيَ النَّعْمَةِ وَمَهْلَهُمْ قَلِيلًا ﴿١١﴾
12. Verily *laday*¹⁰ (*directly and possessively from*) Us (*are*) shackles and a *Jabeeman*¹¹ (*intensely-blazing Fire*).^w إِنَّ لَدَيْنَا أَنْكَالًا وَجَحِيمًا ﴿١٢﴾
13. And a *tta'aaman*^x (*wheat/edible/food-grains*)^x choke-possessor and a painful torment. وَطَعَامًا ذَا غُصَّةٍ وَعَذَابًا أَلِيمًا ﴿١٣﴾
14. Day tremors^w the Earth^w and the mountains and were-she^y the mountains *katheeban* (*sand concretion-/superposed*) *maheelan*¹² (*pouring dispersedly*). يَوْمَ تَرْتَجِفُ الْأَرْضُ وَالْجِبَالُ وَكَانَتِ الْجِبَالُ كَيْبًا مَّهِيلًا ﴿١٤﴾
15. Verily We sent to you^b a messenger, a witnesser-/testifier on you;^b just-as We sent to Pharaoh a messenger. إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا شَاهِدًا عَلَيْكُمْ كَمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا ﴿١٥﴾
16. Then disobeyed Pharaoh the messenger; so We took him a taking *wabeelan* (*noxious/ noxiously*). فَعَصَىٰ فِرْعَوْنُ الرَّسُولَ فَأَخَذْنَاهُ أَخَذًا وَبِيلًا ﴿١٦﴾
17. Then how *tattaqoon* (*you^z reverentially guard not to displease Allah*) *en* (*if*) unbelieved you,^c a day [*it*^x]/[*He*]¹³ makes the children aged. فَكَيْفَ تَنْفِقُونَ إِنْ كَفَرْتُمْ يَوْمًا يَجْعَلُ الْوِلْدَانَ شِيبًا ﴿١٧﴾
18. The Heaven^w (*is*) fissuring by it;^x His promise [*was*] *mafoolan*¹⁴ (*that which is inevitably done/fulfilled*). السَّمَاءُ مُنْفِطِرٌ بِهِ كَانَ وَعْدُهُ مَفْعُولًا ﴿١٨﴾
19. Verily this^w (*is*) a reminder,^{w15} so whoever [*he*] willed *ittakbatha*¹⁶ (*he took and made*) to his Lord a path. إِنَّ هَذِهِ تَذْكِرَةٌ فَمَنْ شَاءَ اتَّخَذَ إِلَىٰ رَبِّهِ سَبِيلًا ﴿١٩﴾

⁷ The word "اتَّخَذَ" from "الِاتَّخَاذَ" which is "اِفْتَعَالَ" for "الِاتَّخَاذَ" as stated in لسان العرب; therefore, "اتَّخَذَ" is always taking and making something of what was taken. Thus, it is not just the mere taking.

⁸ See the Lexicon attached to this Translation for the meaning of "وكيل."

⁹ See the Lexicon attached to this Translation for "ne'amah" ("boon").

¹⁰ The word "لَدُنْ" is closer than "عِنْدَ" as you can say: "عِنْدِي مَالٌ وَ الْمَالُ لَيْسَ بِقَبْضَتِكَ الْآنَ" thus, "لَدُنْ" which is closer spatially and more specific. So, "directly and possessively from" (Us) seems to indicate such closeness. See لسان.

¹¹ The word "الجحيم" is proper noun, but it means intensely blazing fire. See الراغب.

¹² The word "مهيلًا" I could not find it, looking in many Arabic-Arabic Dictionaries or linguistic books per se. However, according to القرطبي narrating what Ibn abbas says: "مهيلًا" = liquid, pouring dispersing sand.

¹³ The hidden pronoun in "يَجْعَلُ" = makes, could refer to "day" or to Allah, so both could apply.

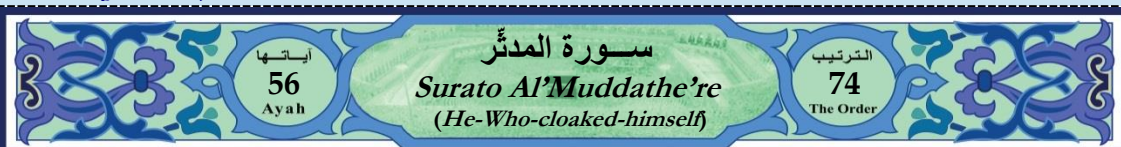
¹⁴ The word "mafoolan" = "مَفْعُولًا" is an objective, singular masculine noun, for which there is no English equivalent.

¹⁵ The word "التذكيرة" means that which reminds or by which one is reminded. See البصائر.

¹⁶ The word "اتَّخَذَ" from "الِاتَّخَاذَ" which is "اِفْتَعَالَ" for "الِاتَّخَاذَ" as stated in لسان العرب; therefore, "اتَّخَذَ" is always taking and making something of what was taken. Thus, it is not just the mere taking.

20. Verily your^t Lord knows: verily you^g up¹⁷ short of the night's^x two thirds and its^x half and its^x third and a *tta'efa'ton*^w (a: band/group/faction/party)^w of them that (are) with you;^g and Allah fates the night^x and the *naha'ra*^x (between sunrise and sunset);^x [He] knew that never *tohssobo*¹⁸ (you^z comprehensively reckoned it^x) so [He] relented on you;^b so let-read you^z what easily-availed of The Qur'an;^x [He] knew that (there) shall be of you^b patients and others striking in the Earth^w *yabtaghona* (earnestly questing they^z) of Allah's munificence; and others mutually they^z fight in Allah's path; so let-read you^z what easily-availed of it;^x and *a'qemo*¹⁹ (let-you^z up-to-fulfill obligations of) the Prayer^w and *aa'to* (let-you^z accord and fulfill obligations of) the Zakata^{w20} (prescribed percentage of personal possessions)^w and they^z requited Allah a requital^x *hasanan* (ultimate meritorious deed); and what you^z advance for yourⁿ selves^w of a *kbayren*²¹ (desirable/possession/worship) you^z find it^x *enda* (by munificence of/by Rule of) Allah; it^x (is) *kbayran* (superior/worthier) and a greater remuneration; and *istaghfero*²² (let-you^z seek forgiveness from) Allah; verily Allah (is) *Ghafooron* (iterative Forgiver) *Raheemon* (iterative mercy Giver).

إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِنْ ثُلَاثِ
الَّيْلِ وَنِصْفَهُ، وَثُلَاثُهُ، وَطَائِفَةٌ مِّنَ الَّذِينَ
مَعَكَ ۚ وَاللَّهُ يُقَدِّرُ اللَّيْلَ وَالنَّهَارَ ۚ عَلِمَ
أَن لَّنْ نَّحْصُوهُ فَنَابَ عَلَيْكُمُ فَاقْرَأُوا مَا
يَسَّرَ مِنَ الْقُرْآنِ ۚ عَلِمَ أَن سَيَكُونُ
مِنْكُمْ مَّرْضَىٰ ۖ وَآخَرُونَ يَضْرِبُونَ فِي
الْأَرْضِ يَبْتَغُونَ مِن فَضْلِ اللَّهِ ۚ
وآخَرُونَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ ۚ
فَاقْرَأُوا مَا يَسَّرَ مِنْهُ وَأَقِيمُوا الصَّلَاةَ
وَأَتُوا الزَّكَاةَ وَقَرِّضُوا لِلَّهِ قَرْضًا حَسَنًا
وَمَا تَقْدِمُوا لِأَنفُسِكُمْ مِّنْ خَيْرٍ يَّجِدُوهُ عِنْدَ
اللَّهِ هُوَ خَيْرًا وَأَعْظَمَ أَجْرًا ۚ وَاسْتَغْفِرُوا لِلَّهِ
إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (The iterative Mercy Giver)

¹⁷ There is a distinction between “تقوم” = “up” = “get up or rise” (in the intransitive sense, and “stands” = “تقف”.

¹⁸ The word “أحصى” is comprehensively reckoned, i.e. accounted for from all aspects, not the simple enumeration. See البصائر.

¹⁹ The word “أقيموا” is rooted “أقام” = uphold. Linguistically “أقام” means:

“أدام، بمعنى أبقي أو استمر على دوام والدوام هو الحضور في زمان و مكان معين، معروف لدى الحاضر مسبقاً”

So, “أقيموا” means you^f are commanded to: (1) uphold/sustain of all the prescribed obligations of the Prayer. (2) Called or upped to perform the Prayer itself, Note: Prayer and how to be done was established and revealed by Allah. Hence people do not establish Prayer they only maintain and perform it.

²⁰ See the Lexicon attached to this Translation for what exactly is the Zakah and its implications.

²¹ The word “خير” = “kbayron,” and grammatically inflected “kbayren” or “kharan” all mean that which is desirable, of worthiness or goodness. Clearly charity, prayer, or any meritorious deed is surely “خير.”

²² The word “استغفروا” = “اطلبوا الغفران” = “[you] seek forgiveness.” In English there is no seemingly way to say: “استغفروا” per se. So I settled for saying: “[you] seek forgiveness.” +

1. Ya'ayouba (O, you ^s) the Mudda'ththero ¹ (he who cloaked his self).	يَا أَيُّهَا الْمُدَّثِّرُ ١
2. Let-up ² [you ^s], then let-warn [you ^s].	فَرُّ فَأَنْذِرْ ٢
3. And your ^t Lord kabber ³ (let say [you ^s]: Allaho Akbar).	وَرَبَّكَ فَكَبِّرْ ٣
4. And your ^t garments so let-purge ⁴ [you ^s].	وَتِبَالَكَ فَطَهِّرْ ٤
5. And the rojza ⁵ (idols/idols' worship) so let-forsake [you ^s].	وَالرَّجْزَ فَاهْجُرْ ٥
6. And let-not [you ^s] tamnon ⁶ (grace a boon ^w) (to) tastakthero ⁷ ([you ^s] seek-more).	وَلَا تَمْنُنْ تَسْتَكْثِرْ ٦
7. And for your ^t Lord issber ⁸ (let-hold on patiently [you ^s]).	وَلِرَبِّكَ فَاصْبِرْ ٧
8. Then if (had been) blown in the trumpet.	فَإِذَا نُفِرَ فِي الْأُنْفُورِ ٨
9. Then tha'leka (afar-that-it/that) ^x (is) then-day a day arduous.	فَذَلِكَ يَوْمَئِذٍ يَوْمٌ عَسِيرٌ ٩
10. Over the unbelievers (it ^x is) other than easy.	عَلَى الْكَافِرِينَ غَيْرٌ يَسِيرٌ ١٠
11. Tharrney ⁹ (let-alone [you ^s Me]) and whom ^p I created lonely. ¹⁰	ذَرْنِي وَمَنْ خَلَقْتُ وَحِيدًا ١١
12. And I made for him a possession extended.	وَجَعَلْتُ لَهُ مَالًا مَمْدُودًا ١٢
13. And sons witnesses/testifiers.	وَبَنِينَ شُهَدَاءَ ١٣
14. And I facilitated for him tambedan ¹¹ (extended facilitation).	وَمَهَّدْتُ لَهُ تَمْهِيدًا ١٤
15. Afterwards [he] covets that [I] augment [him].	ثُمَّ يَطْمَعُ أَنْ أَزِيدَ ١٥
16. Not-at-all; ¹² verily he [was] for Our Ayat ^w a stubborn/perverse. ¹³	كَلَّا إِنَّهُ كَانَ لِإِيْتِنَا عَنِيدًا ١٦

¹ The word "Muddathbir" is singular, masculine subjective noun, meaning he who cloaked, figuratively by the prophet-hood and its multiple burdens.

² There is a distinction between "قام" = "upped" = "got up or rose" (in the intransitive sense, and "stood" = "وقف".

³ The word "kabbar" means let say [you^s] Allaho-Akbar=Allah antedates/precedes or Bigger vis-à-vis Time, than all and everything). Thus, when a Muslim hears the call for the Prayer "Allaho Akbar" he should leave everything and anything, save life or possession threatening situation, and proceed to perform the Prayer.

⁴ Your "garments" in addition to their real and literal meaning, there is figurative speech meaning too, such as your personal: work, heart, soul, body, family, other creatures, religion. See القرطبي.

⁵ The word "رجز" has several meaning: successive filthy and perturbing torments. Also it includes Satan's whisper, sin, offense, and idol or worship of idols, or any work that leads to idols' worship. See اللسان.

⁶ The word "من" in "تمنن" means "نعمه تمنعها". That a "boon you graces it."

⁷ There are more than a dozen possible interpretations for this, but the most appropriate seems to be what Ibn abbas says, which is don't you give something and then you expect more than it in return.

⁸ With respect to all the duties and demands of you mission or work towards your Lord.

⁹ The word "tharr;" = "let alone" has no English equivalent per se, so we transliterate and parenthetically explain.

¹⁰ The word "وحيدا" here is in the adverbial sense, so as to indicate (1) obviously Allah alone created him, or (2) he was created alone in this world without any other his identical. So it's "lonely."

¹¹ The word "تمهيدا" is an infinitive noun. So, the word "extended" used to qualify such a noun to sate the purpose.

¹² The word "كلا" is an article of negation particularized for deterrence and prevention.

¹³ The word "عنيذ" = "perverse" which is "نعت" = epithet, in grammatical term "adjective" for "jabbaren." In this case it is إعراب القرآن، لمحمود صافي = specific for distinction construct, hence perverse. See إعراب القرآن، لمحمود صافي.

17. [I] shall overburden him ascendingly.	سَأَرْهُقُهُ صُعُودًا ﴿١٧﴾
18. Verily [he] thought and [he] appraised.	إِنَّهُ فَكَّرَ وَقَدَّرَ ﴿١٨﴾
19. So (<i>had been</i>) killed [he], how [he] appraised. ¹⁴	فَقُتِلَ كَيْفَ قَدَّرَ ﴿١٩﴾
20. Afterwards (<i>had been</i>) killed [he] how [he] appraised.	ثُمَّ قُتِلَ كَيْفَ قَدَّرَ ﴿٢٠﴾
21. Afterwards [he] looked. ¹⁵	ثُمَّ نَظَرَ ﴿٢١﴾
22. Afterwards [he] frowned and [he] precipitated. ¹⁶	ثُمَّ عَسَّ وَهَسَرَ ﴿٢٢﴾
23. Afterwards [he] reversed (<i>walked away, showing his rear</i>) and <i>istakebara</i> ¹⁷ ([he] affirmed his prideful haughtiness).	ثُمَّ أَذْبَرَ وَاسْتَكْبَرَ ﴿٢٣﴾
24. Then [he] said: <i>en</i> (<i>not</i>) this except a magic (<i>being</i>) legacyed (<i>as relics</i>). ¹⁸	فَقَالَ إِنَّ هَذَا إِلَّا سِحْرٌ مُؤْتَرٌ ﴿٢٤﴾
25. <i>En</i> (<i>not</i>) this except the human's say. ^x	إِنَّ هَذَا إِلَّا قَوْلُ الْبَشَرِ ﴿٢٥﴾
26. Shall <i>issley</i> ¹⁹ ([I] broil/ burn) him (<i>on/ by</i>) <i>sagar</i> ^w (<i>intensely-flaming-Fire that tosses its associate/ companions</i>). ^w	سَأُضْلِيهِ سَقَرٌ ﴿٢٦﴾
27. And what <i>adraka</i> (<i>profoundly caused you^g to know</i>) what (<i>is</i>) <i>Sagarr</i> ^w (<i>intensely-flaming-Fire that tosses its associates/ companions</i>). ^w	وَمَا أَذْرَكَ مَا سَقَرٌ ﴿٢٧﴾
28. Not leaves-unchanged [<i>she</i>] and not deserts (<i>forsakes any of them alone</i>) [<i>she</i>].	لَا بُغْيَ وَلَا نَذْرٌ ﴿٢٨﴾
29. <i>Lamwabatun</i> ^{w20} (<i>iteratively emaciating/ blackening/ tossing</i>) - <i>she</i> ^y for the humans.	لَوَاحَةٌ لِلْبَشَرِ ﴿٢٩﴾
30. On it ^w (<i>are</i>) a nineteen.	عَلَيْهَا تِسْعَةَ عَشَرَ ﴿٣٠﴾
31. And not We made the Fire's ^w companions except angels; and not We made <i>eddata</i> ^w (<i>that which is numerated or counted</i>) ^w them except an essay ^w for whom ^r they ^z unbelieved; to <i>yastayqena</i> (<i>affirmably-ascertain</i>) who ^r <i>oto</i> (<i>had been</i>) accorded they ^z the book ^x and [<i>to</i>] ²¹ <i>yaẓdada</i> (<i>further</i> ²² <i>augment</i>) who ^r they ^z believe	وَمَا جَعَلْنَا أَصْحَابَ النَّارِ إِلَّا مَلَائِكَةً ۚ وَمَا جَعَلْنَا عِدَّتَهُمْ إِلَّا فِتْنَةً لِلَّذِينَ كَفَرُوا لِيَسْتَيْقِنَ الَّذِينَ أُوتُوا الْكِتَابَ وَيَرَدَّادَ الَّذِينَ آمَنُوا مِنَّا ۖ وَلَا يَرْآبَ الَّذِينَ أُوتُوا

¹⁴ The word “فقتل” constructed in the passive, means: *be cursed he*.

¹⁵ The word “نظر” means *deliberately considered*.

¹⁶ The word “هسر” means acted prematurely, or precipitately. See الراغب.

¹⁷ See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word..

¹⁸ The word “يؤتر” means *to be taken as*, in this case, for lack of better reason, claims that the Qur’anic *Ayat* are to be taken as none but *relics* of the old being quoted.

¹⁹ The word “اصلي” transliterated “*issley*” here for lack of a properly corresponding word in English, means *broil simultaneously from all sides*, as if the entire body is *immersed* in the intensely kindled Fire.

²⁰ The word “لواحة” means *she who changed*. The Arabs say: *لاحه الحر أو لاهه البرد أم لاهه الحزن*, meaning changed him the heat, or the cold or the sadness. In this case, and Allah knows best, the “*intense flaming fire*” changed them to such an extent they are no more identifiable.

²¹ The word “يزداد” is “*فعل مضارع منصوب لأنه معطوف على يستيقن*” hence the implied [*to*] in the square brackets.

²² The word “تزداد” implies greater *intensity*, and اللتاج says it is “*ابلع*.” So *further* is prefixed for this purpose.

belief; and not suspect who^r (*had been*) given they^z the book^x and the believers; and to say they^z who^r in their hearts (*is*) an illness²³ and the unbelievers: what wanted Allah by this a parable/example; like *tha'leka* (*afar-that-it/that*)^x misleads Allah whom^r [He] wills and *yahdey* ([He] *divinely-guides*) whom^r [He] wills; and not knows your^t Lord's soldiers except Him; and not it^w except a reminiscence^w-/remembrance,^{w24} for the humans.

الْكَذَّبَ وَالْمُؤْمِنُونَ وَلَيَقُولَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَالْكَافِرُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا ۖ كَذَلِكَ يُضِلُّ اللَّهُ مَن يَشَاءُ وَصَدَّى مَن يَشَاءُ وَمَا يَعْلَمُ جُودَ رَبِّكَ إِلَّا هُوَ وَمَا هِيَ إِلَّا ذِكْرٌ لِلْبَشَرِ ﴿٣١﴾

32. Not-at-all;²⁵ by²⁶ the moon.

كَلَّا وَالْقَمَرَ ﴿٣٢﴾

33. By²⁷ the night^x *edh* (*whereas*) [*it*]^x reverses.

وَاللَّيْلَ إِذَا أَذْبَرَ ﴿٣٣﴾

34. By²⁸ the morning^x *edha* (*whence/when*) it^x brightens.

وَالصُّبْحَ إِذَا أَصْفَرَ ﴿٣٤﴾

35. Verily it^w (*is*) an *ebda*^{w29} (*a lone/any-one*)^w (*of*) the *koba're*³⁰ (*biggest*)-she.^y

إِنَّمَا لِأَحَدَى الْكُبَرِ ﴿٣٥﴾

36. *Natbeeran* (*iterative warner*) for the humans.

نَذِيرًا لِلْبَشَرِ ﴿٣٦﴾

37. For whomever [*he*] willed of you^b to advance or (*to*) delay [*he*].

لِمَن شَاءَ مِنْكُمْ أَن يَتَقَدَّمَ أَوْ يَتَأَخَّرَ ﴿٣٧﴾

38. Every a self^w by what it^w earned (*is*) a pawn-she.^{y31}

كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ ﴿٣٨﴾

39. Except the *yamenee* (*right-side's*) companions.^x

إِلَّا أَصْحَابَ الْيَمِينِ ﴿٣٩﴾

40. In paradises^w/gardens^w mutually querying they.^z

فِي جَنَّاتٍ يَنْسَاءُ لُونَ ﴿٤٠﴾

41. *A'n* (*regarding*) the criminals.

عَنِ الْمَجْرِمِينَ ﴿٤١﴾

42. What threaded/pervaded you^b in *Sagar*^w (*intensely flaming-Fire that tosses its associates/companions/residents*).

مَا سَلَكَكُمْ فِي سَقَرٍ ﴿٤٢﴾

43. Said they^z: [*we*] were not of the prayers.³²

قَالُوا لَرَنَّا مِنَّا الْمُضَلِّينَ ﴿٤٣﴾

²³ The word "illness" disease of body or mind. That is in his "heart" a defect or a swerving to the wrong, or suffering from *deficiency of good religious commitment* to adhere to the right or do the right thing.

²⁴ The word "ذكري" could mean *muchness* of "reminiscence/remembrance". See الراغب. Based on this great *Ayah*, "And if the Satan (*causes*) you^s to assuredly forget then sit not, after [the] reminiscence/remembrance" (S6: 68).

²⁵ The word "كَلَّا" is an article of negation particularized for deterrence and prevention.

²⁶ In Arabic the letter "و" is a letter used to *swear* in the name of Allah. In English the *equivalent* for swearing is "by." Therefore, since this *Ayah* begins by making an oath by the name of "القمر," so we start with the word "by" and not "و" as "و" will *not* suffice the meaning.

²⁷ Ibid, only here this is with respect to the "night."

²⁸ Ibid, only here this is with respect to the "morning."

²⁹ See the *Lexicon* attached to this *Translation* regarding "أحد".

³⁰ The word "الكبر" is the *feminine* of "الاكبر" = "the biggest," See الهادي.

³¹ The word "pawn" is *feminized* because it is in reference to "النفس," which a *feminine gender in Arabic*.

³² The word "prayer," as a *noun* has dual meanings: (1) a solemn and humble approach to Divinity in word or thought usually involving beseeching, petition, confession, praise; (2) *one that prays*: a supplicant. See *Merriam Webster's Unabridged Dictionary*. So, here the word is used in its meaning number (2).

44. And [we] were-not *nutt'emo* (giving to: ingest/feed) the *meskeena* (not having sufficient material possessions). وَلَمْ نَكُ نُطْعِمُ الْمِسْكِينَ ﴿٤٤﴾
45. And we were wading with the waders. وَكُنَّا نَخُوضُ مَعَ الْخَاضِينَ ﴿٤٥﴾
46. And we were denying by the *Deen's* (Requital's) Day.³³ وَكُنَّا نَكْذِبُ يَوْمَ الدِّينِ ﴿٤٦﴾
47. Until *atana*^x (happed on/ came to us) the certitude.^{x34} حَتَّىٰ أَتَنَّا الْيَقِينَ ﴿٤٧﴾
48. So benefits them not the intercessors' intercession.^w فَمَا نَنْفَعُهُمْ شَفَعَةُ الشَّافِعِينَ ﴿٤٨﴾
49. So what (*is*) for them *a'n* (regarding) the reminiscence^{w35} (*Qur'an/ message*) they^z (are) shunners. فَمَا لَهُمْ عَنِ التَّذْكِرَةِ مُعْرِضِينَ ﴿٤٩﴾
50. As if they (were wild) asses *mustanfaraton* (fleeing-affrights^w). كَانَهُمْ حُمَرٌ مُسْتَنْفِرَةٌ ﴿٥٠﴾
51. Fled-she^y from [a lion]/catchers.³⁶ فَرَّتْ مِنْ قَسْوَرَةٍ ﴿٥١﴾
52. Rather wants every *emre'en*³⁷ (mature/perfect manliness possessor) of them *youa'ta* (to be accorded [he]) writs *munashsharatan* (that had been iteratively spreads-she^v). بَلْ يُرِيدُ كُلُّ امْرِئٍ مِّنْهُمْ أَنْ يُؤْتَىٰ صُحُفًا مُّثْنَرَةً ﴿٥٢﴾
53. Not-at-all³⁸; rather they^z fear/know³⁹ not the Hereafter.^w كَلَّا بَلْ لَا يَخَافُونَ الْآخِرَةَ ﴿٥٣﴾
54. Not at all; verily it^{x40} (*is*) a reminiscence^{w41} (*Qur'an*^x). كَلَّا إِنَّهُ تَذْكِرَةٌ ﴿٥٤﴾
55. So whoever [he] willed, [he] remembered it.^{x42} فَمَنْ شَاءَ ذَكَرْهُ ﴿٥٥﴾
56. And not remember they^z except if/that Allah wills; He (*is*) *ablo*⁴³ (worthy/possessor/master) (of) the *taqwa* (reverential guarding against the displeasure of Allah) and *ablo* the forgiveness.^w وَمَا يَذْكُرُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ ۚ هُوَ أَهْلُ الْقُوَىٰ وَأَهْلُ الْغَفْرِ ﴿٥٦﴾



³³ That is The Judgment's Day where everyone is recompensed accordingly.

³⁴ The word "اليقين" means death.

³⁵ The word "التذكيرة" means that which reminds or by which one is reminded. See البصائر.

³⁶ The word "قصور" could mean, besides "lion," "the thrower" or "the catcher." See الراغب.

³⁷ See the *Lexicon* attached to this Translation for the differences between: the man = الرجل و, the human = الإنسان و, the person = الشخص, the *mar'o* = المرء, being the mature/perfect manliness possessor. Although in English the word "one" seems to be an acceptable approximation for "المرء," the *Lexicon* explains why we cannot use this seemingly acceptable way.

³⁸ The word "كلا" is an article of negation particularized for deterrence and prevention.

³⁹ Linguistically the word "خاف" carries dual meanings: (1) fear and (2) know. Both meanings could apply.

⁴⁰ The pronoun "هـ" in "إنه" refers to the "right" that is the Qur'an is message from Allah.

⁴¹ See footnote 6238 above regarding: "التذكيرة."

⁴² The pronoun "هـ" in "نذكره" refers to the Qur'an as the message from Allah. Thus, [it] is suffixed.

⁴³ The word "أهل" = *ablo*, means "worthy of" or "possessor of" or "master of." +

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

1. No.¹ *Oqsemo* ([I] oath) by The *Qeyamatey's*^w (*Judgment*) Day. لَا أَقْسِمُ بِيَوْمِ الْقِيَمَةِ ١
2. And no. *Oqsemo* ([I] oath) by the self^w the *lanwama'te* (*iterative blamer*)^w. وَلَا أَقْسِمُ بِالنَّفْسِ اللَّوَامَةِ ٢
3. Does reckon the mankind that never [We] gather his bones. أَبْحَسِبُ أَنَّ الْإِنْسَانَ أَنْ يَجْمَعَ عِظَامَهُ ٣
4. *Bala*² (*certainly-not*); *Qadireen*³ (*We are capable of effecting, giving, doing, enforcing, or influencing*) on that *nusanwe* ([We] erect/even/set) his fingertip.⁴ بَلَىٰ قَلِيلٍ عَلَىٰ أَنْ تُسَوَّىٰ بَنَانُهُ ٤
5. Rather wants the mankind to *yaffora*⁵ (*debauch/rip-off the religious cover*) [he] ahead (of) him.⁶ بَلْ يُرِيدُ الْإِنْسَانُ لِيَفْجُرَ أَمَامَهُ ٥
6. [He] asks: *ayyana*⁷ (*when, which momentous period*) (*is*) The *Qeyamatey's*^w (*Judgment's*) Day. يَسْأَلُ أَيَّانَ يَوْمَ الْقِيَمَةِ ٦
7. So if⁸ lightened (*daz̤zled/daz̤zed*) the sight. فَإِذَا بَرِقَ الْبَصَرُ ٧
8. And the moon eclipsed/imploded. وَحَسَفَ الْقَمَرُ ٨
9. And (*had been*) gathered the sun^w and the moon.^x وَجُمِعَ الشَّمْسُ وَالْقَمَرُ ٩
10. Says the mankind then-day: where (*is*) the *majarro* (*fleeing to: place/locale*). يَقُولُ الْإِنْسَانُ يَوْمَئِذٍ أَئِنَّ الْمَقَرَّ ١٠
11. Not-at-all;⁹ no *waz̤ara* (*mountainous-refuge*).¹⁰ كَلَّا لَا وَزَرَ ١١
12. To your^t Lord then-day (*is*) the *mustagarro*¹¹ (*permanent-abode/ultimate realization*). إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمُسْتَقَرُّ ١٢
13. *Younabba'o* (*to be informed by piece-of-significant-and-availing-news*) the mankind then-day by what: [he] advanced and tarried [he]. يُنَبِّئُوا الْإِنْسَانَ يَوْمَئِذٍ بِمَا قَدَّمَ وَأَخَّرَ ١٣

¹ The “لا” at the beginning of this *Ayah*, is by consensus is a negation particle. See الدر المصون، احمد حلي. As to the oath, see footnote of (S56: 75-76).

² The word “bala”= “certainly-not” is absolutely not synonymous to “yes”=“نعم,” see the *Lexicon* attached to this Translation for more elaboration.

³ The word “قادر” is masculine subjective noun, meaning: he who possesses power, capacity and efficiency to measure and effect.

⁴ The word “بنان” means the fingertip or the finger on the basis of calling the whole by its part.

⁵ The word “يفجر” to become or be “فاجر”= “ripper of religious cover,” as the religious cover prohibits or prevents its wearer from committing crimes in the open. So when the ripper of religious cover rips-off such a cover he exceeds the bounds. See الرأغب for the word “فاجر.”

⁶ The word “امامه” means that which is ahead of him, i.e. his life time. That is he keeps exceeding the bounds in the open and continually proposing to repent to his Lord, but in reality he does not and continues to be “فاجر” by wanting to “يفجر.”

⁷ The word “ayyana”= “أَيَّانَ” really is “أَيَّ أَوَانٍ أَوْ أَيَّ حِينٍ” but with reverence and magnanimity for whatever “أَيَّانَ” was used for. See المعجم النحوي which period, a specific and important (momentous) occurrence happen.

⁸ The particle “إذا” is a future adverbial conditional article hence it is “if” not “when.”

⁹ The word “كلا” is an article of negation particularized for deterrence and prevention.

¹⁰ The word “الوزر” with “الز” and “الز” means mountainous refuge, not any refuge. See البصائر.

¹¹ Clearly for the realization of anything in this world requires time and place to happen in it semi-permanently.

14. Rather the mankind (*is*) over [himself] a *baseeraton* (*witnesser/ testifier/ discernment-evidence*).^w بَلِ الْإِنْسَانُ عَلَىٰ نَفْسِهِ بَصِيرَةٌ ۝١٤
15. And albeit [*he*] cast his apologies.^w وَلَوْ أَلْفَىٰ مَعَاذِرَهُ ۝١٥
16. Let not move [*you*^s] by it^x your^t tongue to hasten [*you*^s] by it.^{x12} لَا تَحْرَكَ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ ۝١٦
17. Verily on Us (*is*) its^x gathering and its^x reading.¹³ إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ ۝١٧
18. So *edha* (*when/whereas*) We read it^x then *ettabe'a* (*let-closely-follow* [*you*^s]) its^x *Qur'ana*/reading.¹⁴ فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْآنَهُ ۝١٨
19. Afterwards verily on Us (*is*) its^{x15} elucidation.^x ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ ۝١٩
20. Not-at-all;¹⁶ rather you^z love the hastener.^w كَلَّا بَلْ تُحِبُّونَ الْعَاجِلَةَ ۝٢٠
21. And you^z leave the Hereafter.^w وَتَذَرُونَ الْآخِرَةَ ۝٢١
22. Faces then-day (*are*) sparkling-delighters.^{ym} وَجُوهٌ يَوْمَئِذٍ نَّاصِرَةٌ ۝٢٢
23. To its^x Lord (*are*) lookers^{ym} [*they*^{ym}]. إِلَىٰ رَبِّهَا نَاظِرَةٌ ۝٢٣
24. And faces then-day (*are*) precipitators^{ym} [*they*^{ym}].¹⁷ وَجُوهٌ يَوْمَئِذٍ بَاسِرَةٌ ۝٢٤
25. Presume [*it*^w] (*to be*) done by it^w a back-breaker^w (*calamity*). تَظُنُّ أَنْ يُفْعَلَ بِهَا فَاقِرَةٌ ۝٢٥
26. Not-at-all.¹⁸ *Edha* (*when/whereas*) it^w reached the collarbones. كَلَّا إِذَا بَلَغَتِ الرَّاقِيَ ۝٢٦
27. And (*had been*) said: who^a (*is*) *ra'qen*¹⁹ (*curer/ lifter*). وَقِيلَ مَنْ رَاقٍ ۝٢٧
28. And [*he*] presumed verily it^x (*is*) the separation. وَظَنَّ أَنَّهُ الْفِرَاقُ ۝٢٨
29. And wrapped^w the leg by the leg. وَاللَّفْظَ الْأَسَاقُ بِالْأَسَاقِ ۝٢٩
30. To your^t Lord then-day (*is*) the drive. إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمَسَاقُ ۝٣٠
31. So neither *ssaddaqa* (*affirmed as credible*) [*he*] and nor [*he*] prayed. فَلَا صَدَقَ وَلَا صَلَّىٰ ۝٣١
32. [And,] but denied [*he*] and [*he*] diverted. وَلَٰكِن كَذَّبَ وَتَوَلَّىٰ ۝٣٢

¹² The pronoun “هـ” in “به” refers to the *Qur'an* which is *masculine singular*.

¹³ Similarly, the pronouns “هـ” in “جمعه” and “قرآنه” both refer to the *Qur'an*, which is *masculine singular*.

¹⁴ Similarly, the pronouns “هـ” in “قرآنه” and “قرآنه” both refer to the *Qur'an*, which is *masculine singular*. And says: “قرآنه” means *its reading*. Clearly The *Qur'an* is *The Supreme Book*, revealed to Mohammad (SAWS), which contains Allah's words, and one hundred and fourteen *Surah*.

¹⁵ The pronoun “هـ” in “بيانه” refers to the *Qur'an* which is *masculine singular*.

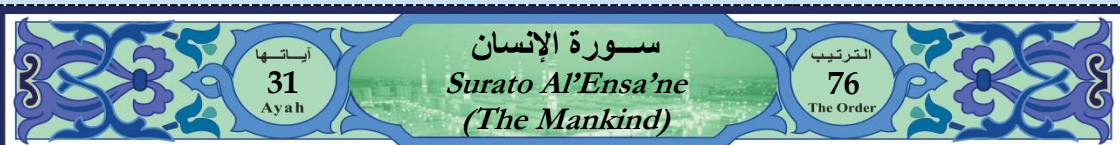
¹⁶ See footnote 9 above for “كلا.”

¹⁷ The word “باسرة” comes from “بسر” which means acted prematurely, or precipitately. See *الراغب*.

¹⁸ See footnote 9 above for “كلا.”

¹⁹ The word “راق” lends itself to *two distinct* meanings: (1) *curer, treater*. And (2) *lifter*, to lift the *soul* to the Lord. According to Ibn Abbas *lifter* is more fit. See *القرطبي*.

33. Afterwards [he] went to his family struttingly. ثُمَّ ذَهَبَ إِلَىٰ أَهْلِهِ بِتَكَبُّرٍ ۖ (٢٣)
34. Woe for you⁸ then woe. أَوَّلَىٰ لَكَ فَأَوَّلَىٰ (٢٤)
35. Afterwards woe for you⁸ then woe. ثُمَّ أَوَّلَىٰ لَكَ فَأَوَّلَىٰ (٢٥)
36. Does reckon the mankind that [he] (is to be) left a neglect.²⁰ أَيَحْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى (٢٦)
37. Has not been [he] *nutfatan* (sperm-drop^w) of semen^x (to be) ejaculated. أَلَمْ يَكُنْ نُطْفَةً مِنْ مَنِيٍّ يُُمْتَىٰ (٢٧)
38. Afterwards [he] [was] *alaqa'ten*²¹ (adherent-suspender-/blood-clot);^w then [He] created then *samwa* ([He] erected/evened). ثُمَّ كَانَ عَلَقَةً فَحَلَقَ فَسَوَّىٰ (٢٨)
39. Then [He] made of him the pairs,²² the male and the female. فَجَعَلَ مِنْهُ الزَّوْجَيْنِ الذَّكَرَ وَالْأُنثَىٰ (٢٩)
40. Is not *Tha'leka* (afar-that-He/that)^x (is) surely *Qa'deren*²³ (He-Who is capable of: giving/doing/enforcing/ or influencing) on to quicken [He] the dead. أَلَيْسَ ذَلِكَ بِقَادِرٍ عَلَىٰ أَنْ يُحْيِيَ الْمَوْتَىٰ (٣٠)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (The iterative Mercy Giver)

1. Has *ata*^x (happed on/ came)^x on the mankind^x a while of The *Dahre*¹ (Eternal-Time) not [he] was a thing *mudhkoran*² (he-it which was rememberable, mentionable). هَلْ أَتَىٰ عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُنْ شَيْئًا مَّذْكُورًا (١)
2. Verily We created the mankind^x of *nutfaten* (sperm-drop)^w *amsba'jen* (hue-admixture), essaying him [We]; so We made him *sameean* (keen hearer) *basseeran* (keen: seer/ insightful). إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُطْفَةٍ أَمْشَاجٍ نَّبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا (٢)

²⁰ That is left to be aimless or without any purpose in life.

²¹ The word "علقة" = "adherent-suspender," = that which adheres as suspender or "clot" in both Arabic and English "علقة" or "adherent-suspender/ clot" could be of any thing. But in this case of "bloody nature" perhaps it is "the mass of the zygote" (the union of the sperm and an ovum before its cleavage).

²² The word "زوج" in "زوجين" strictly and linguistically speaking means (1) pair, (2) husband or wife, (3) the individual entity with a companion, (4) category (sort or kind or specimen, (5) hue (color). And quite relevant to the word "زوج" is its plural: (1) "أزواج," which could also mean: (2) similar, i.e. the look-likes.), (3) hues. See *اللسان*.

²³ The word "قادر" is masculine, singular, subjective noun, meaning: (1) Causer of Fate, (2) He-Who is capable of: giving, doing, enforcing, or influencing. +

¹ There is no English single-word to mean "الدهر" = The Dahar = Eternal Time, or "العصر" = Epochal Time versus "الوقت" = time.

² The word "mudhkoran" is masculine, singular objective noun, meaning he who mentioned or remembered, with no English equivalent.

3. Verily We *badayna* (*We divinely-guided*) him the path, either (*is*) a thanker [*he*] or a *kafooran*³ (*iterative unbeliever/ingrate [he]*). وَإِنَّمَا كَفُورًا ۝٣
4. Verily We prepared for the unbelievers chains and shackles and a *Sa'era*^w (*intensely kindling Fire*).^w وَإِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَلَاسِلًا وَأَغْلَالًا وَسَعِيرًا ۝٤
5. Verily the *abrara*⁴ (*the dutiful and righteous*), drink from a goblet^{w5} [*was*] its^w blend *kaforan*⁶ (*well in Paradise/camphor*). إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِنْ كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا ۝٥
6. A well^w drink [*by*]⁷ it^w Allah's *eba'do* (*worshippers-/submitters/slaves*) they^z burst-off it^{w8} *tafferan*⁹ (*intense burst-off*). عَيْنَا يَشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا ۝٦
7. Fulfill¹⁰ they^z the vow and they^z fear/know¹¹ a day [*was*] its^x evil raging/regnant. يَوْمُونَ بِالْأَنذَرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا ۝٧
8. And *youtt'emon*a (*they^z give to: ingest/feed*) the *tta'aama* (*wheat/edible/food*)^x over His/its^{x12} love, (*to*): a *meskee'nan* (*not having sufficient material possessions*) and an orphan and a captive. وَيُطْعِمُونَ الطَّعَامَ عَلَى حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا ۝٨
9. Verily only *nuttt'emokom* (*[we] feed you^b*) for Allah's Face;¹³ neither [*we*] want from you^b requital and [*nor*] thanks.¹⁴ وَإِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكُورًا ۝٩
10. Verily we fear/know¹⁵ from our Lord a day grimacer *qamtтарeran*¹⁶ (*obstinate/long-rainy day*). إِنَّا خَافُ مِنْ رَبِّنَا يَوْمًا عَبُوسًا قَطَطِيرًا ۝١٠
11. So precluded them Allah evil (*of*) *tha'leka* (*afar-that-it/that*)^x [*the*] day and [*He*] cast (*to*) them gladness and happiness. فَوَقَّعَهُمُ اللَّهُ شَرَّ ذَٰلِكَ الْيَوْمِ وَلَقَّاهُمْ نَضْرَةً وَسُرُورًا ۝١١
12. And [*He*] requited them by what *ssabaro* (*they^z had held on patiently*) a paradise^w/garden^w and a silk. وَجَزَّاهُمْ بِمَا صَبَرُوا جَنَّةً وَحَرِيرًا ۝١٢
13. Reclining they^z in it^w on the couches, neither see مُتَّكِئِينَ فِيهَا عَلَى الْأَرَائِكِ لَا يَرَوْنَ فِيهَا

³ The word "كفور," is masculine noun, denying Allah's multiple favors, i.e. he is a multitudinous ingrate/unbeliever.

⁴ See the *Lexicon* attached to this Translation for fuller meaning associated to this great word.

⁵ Not linguistically *per se* but conventionally and figuratively speaking the word "كأس" = "goblet," in the Arabic came to mean the goblet which contains "الخمير," meaning wine or such alcoholic beverage.

⁶ The word "كافور" has at least two distinct meanings: (1) a well in Paradise and (2) camphor. See التاج.

⁷ The word "بها" mean "منها," see ابن هشام.

⁸ The word "يفجرونها" that is wherever and whenever they desire, they "burst it off."

⁹ The word "تفجير" = absolute objective, i.e. an infinitive noun, hence "intense" is used to intensify "burst off."

¹⁰ The word "يوفون" from "الوفاء" = "التمام," meaning gathering the last component of any obligation to make it a whole. So, "يوفون" means they endeavor and gather the last part of an obligation and fulfill it.

¹¹ Linguistically the word "خاف" carries dual meanings: (1) fear and (2) know. Both meanings could apply.

¹² The pronoun "هـ" in "حبه" could refer to Allah or the food itself. See القرطبي.

¹³ The phrase "for Allah's Face" is a lofty Arabic tongue expression meaning for Allah's pleasure/Allah's sake.

¹⁴ The word "شكورا" means multitudinousness of thanks, or doing the utmost of thanks.

¹⁵ Linguistically the word "خفت" carries dual meanings: (1) fear and (2) know. Both meanings could apply.

¹⁶ The word "قمطيرا" is also said to be the long, cloudy-and raining day. See الهادي و اللسان و العين.

they^z in it^w sun,^w nor *zamhareran* (freezing-cold^w).

شَمْسًا وَلَا زَمْهَرِيرًا ﴿١٣﴾

14. And nighing^w on them its^w shades; and *thollelat* (had been made near and easy) its^w plucks *ta'htlela*¹⁷ (a sure nearness and ease).

وَدَانِيَةً عَلَيْهِمْ وَذُلَّتْ قُطُوفُهَا نَذِيلًا ﴿١٤﴾

15. And (to be/being) circumambulated on them by receptacles^w of silver^w and glasses^w (which) were glass-bottles.^w

وَيُطَافُ عَلَيْهِمْ بِذَاتِ زَيْبٍ مِّنْ فِضَّةٍ أَوْ كُؤُوبٍ كَانَتْ قَوَارِيرًا ﴿١٥﴾

16. Bottles^w of silver^w they^z measured it^w an exact measurement.¹⁸

قَوَارِيرًا مِّنْ فِضَّةٍ قَدَرُواْ نَفِيرًا ﴿١٦﴾

17. And *yusqawna*¹⁹ (they^z are being availed drink) in it^w goblet²⁰ [was] its^w blend (is) ginger.

وَيُسْقَوْنَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا زَنْجَبِيلًا ﴿١٧﴾

18. A Well^w in it^w (being) named *Salsabeela*.²¹

عَيْنًا فِيهَا تُسَمَّى سَلْسَبِيلًا ﴿١٨﴾

19. And circumambulate on them children (that had been made) immortals; if you^s saw them reckoned them you^s pearls^w *manthura*²² (that which has been scattered).

وَيَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُونَ إِذَا رَأَيْتَهُمْ حَسِبْتَهُمْ لُؤْلُؤًا مَّنثُورًا ﴿١٩﴾

20. And if saw you^s afterwards saw you^s *naeeman* (permanent mental and physical delights in the highest chambers of Paradise) and a big proprietorship.

وَإِذَا رَأَيْتَ نَمَّ رَأَيْتَ نَعِيمًا وَمَلَكًا كَبِيرًا ﴿٢٠﴾

21. Over them clothes (of) fine silk green and brocade; and (had been) adorned they^z (by) bracelets of silver^w and their Lord *saqa*²³ (availed drink to) them *tabooran* (that which was iteratively purged and it's purging others).

عَلَيْهِمْ ثِيَابٌ سُفْدُوسٌ خُضْرٌ وَاسْتَبْرَقٌ وَحُلُوتٌ أَسَاوِرٌ مِّنْ فِضَّةٍ وَسَقَاهُمْ رَبُّهُمْ شَرَابًا طَهُورًا ﴿٢١﴾

22. Verily this [was] for you^b a requital and [was] yourⁿ endeavor²⁴ *mashkora* (that which was thanked).

إِنَّ هَذَا كَانَ لَكُم جَزَاءً وَكَانَ سَعْيُكُمْ مَّشْكُورًا ﴿٢٢﴾

23. Verily We *nazzala* (iteratively descended) We on you^g The Qur'an^x *tan'zeelan*²⁵ (an absolute-descending).

إِنَّا نَحْنُ نَزَّلْنَا عَلَيْكَ الْقُرْآنَ تَنْزِيلًا ﴿٢٣﴾

¹⁷ The word "تَذِيلًا" is infinitive noun, intensifying the action of its verb. No English equivalent for both words of "thollelat" or "that'lela." Hence, the transliteration and parenthetical explanation.

¹⁸ The word "تَقْدِيرًا" is infinitive noun, so exact is stated to qualify it to indicate the infinitive noun.

¹⁹ The word "يُسْقَوْنَ" is rooted in "أَسْقَى" which is more intense than "سَقَى," as "أَسْقَى" means availed the drink for (someone), to be drunk as and when needed. See الراغب.

²⁰ Not linguistically *per se* but conventionally and figuratively speaking the word "كَأْسٌ" = "goblet," in the Arabic came to mean the goblet which contains "الْخَمْرُ," meaning wine or such alcoholic beverage.

²¹ The word "سَلْسَبِيلًا" is name of well in Paradise whose drink is rather wholesome and satisfying. See اللسان.

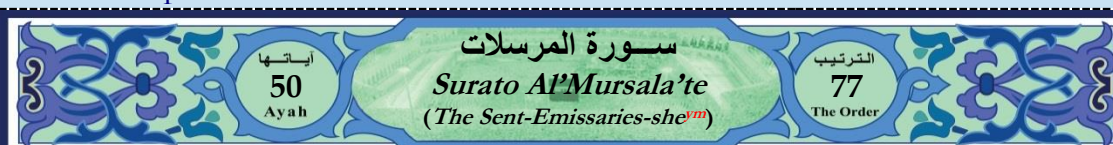
²² The word "مَنْثُورًا" is masculine, singular, objective noun, meaning that which was scattered. No English equivalent.

²³ The word "أَسْقَى" in "أَسْقَاهُمْ" is more intense than "سَقَى," as "أَسْقَى" means availed the drink for (someone), to drink it as and when needed. See الراغب.

²⁴ The word "سَعَى" has several meanings, depending on the context: (1) "بِمَعْنَى عَدَا دُونَ الشَّدِّ" i.e. strode = walking with long steps, especially in a hasty or vigorous way; (2) "بِمَعْنَى مَشَى أَوْ مَضَى" i.e. treaded = walk on, over, or along; (3) "عَمَلٌ بِاجْتِهَادٍ" = endeavored, i.e. he made conscientious or concerted effort toward an end, as in this context; (4) "بِمَعْنَى قَصْدٍ" intentionally treaded. When "سَعَى" in the sense of "striding" it is made transitive by "الِ" and when it is in the sense of "work" then it is made transitive by "الَامَ." See اللسان, and الصائر.

²⁵ The word "تَنْزِيلًا" is "مَفْعُولٌ مُّطْلَقٌ لِلتَّبْيِينِ أَوْ التَّمْيِيزِ" = objective complement for specification or distinction. In this case definitely from Allah and is an absolute descending over more than twenty three years.

24. So *issber* (let-hold on patiently [you^s]) for your^t Lord's rule; and let-not [you^s] obey of them a sinner or a *kafooran*²⁶ (multitudinous unbeliever/ingrate).
 وَأَصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تَطِعْ مِنْهُمْ إِثْمًا أَوْ كُفُورًا ﴿٢٤﴾
25. And let-remember [you^s] your^t Lord's name *bukratan*²⁷ (early-dawn)^w and *aseyla*²⁸ (late afternoon to sunset).
 وَادْكُرْ اسْمَ رَبِّكَ بُكْرَةً وَأَصِيلًا ﴿٢٥﴾
26. And of the night then let-kowtow [you^s] for Him and *sabbah*²⁹ (let-say [you^s]: *subhana Allah* to) Him nightly longly.
 وَمِنَ اللَّيْلِ فَاسْجُدْ لَهُ وَسَبِّحْهُ لَيْلًا طَوِيلًا ﴿٢٦﴾
27. Verily these they^z love the Hastener^{w30} and they^z leave beyond³¹ them a day-heavy.
 إِنَّكَ هَؤُلَاءِ تُحِبُّونَ الْعَاجِلَةَ وَيَذَرُونَ وَرَاءَهُمْ يَوْمًا ثَقِيلًا ﴿٢٧﴾
28. We created them and hardened We their constitution; and if We willed We substituted their likes, *tabdelan*³² (absolute substitution).
 نَخْنُ خَلَقْنَاهُمْ وَشَدَدْنَا أَسْرَهُمْ وَإِذَا شِئْنَا بَدَلْنَا أَمَثْلَهُمْ تَبْدِيلًا ﴿٢٨﴾
29. Verily this^w (is) a reminder,^{w33} so whoever [he] willed *ittakbatha*³⁴ ([he] took and made) to his Lord a path.
 إِنَّ هَذِهِ تَذْكِرَةٌ فَمَنْ شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ سَبِيلًا ﴿٢٩﴾
30. And not will you^z except that Allah wills; verily Allah [was] Omniscient, *Hakeeman*³⁵ (infinite *bekmah*³⁶ Possessor).
 وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿٣٠﴾
31. [He] admits whom^p [He] wills in His mercy^w; and the *dha'lemeena* (injustice-doers), [He] prepared for them a painful torment.
 يُدْخِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ وَالظَّالِمِينَ أَعَدَّ لَهُمْ عَذَابًا أَلِيمًا ﴿٣١﴾



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (The iterative Mercy Giver)

²⁶ The word “كُفُور” is masculine noun, denying Allah's multiple favors, i.e. he is a multitudinous unbeliever/ingrate.

²⁷ The word “bukratan,” literally means the time between Fajr (early dawn) Prayer and sunrise.

²⁸ The word “aseyla,” literally means the time from noon to sunset or from Asr (late afternoon) Prayer to sunset.

²⁹ The phrase “subhana Allah,” means: singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around.

³⁰ That is to say this world, which goes rather fast and after all it is transitory.

³¹ The word “وراءهم” means:

(1) “القدام أو بعد الخلف للأمر العظيم الذي لا يقدر عليه، مثلاً: و يذرون وراءهم الآخرة.”

(2) “بعد الخلف، فخلف الشيء هو مؤخرته: مثلاً وراء الأكمة.”

(3) ولد الولد. So, here (1) clearly applies.

³² The word “تبديلاً” is “معول مطلق لتأكيد الفعل” that is infinitive objective noun to intensify its verbal meaning, here a substitution. Hence, the word “absolute” is used to intensify such a substitution.

³³ The word “التذكيرة” means that which reminds or by which one is reminded. See البصائر.

³⁴ The word “اتخذ” from “الإنخاذ” which is “إفتعال” for “الأتخاذ” as stated in لسان العرب; therefore, “اتخذ” is always taking and making something of what was taken. Thus, it is not just the mere taking.

³⁵ See the Lexicon attached to this Translation for an exposition on the words “الحكيم” and “حكيم.”

³⁶ See the Lexicon attached to this Translation for the effect of the letter س when added to a word. +

1. By ¹ the <i>mursala'te</i> ^w (<i>sent-emissaries</i>) ^{w2} consecutively. ³	وَالْمُرْسَلَاتِ عُرْفًا ١
2. Then the tempests ^w (<i>are</i>) tempesting/ tempestuously. ⁴	فَالْعاصِفَاتِ عَصْفًا ٢
3. Then the spreaders ^{w5} (<i>are</i>) spreading/ spreadingly.	وَالنَّاشِرَاتِ نَشْرًا ٣
4. Then the allotters ^w (<i>are</i>) allotting. ⁶	فَالْمُرِقَاتِ فَرَقًا ٤
5. Then the <i>mulgeyat'e</i> ^{w7} (<i>addressors who cast locution directly depositing it where it belongs</i>) ^w <i>thekra</i> (<i>Qur'an/ message</i>).	فَالْمُلْقِيَاتِ ذِكْرًا ٥
6. An excuse or a warning.	عَذْرًا أَوْ تَذَرًا ٦
7. Verily only what you ^z (<i>are being</i>) promised (<i>is</i>) surely befalling.	إِنَّمَا تُوعَدُونَ لَوَفٍّ ٧
8. Then <i>edha</i> (<i>when/ whereas</i>) the stars ^w (<i>had been</i>) effaced-she. ^y	فَإِذَا النُّجُومُ طُمِسَتْ ٨
9. And <i>edha</i> (<i>when/ whereas</i>) the Heaven ^w (<i>had been</i>) gapped-she. ^y	وَإِذَا السَّمَاءُ فُرِجَتْ ٩
10. And <i>edha</i> (<i>when/ whereas</i>) the mountains ^x (<i>had been</i>) snapped-she. ^y	وَإِذَا الْجِبَالُ سُيِّفَتْ ١٠
11. And <i>edha</i> (<i>when/ whereas</i>) the messengers ^x (<i>had been</i>) appointed-she. ^y	وَإِذَا الرُّسُلُ أُوْتِنَتْ ١١
12. For which day (<i>had been</i>) they ^z postponed-she. ^y	لِأَيِّ يَوْمٍ أُخِّلَتْ ١٢
13. For The Sunderance ⁸ Day.	لِيَوْمِ الْفَصْلِ ١٣
14. And what <i>adra</i> (<i>profoundly caused to know</i>) you ^g what (<i>is</i>) The Sunderance Day. ⁹	وَمَا أَدْرَاكَ مَا يَوْمُ الْفَصْلِ ١٤
15. <i>Waylon</i> (<i>lengthy: stay in a valley in Hell/ bane/ woe</i>) then-day for the deniers.	وَبَلِّ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ١٥

¹ In Arabic the letter “و” is a letter used to *swear* in the name of Allah. In English the *equivalent* for swearing is “*by*.” Therefore, since this *Ayah* begins by making an oath by the name of the “*المرسلات*,” so we start with the word “*by*” and not “و” as “و” will *not* suffice the meaning.

² The word “*المرسلات*” (*emissaries*^w) is *feminized* because it is a “*broken plural*.” They are considered by the majority of Qur'an commentators to mean the “*winds*” (see *القرطبي* for example who states this fact). Others say: *the angels, or the messengers with their messages* from Allah.

³ The word “*عرفا*” means *consecutive*, like the *horse's mane* (called “*عُرف*”) whose *hair follow consecutively*. Similarly, the Arabs say: *الناس إلى فلان عرف واحد* = the people to so and so are one-*consecutiveness*. See *القرطبي*.

⁴ The word “*العاصفات*” could mean those *tempest winds* that *storm the husks*, as in Arabic “*عصف*”=the husk.

⁵ The word “*الناشرات*” could mean the *angels that spread the winds*. And the word “*النشر*”=resurrection, i.e. *quickenning the dead of the vegetations*. See *القرطبي*.

⁶ The word “*الفارقات*” are the angels that *parcel out* the good from the bad or *apportion* the provisions and age-terms, according to Ibn Abbas, peace be upon both. See *القرطبي*. The *reason* for the superscript [^w] is because the word “*angels*” in Arabic is a “*broken*” plural so it is *feminized*, hence it *qualifier* is likewise.

⁷ The word “*الملقيات*” is the *plural* of “*الملقية*.” And “*الملقيات*” are the *angels* whose plural is a *broken plural*, hence its reference *must be* and is *feminized*. And “*الملقيات*” are the *angels* (and by the way Arch Angel Gabriel is referred to as “the angels”) that *annunciate* or *address Allah's message*, such as the Qur'an to the people or the messengers. I *cannot* find an English word which *embodies* a *subjective noun* which can be *pluralized* and denotes the idea of *casting* (in the sense of *depositing* by making a locution to fall in a certain direction through addressing), a *casting* which such “*الملقيات*” do. So, I resorted to *transliteration*.

⁸ That is Day of *sound-determination* which *sunders* (separates) *right* from *wrong*, it is *absolutely conclusive*.

⁹ Ibid.

16. Have not [We] (*caused to*) perish the firsts. أَلَمْ نُهْلِكْ أَلَوَّلِينَ ﴿١٦﴾
17. Afterwards [We] follow them by the lasts. ثُمَّ نَتَّبِعُهُمُ الْآخِرِينَ ﴿١٧﴾
18. Like *tha'leka* (*afar-that-it/ that*)^x [We] do by the criminals. كَذَلِكَ نَفْعَلُ بِالْمُجْرِمِينَ ﴿١٨﴾
19. *Waylon* (*lengthy: stay in a valley in Hell/ bane/ woe*) then-day for the deniers. وَيَلُومُ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿١٩﴾
20. Have not [We] created you^b of a water *maheen*¹⁰ (*be-it which is feeble/ miniscule/ and despicable*). أَلَمْ نَخْلُقْكُمْ مِنْ مَّاءٍ مَهِينٍ ﴿٢٠﴾
21. Then We made it^x in *qararen* (*sank-abode*) *makeenen*¹¹ (*firmly stable*). فَجَعَلْنَاهُ فِي قَرَارٍ مَكِينٍ ﴿٢١﴾
22. To a fate/measure *ma'aloomen* (*that which is known*). إِلَى قَدَرٍ مَعْلُومٍ ﴿٢٢﴾
23. So We fated/measured; so *ne'ama* (*most excellent*) (*are*) The *Qa'deroona* (*Fate/measure: Effecters*). فَقَدَرْنَا فَنِعْمَ الْقَادِرُونَ ﴿٢٣﴾
24. *Waylon* (*lengthy: stay in a valley in Hell/ bane/ woe*) then-day for the deniers. وَيَلُومُ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٢٤﴾
25. Have not [We] made the Earth^w *kefatan* (*repository*). أَلَمْ تَجْعَلِ الْأَرْضَ كِفَاتًا ﴿٢٥﴾
26. (Of) quicks¹² and dead/decedents. أَحْيَاءَ وَأَمْوَاتًا ﴿٢٦﴾
27. And We made in it^w anchors¹³ (*catches/fasteners-stabilizers*) soarsers;^w and *asqa*¹⁴ (*availed drink*) We you^b water *foratan*¹⁵ (*staunchly palatably-good*). وَجَعَلْنَا فِيهَا رَوَاسِيَ شَاخِخَاتٍ وَأَسْقَيْنَاكُمْ مَاءً فُرَاتًا ﴿٢٧﴾
28. *Waylon* (*lengthy: stay in a valley in Hell/ bane/ woe*) then-day for the deniers. وَيَلُومُ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٢٨﴾
29. Let-launch you^z to what you^c were by it^{x16} denying you.^z أَنْطَلِقُوا إِلَى مَا كُنتُمْ بِهِ تُكَذِّبُونَ ﴿٢٩﴾
30. Let-launch you^z to a shade, possessor (*of*) three bands.^w أَنْطَلِقُوا إِلَى ظِلٍّ ذِي ثَلَاثِ شُعَبٍ ﴿٣٠﴾
31. Neither shady [*i^x*] and nor [*i^x*] enriches/suffices from the flame. لَا ظِلِيلٍ وَلَا يُغْنِي مِنَ الْهَبِّ ﴿٣١﴾
32. Verily it^w casts by sparks like *qass're*¹⁷ (*massive firewood chunks*). إِنَّهَا تَرْمِي بِشَرَرٍ كَالْقَصْرِ ﴿٣٢﴾

¹⁰ "Mabeen" is singular, masculine, objective, noun meaning: *that which is feeble, miniscule, and despicable*.

¹¹ The word "مَكِينٌ" = عَلَى وَزْنِ فَعِيلٍ, hence affirming the *intensity* of its *status* or *activity*, so for lack of a corresponding word "firmly" is used to *accentuate the stability* of this abode or lodging, i.e. the womb.

¹² The word "أَحْيَاءَ" is subjective, masculine, plural noun. It means: *they who are alive*. The word "quicks" mean "أَحْيَاءَ", in the phrase "The quick and the dead," see the updated Merriam Webster's Dictionary.

¹³ That is the mountains.

¹⁴ The word "أَسْقَيْنَاكُمْ" rooted in "أَسْقَى" and not "سَقَى." And "أَسْقَى" means *availed water for drinking*. See *الراغب*.

¹⁵ The word "فُرَاتٍ" means *staunchly palatably-good*. See *اللسان*

¹⁶ The pronoun particle "هـ" in "بِهِ" is in the masculine as it refers to the "العذاب" = *torment*, in Arabic a masculine gender. See *الطبري*. This in contrast to a "بِهَا" in some other *Ayah*, (S34:42) where the reference is to fire, in Arabic a feminine gender, so its reference is *feminized*.

¹⁷ The word "قَصْرٍ" = "الحطب الجزل" which means massive chunks of firewood. See *التاج*. Say *القرطبي* narrating on behalf of Ibn Abbas saying that we were cutting the wood *three-forearms-lengths* and store such pieces for the winter and we called such pieces "قَصْرٍ."

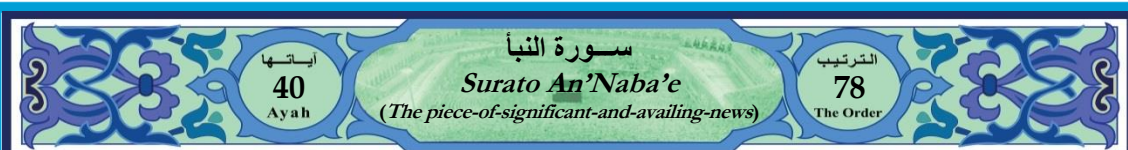
33. Like it^x (were) *Jemalaton-Sofron*¹⁸ (black^w camel-bands).^w كَانَهُ جَمَلَاتُ صَفَرٍ ٣٣
34. *Waylon* (lengthy: stay in a valley in Hell/bane/woe) then-day for the deniers. وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ٣٤
35. This (is) a day not they^z pronounce. هَذَا يَوْمٌ لَا يَنْطِقُونَ ٣٥
36. And not (to be) allowed for them so they^z apologize. وَلَا يُؤْذَنُ لَهُمْ فَيَعْنِدُونَ ٣٦
37. *Waylon* (lengthy: stay in a valley in Hell/bane/woe) then-day for the deniers. وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ٣٧
38. This (is) The Sunderance Day;¹⁹ We gathered you^z and the firsts. هَذَا يَوْمُ الْفَصْلِ جَمَعْنَاكُمْ وَالْأَوَّلِينَ ٣٨
39. So *en* (if) [was] for you^b a scheme then let-scheme you^z [against Me].²⁰ فَإِنْ كَانَ لَكُمْ كَيْدٌ فَكِيدُونِ ٣٩
40. *Waylon* (lengthy: stay in a valley in Hell/bane/woe) then-day for the deniers. وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ٤٠
41. Verily the *muttaqeena* (they who reverentially guard against Allah's displeasure) (are) in shades and wells.^w إِنَّ الْأَمْتِنِينَ فِي ظِلَالٍ وَعُيُونٍ ٤١
42. And fruits of what they^z wish. وَفَوَاحِشَ مِمَّا يَشْتَهُونَ ٤٢
43. Let-eat you^z and let-drink you^z wholesomely by what you^c were working. كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنتُمْ تَعْمَلُونَ ٤٣
44. Verily We like *tha'leka* (afar-that-it/that)^x [We] requite the benefactors. إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ٤٤
45. *Waylon* (lengthy: stay in a valley in Hell/bane/woe) then-day for the deniers. وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ٤٥
46. Let-eat you^z and *tamatta'o* (let-relish you^z the transitory worldly delights) a little; verily you^b (are) criminals. كُلُوا وَتَمَنَعُوا قَلِيلًا إِنَّكُمْ تَجْرِمُونَ ٤٦
47. *Waylon* (lengthy: stay in a valley in Hell/bane/woe) then-day for the deniers. وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ٤٧
48. And if (had been) said for them: *erka'o* (let-you^z markedly bow i.e. head stooping, chest paralleling the ground and both palms leaning on the knees); not *yarka'oon* (they^z markedly bow i.e. head stooping, chest paralleling the ground and both palms leaning on the knees). وَإِذَا قِيلَ لَهُمْ ارْكَعُوا لَا يَرْكَعُونَ ٤٨
49. *Waylon* (lengthy: stay in a valley in Hell/bane/woe) then-day for the deniers. وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ٤٩
50. So by which a discourse^x after it^{x21} they^z believe. فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ ٥٠

¹⁸ The expression: "جَمَلَاتُ صَفَرٍ" = "black camel-bands," is an Arabic *tongue* expression meaning black sparks as if they were black camels, as the Arabs refer to that for its enormity and numerousness, and also for its speed and scatter, as well as the color. See اللسان.

¹⁹ That is Day of sound-determination which *sunders* (separates) right from wrong, it is absolutely conclusive.

²⁰ The letter "ن" in "فَكِيدُونَ" is called "نُونُ الْوَقَايَةِ أَوْ الْعِمَادِ، حَيْثُ لَا يَسْتَقْنِي عَنْهَا" which precedes the speaker's pronoun "ي". The speaker's pronoun "ي" in "فَكِيدُونَ" is omitted, for "التخفيف" = "alleviation, lightening" or *Ayat's* end harmony (*rhyme*). See إعراب القرآن، لمحمود صافي

²¹ The pronoun "ه" in "بعده" refers to the discourse = *Qur'an*. +



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me (The iterative Mercy Giver)*

1. *Amma* (regarding) what (are) they^z mutually querying.¹ عَمَّ يَتَسَاءَلُونَ ﴿٧٨﴾
2. *A'n* (regarding) the *naba'ey*² (piece-of-significant-and-availing-news) the great. عَنِ النَّبَاِ الْعَظِيْمِ ﴿٧٩﴾
3. Which^x they (are) in it^x diverse/variants.³ الَّذِي هُمْ فِيْهِ مُخْتَلِفُونَ ﴿٨٠﴾
4. Not-at-all;⁴ they^z shall know. كَلَّا سَيَعْلَمُونَ ﴿٨١﴾
5. Afterwards not at all they^z shall know. ثُمَّ كَلَّا سَيَعْلَمُونَ ﴿٨٢﴾
6. Have not [We] made the Earth^w *meba'dan*⁵ (facilitating bed/ cradle/ fixed expanse). اَلَمْ نَجْعَلِ الْاَرْضَ مِهْدًا ﴿٨٣﴾
7. And the mountains stakes/pegs. وَالْجِبَالِ اَوْتَادًا ﴿٨٤﴾
8. And We created you^b (in) pairs. وَخَلَقْنٰكُمْ اَزْوَاجًا ﴿٨٥﴾
9. And We made yourⁿ sleep *sobatan* (repose/ ease). وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا ﴿٨٦﴾
10. And We made the night a *lebasan*⁶ (cover/ wear). وَجَعَلْنَا اَيْلًا لِّبَاسًا ﴿٨٧﴾
11. And We made the *naba'ra*^x (between sunrise and sunset) a *ma'aashan*⁷ (trying for livelihood/ living). وَجَعَلْنَا النَّهَارَ مَعَاشًا ﴿٨٨﴾
12. And We built above you^b seven *Shedadan* (Heavens having strong/ substantial construction/ constitution). وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا ﴿٨٩﴾
13. And We made a lamp *wabhajan* (intensely flaming- /glaring). وَجَعَلْنَا سِرَاجًا وَهَّاجًا ﴿٩٠﴾
14. And We descended of the *mo'asera'te* (water-bearing clouds)^w water^x *thajajan* (abundantly-pourer). وَاَنْزَلْنَا مِنَ الْمُعْصِرَاتِ مَاءً ثَجَّاجًا ﴿٩١﴾
15. For ([We] produce/ emerge) by it^x grains and sprouts.^w لِنُخْرِجَ بِهٖ حَبًّا وَنَبَاتًا ﴿٩٢﴾
16. And gardens^w entwined clusters.^w وَجَنَّاتٍ اَلْفَافًا ﴿٩٣﴾

¹ The querying people are those of Mohammad's (SAWS) time, *believers* and *unbelievers*. See *كتب التفاسير*.

² See the *Lexicon* attached to this *Translation* for "*naba'a*".

³ The word "مُخْتَلِفُونَ" = *variants/ diverse*, that is some *believing* and others are *unbelieving* the message of Islam.

⁴ The word "كَلَّا" is an article of negation particularized for deterrence and prevention.

⁵ The word "مِهْدًا" has *several* meanings: (1) *bed*, (2) *cradle*, and (3) *facilitating expanse*. Apparently all meanings could apply.

⁶ The word "لباسا" *primarily* means *inner clothing*, i.e. that clothing which comes *directly* over the *skin* concealing *what* is underneath such clothing, so the night hides (by covering) things by its darkness. See *البصائر*.

⁷ The word "معاشا" is that which one *lives* by it or *in it*. See *التاج*.

17. Verily The Sunderance Day⁸ [was] an appointment. إِنَّ يَوْمَ الْفَصْلِ كَانَ مِيقَاتًا ﴿١٧﴾
18. Day (to be) blown in the horn then *ta'tona*^x (obediently come you)^x (in) droves. يَوْمَ يُنْفَخُ فِي الصُّورِ فَتَأْتُونَ أَفْوَاجًا ﴿١٨﴾
19. And (had been) opened^w the Heaven^w so it^w was doors. وَفُتِحَتِ السَّمَاءُ فَكَانَتْ أَبْوَابًا ﴿١٩﴾
20. And (had been) propelled^w the mountains^x so were^w it^w a mirage. وَسِيرَتِ الْجِبَالُ فَكَانَتْ سَرَابًا ﴿٢٠﴾
21. Verily Hell^w was^w an ambush. إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا ﴿٢١﴾
22. For the tyrants a retreat/return. لِلظَّالِمِينَ مَبَاقًا ﴿٢٢﴾
23. Waiting (they are) in it^w epochs.⁹ لَيَسْتَنَ فِيهَا أَحْقَابًا ﴿٢٣﴾
24. Neither taste they^z in it^w *bardan*^{*} (a coolness) nor a drink. لَا يَذُوقُونَ فِيهَا بَرْدًا وَلَا شَرَابًا ﴿٢٤﴾
25. Except, *hameeman*¹⁰ (maximally heated/cooled water) and a *ghassagan* (stinking-purulent liquid). إِلَّا حَمِيمًا وَعَسَافًا ﴿٢٥﴾
26. Requital harmonious (befitting them/ their deeds). جَزَاءً وَفَاقًا ﴿٢٦﴾
27. Verily they were, not *yarjona*¹¹ (fearing) a reckoning. إِنَّهُمْ كَانُوا لَا يَرْجُونَ حِسَابًا ﴿٢٧﴾
28. And they^z denied by Our *Aya'te*^w (messages/ signs-/proofs) *keththaban*¹² (definitive denial). وَكَذَّبُوا بِآيَاتِنَا كِذَابًا ﴿٢٨﴾
29. And every-thing *abssa*¹³ (comprehensively reckoned) it^x We inscriptively/bookishly. وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ كِتَابًا ﴿٢٩﴾
30. So let-taste you,^z so never [We] augment you^b except a torment. فَذُوقُوا فَلَنْ نَزِيدَكُمْ إِلَّا عَذَابًا ﴿٣٠﴾
31. Verily for the *muttaqeena* (they who reverentially guard against Allah's displeasure) (is) *mafaẓan*¹⁴ (win-locale). إِنَّ لِلْمُتَّقِينَ مَفَازًا ﴿٣١﴾

⁸ That is Day of sound-determination which sunders (separates) right from wrong, it is absolutely conclusive.

⁹ The word "أَحْقَاب" has several meanings: (1) epochs, (2) multiples of eight-years-time-span, (3) year or years, with the understanding that "a year" is a thousand years of our reckoning with respect to what is described in the aforementioned (2) and (3). See التاج.

^{*} Linguistically بَرْدًا could mean نوم = sleep. But in the Hereafter, i.e. Paradise or Hell there is no نوم = sleep.

¹⁰ The word "hameem" = "حَمِيم" has no English equivalent *per se*. So, we transliterate and parenthetically explain. The word "hameem" = "حَمِيم" has at least four different meanings, one of which is a paradoxical meaning of maximally heated water or cooled water or could be just warm water. In this paradoxical sense most of the time it is the maximally heated water is intended. A second meaning is very near or rather close friend/relative; a third meaning is: possessor of mutual affection towards another; and fourth meaning: a summer rain. See اللسان.

¹¹ The word "yarjona" from "رجا" meaning: feared. But such meaning for "رجا" is always, according to the linguist and scholar Al-Farra, associated with the denial, like: "ما رجوتك أي ما خفتك" see اللسان.

¹² The word "كذابا" is "مفعول مطلق" = "مصدر", i.e. infinitive noun. So, to indicate that "definitive" is prefixed to qualify it.

¹³ The word "أحصى" is "comprehensively reckoned", i.e. accounted for from all aspects, not the simple enumeration. See البصائر.

¹⁴ The word "المفااز" = "مكان الفوز", so it is a win-locale. See الهادي والراغب.

32. *Hada'eqa (walled-parks)*^{w15} and grapes.¹⁶ حَدَائِقَ وَأَعْنَابًا ﴿٣٢﴾
33. And *ka'wa'eba (maidens-virgins/with rounded and full breast)*^w *atra'ban (to each agers-identical)*. وَكَوَاعِبَ أَزْرَابًا ﴿٣٣﴾
34. And a goblet^{w17} overflowing. وَكَأْسًا دِهَاقًا ﴿٣٤﴾
35. Neither hear they^z in it^w a frivolity nor *keththaban*¹⁸ (absolute lying). لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِدَابًا ﴿٣٥﴾
36. (That is) a requital from your^t Lord, a sufficing grant.¹⁹ جَزَاءً مِنْ رَبِّكَ عَطَاءٌ حِسَابًا ﴿٣٦﴾
37. Lord (of) the Heavens^w and the Earth^w and what (are) between them both, *Ar-Rahman*; not they^z possess from Him a speech. رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الرَّحْمَنُ لَا يَمْلِكُونَ مِنْهُ خِطَابًا ﴿٣٧﴾
38. Day ups²⁰ *Ar-Rooho*²¹ (*Special Beings*) and the angels (*Arch Angel Gabriel*) (*manneristically in*) row; not speak they^z except whom^p permitted for him *Ar-Rahamano* and said [he] *ssawaban (rationally right/correct)*. يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا لَا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَقَالَ صَوَابًا ﴿٣٨﴾
39. *Tha'leka (afar-that-it/that)*^x (is) the day, the right; so whoever [he] willed *ittakbatha*²² ([he] took and made) to his Lord *ma'aaban (retreat/return)*. ذَلِكَ الْيَوْمُ الْمَوْعُودُ فَمَنْ شَاءَ اخْذِ إِلَىٰ رَبِّهِ مَتَابًا ﴿٣٩﴾
40. Verily We warned you^b a torment near; day looks the *mar'o*²³ (*mature/perfect manliness possessor*) what advanced^w his twain hands^w and says the unbeliever: *yalayta (O, for a longing that)* I was a *tora'ban (crushed sand)*. إِنَّا أَنْذَرْتَكُمْ عَذَابًا قَرِيبًا يَوْمَ يَنْظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدَاهُ وَيَقُولُ الْكَافِرُ يَلَيْتَنِي كُنْتُ تَرَابًا ﴿٤٠﴾

ابياتها 46 Ayah	سورة النازعات Surato An'Nazeyaa'te (The Wresters-she ^{ym})	الترتيب 79 The Order
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¹⁵ The word “حَدَائِقَ” is a plural for “حديقة,” which is by definition must be walled otherwise it is not “حديقة.” See اللسان.

¹⁶ Invariably throughout the Qur'an when the reference is made to “الأعناب” the mention of for example the date-palm is openly stated but with respect to the grapevine, known in Arabic as “الكرم,” never ever comes the mention of the “grapevine per se” but the reference is made only to the fruit itself, i.e. the grapes.” In this respect, there is a true Hadeeth in al-Bukharey and Muslim, which directs the believers not to refer to “العنب” as “الكرم,” because surely the “الكرم” is the Muslim. And in another narration: verily only that “الكرم” is the heart of the believer. See نزهة المتقين؛ شرح رياض الصالحين. Refer to the attached list of References.

¹⁷ Not linguistically per se but conventionally and figuratively speaking the word “كَأْسَ” = “goblet,” in the Arabic came to mean the goblet which contains “الخير,” meaning wine or such alcoholic beverage.

¹⁸ The word “كَذَابًا” is an infinitive noun without a verb, see “ابن كثير.” So, it is a absolute lying.

¹⁹ That is a grant so great until one says: “حسبي حسبي,” i.e. suffices me, that suffices me that.

²⁰ There is a distinction between “يَقُومُ” = “up” = “get up or rise” (in the intransitive sense, and “stand” = “يقف.”

²¹ See the Lexicon attached to this Translation for an elaboration on this word.

²² The word “اِتَّخَذَ” from “الِاتِّخَاذُ” which is “اِفْتَعَالُ” for “اِتَّخَاذُ,” as stated in لسان العرب; therefore, “اِتَّخَذَ” is always taking and making something of what was taken. Thus, it is not just the mere taking.

²³ See the Lexicon attached to this Translation for the differences between: the man = الرجل و, the human = الإنسان, the person = الشخص, the mar'o = المرء, being the mature/perfect manliness possessor. Although in English the word “one” seems to be an acceptable approximation for “المرء,” the Lexicon explains why we cannot use this seemingly acceptable way. +

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

1. By¹ the wresters-she^{ym2} comprehensively.³ وَالنَّازِعَاتِ غَرْقًا^١
2. By⁴ the actives-she^{ym5} *nashttan*⁶ (*definitive activeness*). وَالنَّاشِطَاتِ نَشْطًا^٢
3. By⁷ the swimmers-she^{ym8} *sabhan*⁹ (*definitive swimming*). وَالسَّابِحَاتِ سَبْحًا^٣
4. So the foregoers-she^{ym10} *sabqan*¹¹ (*definitive foregoing*). فَالسَّابِقَاتِ سَبْقًا^٤
5. So the disposers-she^{y12} a matter. فَالْمُدَبِّرَاتِ أَمْرًا^٥
6. Day twitches/tremors the *Ra'jefato* (*Twitcher-she^y- /Tremor-she^y*). يَوْمَ تَرُجِفُ الرَّاكِفَةُ^٦
7. Follows it^w the *Ra'defato*^w (*Successor/ Subsequent*).^w تَتَّبِعُهَا الرَّادِفَةُ^٧
8. Hearts then-day (*are*) flutterers.^w قُلُوبٌ يَوْمَ يَمْذِرُ حَافَةً^٨
9. Its^w *abssa'ro* (*insights/ discernments*) (*are*) *keba'shey'atan*^{w13} (*submittingly subdued*).^w أَبْصَرُهَا خَشِيعَةً^٩
10. Say they^z: are verily we surely *mardodona* (*forthwith-returnees*) in the *Ha'fera'te*^w (*matter/ life anen*).^{w*} يَقُولُونَ أَيْنَا لِمَرْدُودُونَ فِي الْحَافِرَةِ^{١٠}
11. Are if we were bones decadently-porous.^w أَيْ ذَا كُنَّا عِظْمًا نَخْرَةً^{١١}
12. Said they^z: *telka*^w (*she-that-afar-it^w/it^w*) (*is*) then a recurrence^w loser.^w قَالُوا تِلْكَ إِذْ أَكَرَّهُ خَاسِرَةٌ^{١٢}
13. So verily only [she] (*is*) a *Zajrabhton*^w (*screech^w/ determent^w*) once.^w فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ^{١٣}

¹ In Arabic the letter “و” is a letter used to *swear* in the name of Allah. In English the *equivalent* for swearing is “*by*.” Therefore, since this *Ayah* begins by making an oath by the name of the “النازعات,” so we start with the word “*by*” and not “و” as “و” will *not* suffice the meaning.

² The word “النازعات” are the angels that take away the souls of people, hence the “*wresters*.”

³ The word “غرقًا” i.e. “استغراقًا” meaning “استيفاء الشيء الى مداه,” so *comprehensively* is chosen. See القرطبي.

⁴ See footnote 1 above regarding “و” versus “by.”

⁵ That is the angels.

⁶ The word “نشطًا” is “مفعول مطلق” = “مصدر,” i.e. *infinitive noun*. So, to denote that “*definitive*” is *prefixed*.

⁷ See footnote 1 above regarding “و” versus “by.”

⁸ That is the angels.

⁹ The word “سبحًا” is “مفعول مطلق” = “مصدر,” i.e. *infinitive noun*. So, to denote that “*definitive*” is *prefixed*.

¹⁰ That is the angels. The word “angels,” is a *broken plural* in Arabic, so its *reference* must be *feminized*; hence, she-prefix to the word foregoers.

¹¹ The word “سبقًا” is “مفعول مطلق” = “مصدر,” i.e. *infinitive noun*. So, to denote that “*definitive*” is *prefixed*.

¹² That is the angels.

¹³ The word “خاشعة,” = *kbushsha'an*, is an *adverbial plural, masculine, subjective noun*, with no English equivalent available for it *per se*. The word “خشوع” in “خاشعة,” = *kbushsha'an* involves more than just “*humbleness*” or “*submission*” as that suggests *bodily* or *attitudinal* behavior. However, “خشوع” denotes *submission* or *subduing* of *sight* and *sound* as well. So “خاشعًا” are those who *submittingly subdued* their *body, sight* and *sound*. Also some time “الخاشعون” = *they who bow in the Prayer*. See البصائر واللسان. Since this *Ayah* speaks about their sights being “خاشعًا” that means *their sights are submittingly subdued*.

* The word “الحافرة” أنظر تفسير الطبر و فقه اللغة للشعالبي. الأمر في أوله/ الحياة من جديد =

14. Then *edba* (suddenly/whereas) they (are) by the *Sa'hera'te*^w (the world which holds the sleepless/ the wakeful ones).^w فَإِذَا هُمْ بِالسَّاهِرَةِ ﴿١٤﴾
15. Has come (to) you^g *Mosa's* (Moses') discourse. هَلْ أَتَاكَ حَدِيثُ مُوسَى ﴿١٥﴾
16. *Edb* (whereas) called him his Lord by the vale, the holy *Ttowa*. إِذْ نَادَاهُ رَبُّهُ بِالْوَادِ الْقَدَسِ طُوًى ﴿١٦﴾
17. Let-go [you^s] to Pharaoh; verily he tyrannized. أَذْهَبَ إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ﴿١٧﴾
18. So let-say [you^s]: is (it) for you^g to that *tazakka*¹⁴ ([he] iteratively purified/exculpated and befitted/suited him self). فَقُلْ هَلْ لَّكَ إِلَىٰ أَنْ تَزَكَّىٰ ﴿١٨﴾
19. And *abdeya* ([I] divinely-guide) you^g to your^t Lord so *takhsha* ([you^s] reverentially-fear) [Him]. وَاهْدِيكَ إِلَىٰ رَبِّكَ فَتَخْشَىٰ ﴿١٩﴾
20. So [he] showed him the *Aya'ta*^w the she-biggest.¹⁵ فَأَرَاهُ الْآيَةَ الْكُبْرَىٰ ﴿٢٠﴾
21. Then denied [he] and [he] disobeyed. فَكَذَّبَ وَعَصَىٰ ﴿٢١﴾
22. Afterwards *adbara* ([he] backed-away) treading.¹⁶ ثُمَّ أَذْبَرَ يَسْعَىٰ ﴿٢٢﴾
23. Then [he] thronged; then [he] called. فَحَسَرَ فَنَادَىٰ ﴿٢٣﴾
24. Then said [he]: I am yourⁿ lord the highest. فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَىٰ ﴿٢٤﴾
25. So took him Allah *nakala* (punishing-determent) (of) the Here-after^{w17} and the she-First. فَأَخَذَهُ اللَّهُ نَكَالَ الْآخِرَةِ وَالْأُولَىٰ ﴿٢٥﴾
26. Verily in *tha'leka* (afar-that-it/that)^x surely (is) *ebratan*^w (instructive-example)^w for whoever *yakhsha* ([he] reverently-fears). إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّمَنْ يَخْشَىٰ ﴿٢٦﴾
27. Are you^f harder a creation or the Heaven^w [He] constructed it.^w ءَأَنْتُمْ أَشَدُّ خَلْقًا أَوْ السَّمَاءُ بَنَاهَا ﴿٢٧﴾
28. Elevated [He] its^w dome/ceiling then *samwa* ([He] erected/evened/set) it.^w رَفَعَ سَمَكَهَا فَسَوَّاهَا ﴿٢٨﴾
29. And obfuscated its^w night [He] and *akhraja* ([He] emerged/produced) its^w forenoon. وَأَغْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَاهَا ﴿٢٩﴾
30. And the Earth^w after *tha'leka* (afar-that-it/that)^x [He] planated it.^w وَالْأَرْضَ بَعْدَ ذَلِكَ دَحَاهَا ﴿٣٠﴾

¹⁴ The word “تَزَكَّى” that's, and Allah is knower, [he] had exculpated, befitted/ suited himself. See التفاسير and اللسان.

¹⁵ The word “الْكُبْرَى” is the feminine of “الأكبر” = “the biggest,” See الهادي.

¹⁶ The word “سعى” has several meanings, depending on the context: (1) “بمعنى عدا دون الشد” i.e. strode = walking with long steps, especially in a hasty or vigorous way; (2) “بمعنى مشى أو مضى” i.e. treaded = walk on, over, or along, as in this context; (3) “عمل باجتهاد” = endeavored, i.e. he made conscientious or concerted effort toward an end; (4) “بمعنى قصد” intentionally treaded. When “سعى” in the sense of “striding” it is made transitive by “إلى” and when it is in the sense of “work” then it is made transitive by “الام.” See البصائر، and اللسان.

¹⁷ The word “الآخرة” could also mean “the other” vis-à-vis “the first” in this *Ayah*, which means Pharaoh's word when he said: “I knew not for you of an *elaben* (a deity) other than me.” (Qur'an 28:38), and “the last” when he said: “I am your lord the most high,” (S 78: 24); and between the two statements about forty years. See القرطبي.

31. And *akebraja* ([He] emerged/produced) from it^w its^w water^x and its^w pasture.^x أَخْرَجَ مِنْهَا مَاءَهَا وَمَرْعَهَا ﴿٣١﴾
32. And the mountains^x [He] anchored it.^w وَالْجِبَالِ أَرْسَهَا ﴿٣٢﴾
33. A *mata'an*¹⁸ (resource for a transitory worldly delight) for you^b and for yourⁿ *an'aa'me*^w (camels/sheep/goats/cows).^w مَنْعًا لَّكُمْ وَلِأَنْعَامِكُمْ ﴿٣٣﴾
34. Then *edha* (suddenly/whereas) came^w the *Tamma'to*^w (great calamity)^w the she-biggest.¹⁹ فَإِذَا جَاءَتِ الطَّامَةُ الْكُبْرَى ﴿٣٤﴾
35. Day reminisces the mankind what [he] endeavored.²⁰ يَوْمَ يَتَذَكَّرُ الْإِنْسَانُ مَا سَعَى ﴿٣٥﴾
36. And (had been) readied/(made)-apparent the *Jabeemo* (intensely-blazing Fire^w) for whoever [he] sees. وَيُزَيَّرُ الْجَحِيمُ لِمَن يَرَى ﴿٣٦﴾
37. Then as-to whoever [he] tyrannized. فَأَمَّا مَنْ ظَنَى ﴿٣٧﴾
38. And [he] preferred the life^w (of) the world.^w وَأَثَرَ الْحَيَاةِ الدُّنْيَا ﴿٣٨﴾
39. So verily the *Jabeemo* (intensely-blazing Fire)^w [she] (is) the abode/lodging. فَإِنَّ الْجَحِيمَ هِيَ الْمَأْوَى ﴿٣٩﴾
40. And as-to whoever [he] feared/knew²¹ *Maqama*²² (Status/Standing/Majesty/Presence) of his Lord and [he] restrained the self^w *a'n* (off) the *hawa* (tendentious-looking). وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ ﴿٤٠﴾
41. Then verily the Paradise^w [she] (is) the abode/lodging. فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَى ﴿٤١﴾
42. They^z ask you^g *a'n* (regarding) 'The Hour^w *ayyana*²³ (when/which momentous period) (is) its^w anchorage.^{w24} يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا ﴿٤٢﴾
43. In what you^s (are) of *thekra* (mention of/remembrance of) it.^w فِيمَ أَنْتَ مِن ذِكْرِنَهَا ﴿٤٣﴾
44. To your^t Lord (is) its^w terminus. إِلَىٰ رَبِّكَ مُنْهَبَهَا ﴿٤٤﴾
45. Verily only you^s (are) a warner (to) whomever *yakhsha* ([he] reverentially-fears) it.^w إِنَّمَا أَنْتَ مُنذِرٌ مِّن يَخْشَاهَا ﴿٤٥﴾
46. As if day they^z see it^w not waited they^z except an *asbeyyatan* (early-evening^w) or its^w forenoon. كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُوا إِلَّا عَشِيَّةً أَوْ ضُحَاهَا ﴿٤٦﴾

¹⁸ The word “متاع”=“mata'an” is rooted in the word “مَتَعَ” = “matta'a” with many meanings, among them: resources of transitory worldly delight. See the lexicon attached to this Translation for elaboration.

¹⁹ The word “الكبرى” is the feminine of “الأكبر” = “the biggest,” See الهادي.

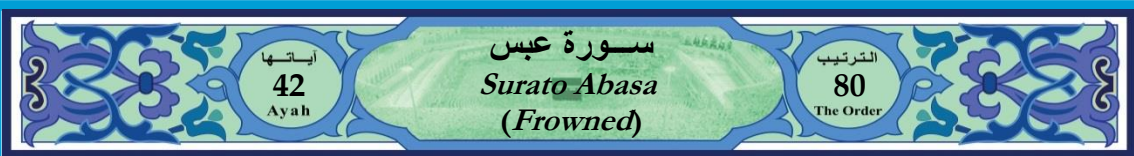
²⁰ See footnote 16 above regarding “سعى”.

²¹ The word “خاف” carries dual meanings: (1) feared and (2) knew. Both meanings could apply. See اللسان.

²² The word “مقامي” has dual meanings: (1) status or majesty and (2) standing or presence. Both could apply. And the idea here and Allah knows best is that whoever feared his standing before Me.

²³ The word “ayyana” = “أَيَّانَ” really is “أَيَّ أَوَانٍ أَوْ أَيَّ حِينٍ” but with reverence and magnanimity for whatever “أَيَّانَ” was used for. See معجم النحو is which period, a specific and important (momentous) occurrence happen.

²⁴ That is time of its occurrence. +



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me (The iterative Mercy Giver)*

1. Frowned [he] and [he] diverted.¹ عَبَسَ وَتَوَلَّى ﴿١﴾
2. That came (to) him the a'ama (blind-man). أَن جَاءَهُ الْأَعْمَى ﴿٢﴾
3. And what youdreyka (profoundly causes you^g to know) la'alla (craving currently unavailable deed that/perhaps) he yazzakka² (he: iteratively purifies/exculpates/befits him self). وَمَا يَذَّكَّرُ لَهُ لَعَلَّهُ يَرَّكَى ﴿٣﴾
4. Or yadhdbakkaro ([he] repetitively-reminisce), so benefits him the reminiscence/remembrance.^{w3} أَوْ يَذَّكَّرُ فَتَنْفَعَهُ الذِّكْرَى ﴿٤﴾
5. As-to whom^p istaghna⁴ ([he] affirmed his richness-/sufficiency). أَمَّا مَنِ اسْتَغْنَى ﴿٥﴾
6. So you^s (are) for him tassadda⁵ (tend). فَأَنَّتْ لَهُ تَصَدَّى ﴿٦﴾
7. And not on you^g that not yazzakka⁶ (he: iteratively purifies/exculpates/befits/suits him self). وَمَا عَلَيْكَ أَلَّا يَرْكَى ﴿٧﴾
8. And as-to whom^p [he] came (to) you^g treading.⁷ وَأَمَّا مَنْ جَاءَكَ يَسْعَى ﴿٨﴾
9. While he yakhsba (reverently-fears). وَهُوَ يَخْشَى ﴿٩﴾
10. So you^s (are) a'n (regarding) him talabba ([you^g] entertainingly distract). فَأَنَّتْ عَنْهُ لَهْفَى ﴿١٠﴾
11. Not-at-all;⁸ verily it^w (is) a reminder.^{w9} كَلَّا إِنَّهَا تَذْكِرَةٌ ﴿١١﴾
12. So whoever [he] willed, [he] remembered Him/it.^x فَمَنْ شَاءَ ذَكَرْهُ ﴿١٢﴾

1 In this case: "diverted" his face, i.e. in reference to the Prophet (SAWS).

2 The word "يَرْكَى" means, and Allah is knowing, [he] exculpates, befits/suits himself. See التفاسير and اللسان.

3 The word "ذِكْرَى" is "reminiscence/remembrance" based on this great Ayah, "And if the Satan (causes) you^g to assuredly forget then sit not, after [the] reminiscence/remembrance" (S6: 68).

4 The word "اسْتَغْنَى" = "أَكْدَ مَغْنَاهُ وَأَظْهَرَهَا" meaning he affirmed/showed his richness. See مغني اللبيب.

5 The word "تَصَدَّى" = "tassadda," according to "اللسان" meaning made himself to come across another's way looking at him and humbly requesting him something." I could not find a "proper" word in English to correspond to "تَصَدَّى" per se, so I chose "attend." Because in my judgment the Prophet (SAWS) was going out of his way, as he normally does, to convince other to save them by inviting to Islam.

6 See footnote 2 above regarding "يَرْكَى".

7 The word "سَعَى" has several meanings, depending on the context: (1) "بِمَعْنَى عَدَا دُونَ الشَّدِّ" i.e. strode = walking with long steps, especially in a hasty or vigorous way; (2) "بِمَعْنَى مَشَى أَوْ مَضَى" i.e. treaded = walk on, over, or along, as in this context; (3) "عَمَلٌ بِاجْتِهَادٍ" = endeavored, i.e. he made conscientious or concerted effort toward an end; (4) "بِمَعْنَى قَصْدٍ" intentionally treaded. When "سَعَى" in the sense of "striding" it is made transitive by "إِلَى" and when it is in the sense of "work" then it is made transitive by "الَامَ". See البصائر and اللسان.

8 The word "كَلَّا" is an article of negation particularized for deterrence and prevention.

9 The word "التذكيرة" means that which reminds or by which one is reminded. See البصائر.

13. In writs *mukarrama'ten*^w (*highly hospitable and honored*).^w فِي صُفُوفٍ مُّكْرَمَةٍ ﴿١٣﴾
14. *Marfo'a'ten*^w (*loftily placed*)^w *muttabhara'ten*^w (*had been purged*).^w مَرْفُوعَةٍ مُّطَهَّرَةٍ ﴿١٤﴾
15. By hands^w (*of*) *safara'ten*¹⁰ (*scribers, messengers, journeyers*). بِأَيْدِي سَفَرَةٍ ﴿١٥﴾
16. *Ke'ra'men* (*bounty-givers and honor bestowers*) *barara'ten*¹¹ (*works beyond duty, being all around beautiful*). كِرَامٍ بَرَرَةٍ ﴿١٦﴾
17. (*Had been*) killed¹² the mankind what¹³ an ingrate he (*is*). قَتَلَ الْإِنْسَانَ مَا أَكْفَرَهُ ﴿١٧﴾
18. Of what thing [*He*] created him. مِنْ أَيِّ شَيْءٍ خَلَقَهُ ﴿١٨﴾
19. Of a *nutfa'ten* (*sperm-drop*)¹⁴ [*He*] created him then [*He*] fated him. مِنْ نُّطْفَةٍ خَلَقَهُ فَقَدَرَهُ ﴿١٩﴾
20. Afterwards the path *yassarabo* ([*He*] *made it easy for him*). ثُمَّ السَّبِيلَ يَسَّرَهُ ﴿٢٠﴾
21. Afterwards [*He*] deadened him; then [*He*] entombed him. ثُمَّ أَنَالَهُ فَأَقْفَرَهُ ﴿٢١﴾
22. Afterwards, if [*He*] willed [*He*] resurrected him. ثُمَّ إِذَا شَاءَ أَنشَرَهُ ﴿٢٢﴾
23. Not-at-all,¹⁵ *lamma* (*not yet*)¹⁶ finished [*he*] what [*He*] commanded him. كَلَّا لَمَّا يَقْضِ مَا أَمَرَهُ ﴿٢٣﴾
24. So let look the mankind to his *tta'aame*^x (*wheat-/edible/food-grains*).^x فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ ﴿٢٤﴾
25. We surely *ssabbabna* (*We descended/poured*) the water *ssaban*¹⁷ (*sure descending/pouring*). أَنَا صَبَبْنَا الْمَاءَ صَبًّا ﴿٢٥﴾
26. Afterwards We split the Earth^w *shaqqan*¹⁸ (*sure a splitting*). ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا ﴿٢٦﴾
27. Then We sprouted in it^w grains.^w فَأَبْنَيْنَا فِيهَا حَبًّا ﴿٢٧﴾

¹⁰ The word "*safarab*" = "سَفَرَة" has at least *three* distinct meanings: (1) (angel) *scribers*, (2) *messengers*, (3) *journeyers*. Example of the last the *Hadeeth* when he (SAWS) said to *Makka* people: "يَا أَهْلَ الْبَلَدِ صَلُّوا أَرْبَعًا فَإِنَّا سَفَرٌ."

¹¹ The word "*بررة*" is stronger than "*أبرار*." As "*بررة*" is plural for "*بر*" and "*أبرار*" plural for "*أبر*." And clearly "*بر*" is much more *extensive*. That is why the *angels* are *particularized* for "*بررة*." See الراغب.

¹² The word "*قتل*" constructed in the *passive*, means: *be cursed* *he*.

¹³ The particle "*ما*" in "*ما أكفره*" is "*ما التعجبية*" = "*what/how*." See إعراب القرآن، لمحمود صافي.

¹⁴ The word "*نطفة*" in the text has at least *two* distinct meanings: (1) a *drop of pure or clear water*, (2) *drop of semen*. Clearly, and Allah knows best, here "*نطفة*" is the male semen.

¹⁵ See footnote 8 above regarding "*كلا*."

¹⁶ The particle "*لما*" has many functions, such as: it enters on the *present tense* and *makes it past tense*, and *negates it*. It also could mean a particle of exception, i.e.: "*except*." See القرطبي ومغني اللبيب.

¹⁷ The word "*صبأ*" is an *infinitive noun* for *intensity*, so "*sure*" is used for such *intensity*. See إعراب القرآن، محمود صافي.

¹⁸ Ibid, only for "*شققا*."

28. And grapes ¹⁹ and <i>qadhbba</i> ²⁰ (clove/ alfalfa/ freshly-lopped sprout).	وَعَبْأَ وَقَضْبًا ٢٨
29. And olives and date-palms. ^w	وَزَيْتُونًا وَنَخْلًا ٢٩
30. And <i>bada'eqa</i> (walled-parks) ^{w21} <i>ghulban</i> (thicks).	وَحَدَائِقَ غُلْبًا ٣٠
31. And a fruit ^{w22} and an herbage.	وَفَيْكِهِ وَأَبًا ٣١
32. A <i>mata'an</i> ²³ (resource for a transitory worldly delight) for you ^b and your ⁿ <i>an'aam</i> ^w (camels/ cows/ sheep/ and goats). ^w	مَنْعًا لَكَ وَلِأَنْعَامِكَ ٣٢
33. So if came ^w The <i>Sakkbato</i> ^w (ear splitting bang). ^w	فَإِذَا جَاءَتِ الصَّاخَّةُ ٣٣
34. Day flees the <i>mar'o</i> ²⁴ (mature/ perfect manliness possessor) from his brother.	يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ ٣٤
35. And his mother and his father.	وَأُمِّهِ وَأَبِيهِ ٣٥
36. And his she-companion/ she-consort and his sons.	وَصَحْبِهِ وَبَنِيهِ ٣٦
37. For every an <i>emre'en</i> ²⁵ (mature/ perfect manliness possessor) of them then-day (is) an affair/ a matter enriching-/sufficing ²⁶ him.	لِكُلِّ أَمْرٍ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ ٣٧
38. Face then-day (are) <i>musferaton</i> (illuminators/ resplendent). ^w	وَجُوهٌ يَوْمَئِذٍ مُّسْفِرَةٌ ٣٨
39. Laughters ^w <i>mustabshe'raton</i> (pleasant-tidings-affirmers ^w).	ضَاحِكَةٌ مُّسْتَبْشِرَةٌ ٣٩
40. And faces then-day on it ^w (is) <i>ghabaron</i> ²⁷ (ever-dustiness ^w).	وُجُوهٌ يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ ٤٠
41. Overburdens it ^w (is) <i>qataraton</i> ²⁸ (black-dust ^w).	رَهَقَهَا فَتْرَةٌ ٤١
42. Those, they (are) the ingrates the <i>fajara'te</i> ^{w29} (debauchers/ wicked/ bad). ^w	أُولَئِكَ هُمُ الْكَافِرَةُ الْفَجَرَةُ ٤٢

¹⁹ Invariably throughout the Qur'an when the reference is made to "الأعقاب" the mention of for example the date-palm is openly stated but with respect to the *grapevine*, known in Arabic as "الكرم", never ever comes the mention of the "grapevine per se" but the reference is made only to the fruit itself, i.e. the grapes." In this respect, there is a true Hadeeth in *al-Bukharey* and *Muslim*, which directs the believers not to refer to "الكرم" as "العقب" because surely the "الكرم" is the Muslim. And in another narration: verily only that "الكرم" is the heart of the believer. See *نزهة المتقين*; شرح رياض الصالحين. Refer to the attached list of References.

²⁰ The word "قضباً" translated as "clove" but it could also mean "alfalfa." Also in *اللسان* "القضب" is that which is eaten as freshly lopped sprouts. In other words, all the aforementioned three could apply.

²¹ The word park needs to be walled to be called "حديقة," see *اللسان*.

²² The word "فاكهة" = "fruit" in Arabic is feminine-gender. So it and its qualifier adjective are feminized by the superscript^w.

²³ The word "مَنْعًا" = "mata'an" is rooted in the word "مَنْعٌ" = "matta'a" with many meanings, among them: resources of transitory worldly delight. See the lexicon attached to this Translation for elaboration.

²⁴ See the Lexicon attached to this Translation for the differences between: the man = الإنسان, the person = الشخص, the *mar'o* = المرء, being the mature/ perfect manliness possessor. Although in English the word "one" seems to be an acceptable approximation for "المرء," the Lexicon explains why we cannot use this seemingly acceptable way.

²⁵ See footnote 24 above regarding المرء.

²⁶ That is fully engrossing him.

²⁷ The word "غبرة" as in اللتاج, is "تردد الرهج (أي الغبار)," constant or ever appearance of dust.

²⁸ The word "فترة" is black dust. See اللتاج.

²⁹ The word "فجرة" plural for "فاجر" = "ripper of religious cover," as the religious cover prohibits or prevents its wearer from committing crimes in the open. So when the ripper of religious cover rips off such a cover he exceeds the bounds. See the word: "فاجر" in الراغب +



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me (The iterative Mercy Giver)*

1. Edha (suddenly/whereas) the sun^w *konmverat*¹ (had been wrapped-she^y). وَإِذَا الشَّمْسُ كُوِّرَتْ ١
2. And edha (suddenly/whereas) the stars^w collapsed-she.^y وَإِذَا النُّجُومُ انْكَدَرَتْ ٢
3. And edha (suddenly/whereas) the mountains *soyyerat* (had been propelled-she^y). وَإِذَا الْجِبَالُ سُيِّرَتْ ٣
4. And edha (suddenly/whereas) the gestational² she-camels, (had been) (cast as) derelict-she.^y وَإِذَا الْعِشَارُ عُطِّلَتْ ٤
5. And edha (suddenly/whereas) the beasts (had been) thronged-she.^y وَإِذَا الْوُحُوشُ حُشِرَتْ ٥
6. And when the seas *sojjerat*³ (had been kindled/filled-/emptied)-she.^y وَإِذَا الْبِحَارُ سُجِّرَتْ ٦
7. And edha (suddenly/whereas) the selves^w (had been) paired-she.^y وَإِذَا النُّفُوسُ زُوِّجَتْ ٧
8. And edha (suddenly/whereas) the *man'odato* (buried neonate/female daughter) (had been) asked-she.^y وَإِذَا الْمَوْءِدَةُ سُئِلَتْ ٨
9. By what an offense she (had been) killed-she.^y بِأَيِّ ذَنْبٍ قُتِلَتْ ٩
10. And edha (suddenly/whereas) the writs (had been) openly-spread-she.^y وَإِذَا الصُّعُفُ نُشِرَتْ ١٠
11. And edha (suddenly/whereas) the Heaven^w (had been) scraped-she.^y وَإِذَا السَّمَاءُ كُشِطَتْ ١١
12. And edha (suddenly/whereas) the *Jaheemo* (intensely-blazing Fire^w) *so'eerat* (had been intensely flamed-she^y). وَإِذَا الْجَحِيمُ سُعِرَتْ ١٢
13. And edha (suddenly/whereas) the Paradise^w (had been) nighed-she.^y وَإِذَا الْجَنَّةُ أُزْلِفَتْ ١٣
14. Knew-she^y a self^w what *abdharat* ([she/it^w] presented predeterminedly vis-à-vis time and place).^y عَلِمَتْ نَفْسٌ مَّا أَحْضَرَتْ ١٤
15. So not.⁴ *Oqsemo* ([I] oath) by the *khonna'se*^w (receders-/retractors/ones of submission and lowness).^w فَلَا أَقِيمُ بِالْخَنَاسِ ١٥

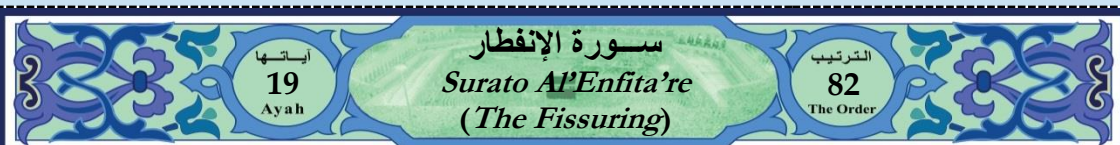
¹ The word “كُوِّرَتْ” = “had been wrapped-she^y,” i.e. it had been wrapped, coiled, twisted and diminished gradually but surely. It also means: “غُورَتْ” = imploded or is destroyed. See اللسان.

² The Arabic linguists are not unanimous as to the exact meaning of “العشار,” some say the she-camel who is ten months pregnant, others say, six months pregnant, others say during gestation, after and before delivery of its new born. Thus, I chose “gestational” as most basic common idea tying all together.

³ The word “سُجِّرَتْ” has several meanings, including the paradoxical one, as filled/emptied or kindled. See اللسان.

⁴ This “لَا,” which is by consensus is a negation particle. See الدر المصون، احمد حلي. As to the oath stated see for (S56:75-76) for elaboration and confirmation that such an oath is really one, beyond the controversy.

16. The she-runners the she-sweepers. الْمَوَارِثُ الْكَاسِبُونَ ﴿١٦﴾
17. By the night^x *edha* (suddenly/whereas) *as'asa*⁵ ([it^x] became pro and fro). وَالَيْلِ إِذَا عَسَّسَ ﴿١٧﴾
18. By the morning^x *edha* (suddenly/whereas) [it^x] [breathed].⁶ وَالصُّبْحِ إِذَا نَفَّسَ ﴿١٨﴾
19. Verily it^x surely (*is*) a say (*of*) a messenger-kareemen (bounty-giver, ennobler and of multiple uses/effects). إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴿١٩﴾
20. A strength-possessor (*he*) *enda* (by munificence of, by Rule of) The *Arshe's*⁷ (absolute Kingship-Throne) possessor, *makeen*⁸ (*he who is of: status/empowered long abiding*). ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ ﴿٢٠﴾
21. *Mutta'aon*⁹ (*he being-obeyed*) hither a trustworthy [*he*]. مُطَاعٍ ثَمَّ أَمِينٍ ﴿٢١﴾
22. And not yourⁿ companion surely (*is*) a maniac.¹⁰ وَمَا صَاحِبُكُمْ بِمَجْنُونٍ ﴿٢٢﴾
23. And *laqad* (verily, already and affirmatively) [*he*] saw him by the horizon the manifester. وَلَقَدْ رَآهُ بِأَلْفِ أَلَمِينٍ ﴿٢٣﴾
24. And not he (*is*) over the invisible surely a stinter. وَمَا هُوَ عَلَى الْغَيْبِ بِضَنِينٍ ﴿٢٤﴾
25. And not it^x (*is*) surely a say (*of*) Satan, *rajeemen* (iteratively-stoned). وَمَا هُوَ بِقَوْلِ شَيْطَانٍ رَجِيمٍ ﴿٢٥﴾
26. So where do you^z go. فَإِنَّ تَذَهُبُونَ ﴿٢٦﴾
27. *En* (not) it^x (*is*) except a *thekron* (*Qur'an/message*) for the worlds. إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿٢٧﴾
28. For whoever [*he*] willed of you^b to straighten. لِمَنْ شَاءَ مِنْكُمْ أَنْ يَسْتَقِيمَ ﴿٢٨﴾
29. And not you^z will except that Allah wills, the worlds' Lord. وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٢٩﴾



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (The iterative Mercy Giver)

⁵ The word “عَسَّسَ” is one of those paradoxical words which carry the meaning and its exact opposite. It is also a past tense, no English equivalent. Hence, “became” is prefixed to show the past tense.

⁶ “The morning when [it] breathed” is among the lofty Arabic tongue expression meaning: became apparent.

⁷ See the Lexicon attached to this Translation for the concept and meaning of the words “*Arshe*.”

⁸ The word “makeen” = “مَكِينٌ” is a singular, masculine, subjective or objective noun, for which there is no English equivalent. The word has four distinct meanings. It means (1) He Who is: of esteemed status, (2) established and thoroughly powerful to administer and manage, (3) in a stable abode, (4) a stable lodging or a stable abode.

⁹ “The word “مُطَاعٌ” is singular, masculine objective noun meaning he who is being obeyed.

¹⁰ The word “مَجْنُونٌ” is a noun corresponding to “maniac” rather than “insane” which is an adjective. +

1. *Edha (suddenly/whereas) the Heaven^w fissured-she.^{y1}* إِذَا السَّمَاءُ أَنْفَطَرَتْ ﴿١﴾
2. And *edha (suddenly/whereas) the stars^{w2} scattered-she.^y* وَإِذَا الْكَوَاكِبُ اُنْتَرَتْ ﴿٢﴾
3. And *edha (suddenly/whereas) the seas^x fujje'rat (had been iteratively ruptured-she^y).* وَإِذَا الْبِحَارُ فُجِّرَتْ ﴿٣﴾
4. And *edha (suddenly/whereas) the graves bu'atherat^{av3} (had been turned upside down producing their contents).^w* وَإِذَا الْقُبُورُ بُعْثِرَتْ ﴿٤﴾
5. Knew-she^y a self^w what [it^w] advanced-she^y and [it^w] tarried-she.^y عَلِمَتْ نَفْسٌ مَّا قَدَّمَتْ وَأَخَّرَتْ ﴿٥﴾
6. *Ya'ayyaha (O, you) the mankind what beguiled you^g by your^t Lord The Kareeme (bounty-Giver, Ennobler and Enabler of multiple useable traits).* يَتَأْتِيهَا الْإِنْسَنُ مَا غَرَّكَ بِرَبِّكَ الْكَرِيمِ ﴿٦﴾
7. Who^a [He] created you;^g then *sanwaka⁴ [(He] erected-/evened you^g) then [He] balanced/proportioned you.^g* الَّذِي خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ ﴿٧﴾
8. In whichever [portraiture/fashion]^w surely⁵ [He] willed [He] compounded you.^g فِي أَيِّ صُورَةٍ مَّا شَاءَ رَكَّبَكَ ﴿٨﴾
9. Not-at-all,⁶ rather you^z deny by the *Dee'ne (Requital's Day/Islam⁷).* كَلَّا بَلْ تُكَذِّبُونَ بِالَّذِينَ ﴿٩﴾
10. And verily on you^b surely (are) keepers-up.⁸ وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ ﴿١٠﴾
11. *Keraman (bounty-givers and honor bestowers) writers.* كِرَامًا كَتِبِينَ ﴿١١﴾
12. They^z know what you^z do. يَعْلَمُونَ مَا تَفْعَلُونَ ﴿١٢﴾
13. Verily the *abrar⁹ (dutiful-they and who are being expansive in their all around beautiful works) surely (are) in a na'eem (permanent mental and physical delights in the highest chambers of Paradise).* إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ﴿١٣﴾
14. And verily the *fujjar¹⁰ (religion-cover-rippers) (are) surely in a Jabeemen (intensely-blazing Fire).^w* وَإِنَّ الْفُجَّارَ لَفِي جَحِيمٍ ﴿١٤﴾
15. *Yaslanna¹¹ (they^z be broiled on/by) it^w the Deen's¹² (Requital's) Day.* يَصْلَوْنَهَا يَوْمَ الدِّينِ ﴿١٥﴾

¹ Clearly the fissuring happens by Allah's command.

² The word "كواكب" from a linguistic point of view means: stars. Although in modern times "كواكب" = planets.

³ The word "بعثرت" comes from "بعثر" meaning turned upside down and produced its contents. See اللتاج.

⁴ The word "عدلك," bears several meanings, among them for this Ayah: "balanced you." See اللتاج.

⁵ The particle "ما" is an infinitive particle. See الدر المصون، لـاحمد الحلبي. Clearly this "ما" is for intensity.

⁶ The word "كلا" is an article of negation particularized for deterrence and prevention.

⁷ That is because "Certainly the religion enda (by: Rule, Dicta, Munificence) (of) Allah (is) [the] Islam" (S3:19).

⁸ The word "حافظين" is rooted in "حفظ" which is to "kept-up," not just "kept, or maintained," or even "guarded." Merriam Webster's Dictionary puts "keep up" as: "to stay even (as in acts of strength, endurance, or speed) *although he was small he could keep up with the larger boys in sports*" (Emphasis is added).

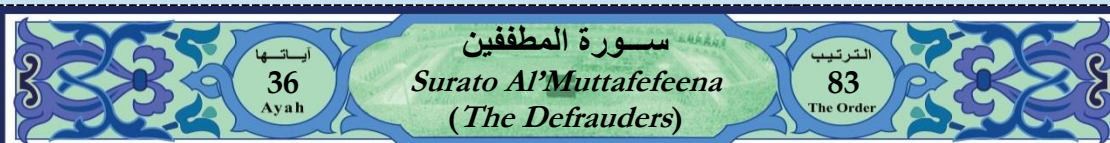
⁹ See the Lexicon attached to this Translation for full elaboration on this great word.

¹⁰ The word "فجار" = "rippers of religious cover," as the religious cover prohibits and prevents its wearer from committing crimes in the open. So when the rippers of religious cover rip off such a cover they exceed the bounds. See الراغب for the word "فاجر."

¹¹ The word "يصلون" transliterated "yaslanwa" here for lack of a properly corresponding word in English, means broil simultaneously from all sides, as if the entire body is immersed in the intensely kindled Fire.

¹² The phrase "Day of the Deen" means the Day of Judgment, when all are recompensed accordingly.

16. And not they (are) a'n (regarding) it^w surely absentees. وَمَا هُمْ عَنْهَا بِغَائِبِينَ ﴿١٦﴾
17. And what *adraka* (profoundly caused you^g to know) what (is) the *Deen's*¹³ (*Requital's*) Day. وَمَا أَدْرَاكَ مَا يَوْمَ الدِّينِ ﴿١٧﴾
18. Afterwards what *adraka* (profoundly caused you^g to know) what (is) the *Deen's* (*Requital's*) Day. ثُمَّ مَا أَدْرَاكَ مَا يَوْمَ الدِّينِ ﴿١٨﴾
19. Day not possesses a self^w for a self^w a thing; and يَوْمَ لَا تَمْلِكُ نَفْسٌ لِنَفْسٍ شَيْئًا وَالْأَمْرُ يَوْمَئِذٍ لِلَّهِ ﴿١٩﴾
- the matter then-day (is) for Allah.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

1. *Waylon*¹ (lengthy: stay in a valley in Hell/bane/woe) for the *muttaffefeena* (weights and measures defrauders).² وَيْلٌ لِّلْمُطَفِّفِينَ ﴿١﴾
2. Who^r if *ektalo*³ (they^z measured) on⁴ (from) the people *yastanfona* (they^z affirm fullness). الَّذِينَ إِذَا أَكَلُوا عَلَى النَّاسِ يَسْتَوْفُونَ ﴿٢﴾
3. And if *kalohum* (they^z measured for them) or they^z weighed (for) them *youkhserona* (they^z cause loss to them). وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ ﴿٣﴾
4. Do not presume those that they (are) *maboothoona*⁵ (they who are to be resurrected). أَلَا يَظُنُّ أُولَئِكَ أَنَّهُمْ مَبْعُوثُونَ ﴿٤﴾
5. For a great day. لِيَوْمٍ عَظِيمٍ ﴿٥﴾
6. Day up⁶ the people for the worlds' Lord. يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ ﴿٦﴾
7. Not-at-all⁷. Verily book (of) the *fujjare*⁸ (religion-cover-rippers) surely (is) in *Sejeenen* (book comprehensively containing the works of the religious-cover-rippers). كَلَّا إِنَّ كِتَابَ الْفَجَّارِ لَفِي سِجِّينٍ ﴿٧﴾
8. And what *adra* (profoundly caused you^g to know) what (is) *Sejeenen* (book comprehensively containing the works of the religious-cover-rippers). وَمَا أَدْرَاكَ مَا سِجِّينٌ ﴿٨﴾

¹³ Ibid. +

¹ *Waylon* (lengthy: stay in a valley in Hell/bane/woe).

² The word "المطففين" strictly, linguistically per se means they who slight others by defrauding through "measuring or weighting."

³ The word "اكتالوا" = "وزنوا." So, whatever is weighed is really measured and known. See اللسان.

⁴ The word "على" has nine different meanings, among them: from. See الهادي للكرمي المعنى، لابن هشام.

⁵ This is "disapprobatory (condemnatory) interrogative, implying negation" = "سؤال إنكاري و تقريري" i.e. inquiry, which disapprove and condemns the addressees for driving the situation to such an inquiry.

⁶ There is a distinction between "يقوم" = "up" = "get up or rise" (in the intransitive sense, and "stand" = "يقف".

⁷ The word "كلا" is an article of negation particularized for deterrence and prevention.

⁸ The word "فجار" = "rippers of religious cover," as the religious cover prohibits and prevents its wearer from committing crimes in the open. So when the rippers of religious cover rip off such a cover they exceed the bounds. See الراغب for the word "فاجر."

9. A book^x *margoomon* (already marked/ numbered). كِتَابٌ مَّرْقُومٌ ﴿٩﴾
10. *Waylon*⁹ (lengthy: stay in a valley in Hell/ bane/ woe) then-day for the deniers. وَلَّيْكَ يَوْمَئِذٍ الْمُكَذِّبِينَ ﴿١٠﴾
11. Who^r they^z deny by the *Deen*'s¹⁰ (*Requital*'s) Day. الَّذِينَ يَكْذِبُونَ يَوْمَ الَّذِينَ ﴿١١﴾
12. And not denies by it^x except every an aggressor *atheemen* (iterative sinner). وَمَا يَكْذِبُ بِهِ إِلَّا كُلُّ مُعْتَدٍ أَثِيمٍ ﴿١٢﴾
13. If (to be/ being) recited on him Our *Aya'te*^w (*Qur'anic statement*) said [he]: the firsts' fables. إِذَا تُنْشِئُ عَلَيْهِ بَيْنُنَا قَالِ اسْتَطِيرَ الْأَوَّلِينَ ﴿١٣﴾
14. Not-at-all¹¹. Rather *rana*¹² (emwapped/ swaddled) over their hearts what they^z were earning. كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ ﴿١٤﴾
15. Not at all. Verily they (are) *a'n* (regarding) their Lord then-day surely (are) *mahjoboona* (they who are veiled and excluded). كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَحْجُوبُونَ ﴿١٥﴾
16. Afterwards verily they surely (are) *ssalo*¹³ (who broil they^z on/ by) the *Jabeema*¹⁴ (intensely-blazing Fire^w). ثُمَّ إِنَّهُمْ لَصَالُوا الْجَحِيمِ ﴿١٦﴾
17. Afterwards (to be) said: this (is that) which^x you^c were by it^x denying you.^z ثُمَّ يُقَالُ هَذَا الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ ﴿١٧﴾
18. Not-at-all.¹⁵ Verily the book^x (of) the *abra're*¹⁶ (dutiful, and righteous) surely (is) in an *Elleyeen* (highest-ones).¹⁷ كَلَّا إِنَّ كِتَابَ الْأَبْرَارِ لَفِي عِلِّيَّيْنَ ﴿١٨﴾
19. And what *adra* (profoundly caused you^g to know) what (is) an *elleyyouna* (highest-ones). وَمَا أَدْرَاكَ مَا عِلِّيُّونَ ﴿١٩﴾
20. A book^x *margoomon* (already marked/ numbered). كِتَابٌ مَّرْقُومٌ ﴿٢٠﴾
21. Witness it^x the *mugarraboona* (they who are made nigh). يَشْهَدُهُ الْمُقَرَّبُونَ ﴿٢١﴾
22. Verily the *abrara*¹⁸ (dutiful-they and who are being expansive in their all around beautiful works) (are) surely in *naeeme* (permanent mental and physical delights in the highest chambers of Paradise). إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ﴿٢٢﴾
23. On the couches they^z look. عَلَى الْأَرَآئِكِ يَنْظُرُونَ ﴿٢٣﴾

⁹ *Waylon* See footnote 1 above.

¹⁰ “*Deen*,” = *Day of Judgment*, where each is accorded his/her dues, good or bad. Also it could mean *Islam*, see (S82:9).

¹¹ See footnote 7 above regarding “*كلا*.”

¹² The word “*ران*,” linguistically, means covered or engrossed. See *اللسان*.

¹³ The word “*صالو*” transliterated “*ssalo*” here for lack of a properly corresponding word in English, means *broil simultaneously from all sides*, as if the entire body is immersed in the intensely heated Fire.

¹⁴ The word “*الجحيم*” is proper noun, but it means *intensely blazing fire*. See *الراغب*.

¹⁵ See footnote 7 above regarding “*كلا*.”

¹⁶ See the *Lexicon* attached to this *Translation* for this great word.

¹⁷ The word “*عليين*” means the most high. See *اللسان*.

¹⁸ See the *Lexicon* attached to this *Translation* for full elaboration on this great word.

24. Know [you^s] in their faces a delight (of) the *naeeme* (permanent mental and physical delights in the highest chambers of Paradise). تَعْرِفُ فِي وُجُوهِهِمْ نَضْرَةَ النَّعِيمِ ﴿٢٤﴾
25. *Yusqawna*¹⁹ (they^z are to-be/ being availed a drink) of *rabeegen* (consummately-pure wine) *makhtoomen* (that which is sealed/ consummated). يُسْقَوْنَ مِنْ رَحِيقٍ مَخْتُومٍ ﴿٢٥﴾
26. Its^x *khetamo* (seal/ terminus)^x (is) musk;²⁰ and in *tha'leka* (afar-that-it/ that),^x so let compete the competitors. خَتَمَهُ مِسْكَ^{٢٦} وَفِي ذَلِكَ فَلْيَتَنَافَسِ الْمُتَنَفِسُونَ ﴿٢٦﴾
27. And its^x blending (is) of *Tesneemen* (high well in Paradise). وَمِنْ رَاحَتِهِمْ مِنْ تَسْنِيمٍ ﴿٢٧﴾
28. A well^w drink [by]²¹ it^w the *mugarraboona* (they who are made nigh). عَيْنًا يَشْرَبُ بِهَا الْمُعْرِضُونَ ﴿٢٨﴾
29. Verily who^f *ajramo*²² (they^z who crime-committed) were of whom^f they^z believed, they^z laugh (scornfully).²³ إِنَّ الَّذِينَ أَجْرَمُوا كَانُوا مِنَ الَّذِينَ ءَامَنُوا يَضْحَكُونَ ﴿٢٩﴾
30. And if they^z passed-by them (the passers-by) *yataghma-ẓona* (they^z mutually wink their eyes malignly). وَإِذَا مَرُّوا بِهِمْ يَتَغَامَزُونَ ﴿٣٠﴾
31. And if they^z to their families they^z transposed *fakeheena*²⁴ (transposed *marveling* and *luxuriating wantoners*). وَإِذَا انْقَلَبُوا إِلَىٰ أَهْلِهِمْ انْقَلَبُوا فَكِهِينَ ﴿٣١﴾
32. And if they^z saw them said they:^z verily these surely (are) strayers. وَإِذَا رَأَوْهُمْ قَالُوا إِنَّ هَٰؤُلَاءِ لَضَّالُّونَ ﴿٣٢﴾
33. And not [were] they^z sent on them keepers-up.²⁵ وَمَا أُرْسِلُوا عَلَيْهِمْ حَافِظِينَ ﴿٣٣﴾
34. So today, who^f believed they^z of the unbelievers they^z laugh (scornfully).²⁶ قَالِیَوْمَ الَّذِينَ ءَامَنُوا مِنَ الْكُفَّارِ يَضْحَكُونَ ﴿٣٤﴾
35. On the couches they^z look. عَلَى الْأَرَائِكِ يَنْظُرُونَ ﴿٣٥﴾

¹⁹ The word “يسقون” rooted in “أسقى” and not “سقى.” And “أسقى” means *availed water for drinking*. See الراغب.

²⁰ The phrase “its seal (is) musk” is a *figurative speech* of Arabic tongue expressions meaning: *with best end result*.

²¹ That is “from” it, i.e. *part* of its drinkable drink.

²² The word “أجرموا” is made up of two parts: (1) “أجرم” and (2) the “موا” = the *absentees masculine speakers’* pronoun for a *plural*. However, part (1) “أجرموا” is a *past tense* for which there is *no English correspondent verb*. So, the closest *approximation* to that is: “*crime committed*,” which slightly *different* then the *original text*.

²³ It must be noted here with respect to the word “ضحك” which bears *different meaning* depending on its use with other prepositional particles, natural bodies, or if it is *standing by itself*. Thus (1) standing by itself “ضحك” = “فتح ضحك” (4) “هزئ به” = “ضحك عليه” (3) “سخر منه” = “ضحك منه” (2) whereas “فاه و أخرج صوتا مظهرا السرور” = “برق السحاب والزهر انشق و تفتق و العشب استبان والارض بدا نباتها” = “السحاب و الزهر و العشب و ضحكت الارض” In this great *Ayah*, “منها يضحكون” = “منها يسخرون” = “ضحك و فاكه”.

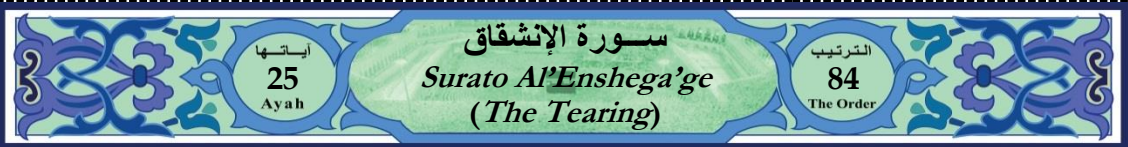
²⁴ The word “فكه و فاكه” has *many meanings*, among them: (1) *ناعم و معجب* (2) *الناس أو الأشر*. And among The Qur’an commentators it is agreed that that the Paradise’s people are (1) *معبون و ناعمون*; = *marveling and luxuriating*; and the Hell’s people are (2) *أشرين* = *wantoners*. See اللسان.

²⁵ The word “حافظين” is rooted in “حفظ” which is to “kept-up” not just “kept, or maintained,” or even “guarded.” Merriam Webster’s Dictionary puts “keep up” as: “to *stay even* (as in *acts of strength, endurance, or speed*)” although he was small he could keep up with the larger boys in sports*.” (*Emphasis is added*).

²⁶ See footnote 6449 above regarding “ضحك”. +

36. Have the unbelievers (*had been*) rewarded what they^z were doing.

هَلْ تُؤْتَى الْكَفَّارُ مَا كَانُوا يَفْعَلُونَ ﴿٣٦﴾



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me (The iterative Mercy Giver)*

1. *Edha (suddenly/whereas) the Heaven^w slit-she.^{y1}* إِذَا السَّمَاءُ انشَقَّتْ ﴿١﴾
2. And listened-she^y for her Lord and *huggat (had been made to comply-she^y)*. وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ ﴿٢﴾
3. And *edha (suddenly/whereas) the Earth^w (had been) extended-she.^y* وَإِذَا الْأَرْضُ مُدَّتْ ﴿٣﴾
4. And thrown-she^y what (*is*) in it^w and *takballat (iteratively emptied-she^y) [it^w]*. وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ ﴿٤﴾
5. And listened-she^y for her Lord and *huggat (had been made to comply-she^y)*. وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ ﴿٥﴾
6. O, you the mankind: verily you^g (*are*) a toiler to your^t Lord a toiling; then *mulage'he ([you^s] are a meeter with Him)*. يَتَّيْنَهَا الْإِنْسَنُ إِنَّكَ كَادِحٌ إِلَى رَبِّكَ كَدْحًا فَمُلَاقِيهِ ﴿٦﴾
7. Then as-to whomever *oteya ([he] had been accorded) his book by his yamene (right-hand^w)*. فَأَمَّا مَنْ أُوْفِيَ كِتَابُهُ بِمِمينِهِ ﴿٧﴾
8. So shall ([he] *be made to*) account an easy accounting. فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا ﴿٨﴾
9. And [he] transposes² to his family *masroran (he who is gladdened)*. وَيَنْقَلِبُ إِلَى أَهْلِهِ مَسْرُورًا ﴿٩﴾
10. And as-to whomever *oteya ([he] had been accorded) his book beyond his back*. وَأَمَّا مَنْ أُوْفِيَ كِتَابُهُ وَرَاءَ ظَهْرِهِ ﴿١٠﴾
11. Then [he] shall call a *thoboran³ (utter-ravage)*. فَسَوْفَ يَدْعُوا ثُبُورًا ﴿١١﴾
12. And *yassla⁴ ([he] shall be broiled on/by) a Sa'era^w (intensely kindling Fire).^w* وَيَصْلَى سَعِيرًا ﴿١٢﴾
13. Verily he [was] in his family *masroran (he who is gladdened)*. إِنَّهُ كَانَ فِي أَهْلِهِ مَسْرُورًا ﴿١٣﴾
14. Verily he presumed that never *yahoora⁵ ([he] retrogressively relapses)*. إِنَّهُ ظَنَّ أَنْ لَنْ يَحُورَ ﴿١٤﴾

¹ To be pondered here is the word "شفت" and the "الإنشقاق" extends lengthwise. What is the significance?

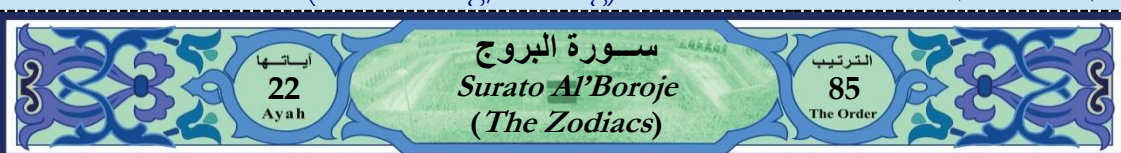
² That is repair or return.

³ The word "ثُبُورًا" is infinitive noun, meaning intensity and implying multitudinousness and utterness. See إعراب القرطبي, القرآن - محمود صافي.

⁴ The word "يصلى" transliterated "yassla" here for lack of a properly corresponding word in English, means broil simultaneously from all sides, as if the entire body is immersed in the intensely kindled Fire.

⁵ The word "يحور" means retrogresses relapsing to an inferior or lesser phase. See اللسان.

15. *Bala*⁶ (indeed-not). Verily his Lord [was] by him
Baseeran (keenly: Seer/Omniscient). ﴿بَلَىٰ إِنَّ رَبَّهُ كَانَ بِهِ بَصِيرًا﴾
16. So not⁷. *Oqsemo* ([I] oath) by the twilight. ﴿فَلَا أَقْسَمُ إِلَّا شَيْئًا﴾
17. By⁸ the night and whatever⁹ [*it*^x] cinctured.¹⁰ ﴿وَاللَّيْلِ وَمَا وَسَقَ﴾
18. By¹¹ the moon^x and *edha* (suddenly/whereas) *ittasaq*¹²
([*it*^x] had attained fullness). ﴿وَالْقَمَرِ إِذَا اتَّسَقَ﴾
19. Surely you^z (shall) embark *tabaqan*¹³ (hierarchy/rank)
after¹⁴ *tabaqen* (hierarchy/rank). ﴿لَتَرْكَبُنَّ طَبَقًا عَنْ طَبَقٍ﴾
20. So what (*is*) for them, not they^z believe. ﴿فَمَا لَهُمْ لَا يُؤْمِنُونَ﴾
21. And if (*had been*) recited on them The Qur'an^x not
kowitz they.^z ﴿وَإِذَا قُرِئَ عَلَيْهِمُ الْقُرْآنُ لَا يَسْجُدُونَ﴾
22. Rather who^r unbelieved they^z deny they.^z ﴿بَلِ الَّذِينَ كَفَرُوا يَكْذِبُونَ﴾
23. And Allah (*is*) knowinger by what they^z cache-
/cognize. ﴿وَاللَّهُ أَعْلَمُ بِمَا يُوعُونَ﴾
24. So *bashsherhom*¹⁵ (let-you^s tell pleasant tidings to them)
by a painful torment. ﴿فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ﴾
25. Except whom^r believed they^z and they^z worked
the righteous works for them remuneration other
than *mamnoonen*¹⁶ (diminishing/ceasing). ﴿إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ هُمْ أَجْرٌ غَيْرُ مَمْنُونٍ﴾



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (The iterative Mercy Giver)

⁶ The word "*bala*" = "*certainly-not*" is absolutely *not* synonymous to "*yes*" = "*نعم*," see footnote 196 or the *Lexicon* attached to this *Translation* for more elaboration.

⁷ For this "*لا*," by *consensus* is a *negation* particle, see *الدر المصون*, *احمد حلي*. Also for the oath, see (S56:75-76).

⁸ In Arabic the letter "*و*" is a letter used to *swear* in the name of Allah. In English the *equivalent* for swearing is "*by*." Therefore, since this *Ayah* begins by making an oath by the name of the "*النارعات*," so we start with the word "*by*" and not "*و*" as "*و*" will *not* suffice the meaning.

⁹ The particle "*ما*" is an *infinitive* particle, although it could be *connective* particle. See *إعراب القرآن*, *لمحمود صافي*.

¹⁰ The word "*وسق*," as *noun*, basically means "a camel's load," about three hundred and twenty pounds by Hejaz people and four hundred and eighty pounds by Iraq's people. And "*وسق*" or "*اتسقى*" as *verb*, means *burdened* or *carried*. And "*وسفت النخلة*" = the date-palm had fruited a lot more than normal. Also as a *verb* means: (1) set, (2) included or encompassed or *cinctured*. See *اللسان*.

¹¹ See footnote 8 above regarding "*by*."

¹² The word "*اتسقى*" means attained its fullness, i.e. became full-moon. See *اللسان*.

¹³ The word "*طبق*" could stand for *more than one* meaning: (1) *situation*, (2) *hierarchy*, (3) *rank*. That is to say: you shall embark *with respect* the nearness to Allah (SWT) situation after/on top of another situation; or a hierarchy after/on top of a hierarchy; or rank after/on top of another rank. See *القرطبي*.

¹⁴ See the *Lexicon* attached to this *Translation* for the effect of the letter *س* when added to a word."

¹⁵ See the *Lexicon* attached to this *Translation* for *bashbasharo*/you**bashsharo**/mubasheron= *مبشّر* \ *بشّر*.

¹⁶ The word "*ممنون*" means *simultaneously* neither diminishable nor ceasing, see *القرطبي*. +

1. By ¹ The Heaven ^w the zodiacs ² possessor.	وَالسَّمَاءِ ذَاتِ الْبُرُوجِ ١
2. By The Day, the <i>man'oo'de</i> (that which was promised).	وَالْيَوْمِ الْوَعْدِ ٢
3. By ³ a witnesser and <i>mashboo'de</i> (that which was witnessed).	وَشَاهِدٍ وَمَشْهُودٍ ٣
4. (Had been) killed ⁴ the rut's ⁵ companions.	قِيلَ أَصْحَابُ الْأَخْذُودِ ٤
5. The Fire ^w the fuel ⁶ possessor.	النَّارِ ذَاتِ الْوُفُودِ ٥
6. <i>Edb</i> (whereas/while) they (are) on it ^w sitters.	إِذْ هُمْ عَلَيْهَا قُعُودٌ ٦
7. And they (are) on what they ^z do by the believers (are) witnessers/testifiers. ⁷	وَهُمْ عَلَىٰ مَا يَفْعَلُونَ بِالْمُؤْمِنِينَ شُهُودٌ ٧
8. And not they ^z resented ⁸ of them except that they ^z believe by Allah, The Mighty The Hameede (iteratively praised and multitudinously praiser He).	وَمَا نَقَمُوا مِنْهُمْ إِلَّا أَن يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ الْحَمِيدِ ٨
9. Who for Him (is) the Heavens' ^w and the Earth's ^w proprietorship; and Allah over every thing (is) <i>Shaheedon</i> (Witnesser/Testifier).	الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ ۖ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ٩
10. Verily who ^r <i>fatano</i> (they ^z engaged in sinful/immoral-/unpraised deed/say) the he-believers and the she-believers afterwards not they ^z repented, so for them (is) Hell's ^w torment and for them (is) the burning-torment.	إِنَّ الَّذِينَ فَنَوُوا الْكُفْرَ وَالْكَوْمِنتِ ۖ ثُمَّ لَمْ يَتُوبُوا فَلَهُمْ عَذَابُ جَهَنَّمَ وَلَهُمْ عَذَابُ الْحَرِيقِ ١٠
11. Verily who ^r they ^z believed and they ^z worked the righteous-works ^w for them (are) gardens ^w run ^w from under it ^w the rivers; <i>tha'leka</i> (afar-that-it/that) ^x (is) the win the big.	إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ ۖ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ۚ ذَٰلِكَ الْفَوْزُ الْكَبِيرُ ١١
12. Verily your ^t Lord's seizing (is) surely severe.	إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ ١٢
13. Verily He, [He] initiates and repeats [He].	إِنَّهُ هُوَ يُدْخِلُ وَيُخْرِجُ ١٣
14. And He (is) The <i>Ghafooro</i> (iterative Forgiver) The <i>Wadoodo</i> (repetitive affection Giver).	وَهُوَ الْعَفُورُ الْودُودُ ١٤

¹ In Arabic the letter “و” is a letter used to *swear* in the name of Allah. In English the *equivalent* for swearing is “by.” Therefore, since this *Ayah* begins by making an oath by the name of the “السَّمَاءِ,” so we start with the word “by” and not “و” as “و” will *not* suffice the meaning.

² The word “البروج” has *many* meanings. That is why Qur'an commentators have differed as to its *exact* meaning. Some said the *constellations*, other said *castles* in the Heavens, yet others said the *watchers* in the Heavens, and yet other said the commonly known twelve *zodiacs*. See القرطبي.

³ Ibid.

⁴ Every expression in The Qur'an “*had been killed*” means “*had been cursed*,” says Ibn Abbas. See القرطبي.

⁵ The word “الإخذود” means sunken track. See الراغب.

⁶ The word “الوقود، بفتح الواو” is firewood, but also it could mean any fuel. See اللسان.

⁷ The word “شهود” could carry a *double* meaning: (1) *witnessing*, or (2) *witnessers*.

⁸ The word “نقم” in “تنقموا” could mean: (1) *resented*, or (2) *avenged*, or (3) *disapproved* or *denied*. See اللسان and الراغب.

15. The *Arshe's*⁹ (*Throne of Kingship*)'s Possessor, The Supreme. دُو الْعَرْشِ الْمَجِيدُ ﴿١٥﴾
16. *Fa'aalon* (*Ever/ Stalwart-Doer*) for what [He] wants. فَعَالٌ لِّمَا يُرِيدُ ﴿١٦﴾
17. Has come (*to*) you^g the hosts' narration. هَلْ أَتَاكَ حَدِيثُ الْجُنُودِ ﴿١٧﴾
18. Pharaoh and *Thamooda*. فِرْعَوْنَ وَثَمُودَ ﴿١٨﴾
19. Rather who^r unbelieved they^z (*are*) in gainsay. بَلِ الَّذِينَ كَفَرُوا فِي تَكْذِيبٍ ﴿١٩﴾
20. And Allah from beyond¹⁰ them (*is*) Surrounders. وَاللَّهُ مِنْ وَرَائِهِمْ مُحِيطٌ ﴿٢٠﴾
21. Rather it^x (*is*) Qur'an^x Supreme.^x بَلْ هُوَ قُرْآنٌ مَّجِيدٌ ﴿٢١﴾
22. In a tablet^x *mahfoodben*^x (*that which is being kept-up safe and secured*).^x فِي لَوْحٍ مَّحْفُوظٍ ﴿٢٢﴾



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

1. By¹ The Heaven^w by the *Tta'reqe*² (*knocker/ night-visitant*). وَالسَّمَاءِ وَالطَّارِقِ ﴿١﴾
2. And what *adra* (*profoundly caused you^g to know*) what the *Ttarego* (= *Ttareqe*) (*is*). وَمَا أَدْرَاكَ مَا الطَّارِقُ ﴿٢﴾
3. The Star The *Thagibo*³ (*the Piercer/ the furthest-and-shiner-most*). النَّجْمِ الثَّاقِبِ ﴿٣﴾

⁹ The word "العرش" in the Arabic means: المَضْطَجع أو السرير الذي يُجْلِس عليه. Thus, "العرش" is "سرير الملك." See اللسان. In *Ayah* 23 of (S27) *an-Namil*: "...and for her a great *Arsb*." (S 27: 23), clearly means the "*Arsb*" is the "*Throne of Power and Dominion*." And according to الحديث المتفق عليه = The *Hadeeth* which is agreed upon, i.e. by both most authoritative *Hadeeth* narrators, *Al-Bukhary* and *Muslim*, The Prophet (SAWS) said: "so, verily the people are to be swooned (fainted). And that I am the first to regain consciousness, suddenly I am by *Mosa* (*Moses*) he taking with a Pillar of the Pillars of The *Arsb*. So, I profoundly know not he did regain consciousness before me or he was recompensed by the *Toor* (*Mount*). See شرح العقيدة الطحاوية. Refer to the attached list of *References*.

¹⁰ The word "وراءهم" in "وراءهم" means:

(A) "القدام أو بعد الخلف للأمر العظيم الذي لا يُقدر عليه، مثلاً: و يذرون وراءهم الآخرة."

(B) "بعد الخلف، فخلف الشيء هو مؤخرته: مثلاً وراء الأكمة."

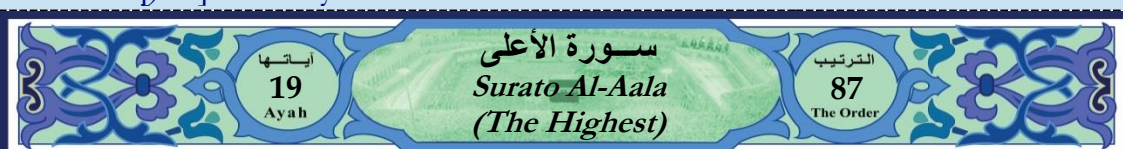
(C) ولد الولد. So, here (1) or (2) could apply. +

¹ In Arabic the letter "و" is a letter used to *swear* in the name of Allah. In English the *equivalent* for swearing is "by." Therefore, since this *Ayah* begins by making an oath by the name of the "الطارق," so we start with the word "by" and not "و" as "و" will not suffice the meaning.

² The word "الطارق" linguistically, *per se* first and foremost, means the: "striker/ knocker." In modern astronomy, perhaps it is one of "The Pulsars." However, there are other meanings for the word, such as (a) the: "knocker/night-visitant," or (b) the "morning star" or (c) the "shining star." See القرطبي. I chose (a) for this Translation as (a) implies (b) and (c).

³ The word "الثاقب" = the piercer, or that which rose far afar, it also means that which is most far and most shining, and Allah knows best, the latter applies here. The star is commonly known as "زحل" = "Venus." See القرطبي.

4. En⁴ (not) every self^w *lamma* (except/but),⁵ on [it^w] a keeper-up.⁶ إِنَّ كُلَّ نَفْسٍ لَّمَّا عَلَيْهَا حَافِظٌ ﴿٤﴾
5. So let look the mankind of what [be] (had been) created. فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ ﴿٥﴾
6. (Had been) created [be] of a gusher-water.⁷ خُلِقَ مِنْ مَّاءٍ دَافِقٍ ﴿٦﴾
7. Issuing [it^x] from between/among the loins and the *tara'eb* (highest ribs/ ribs just below the collar bone). يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَائِبِ ﴿٧﴾
8. Verily He (is) on its^x return, surely (is) *Qadir*⁸ (He-Who is Causer of Fate). إِنَّهُ عَلَى رَجْعِهِ لَقَادِرٌ ﴿٨﴾
9. Day (to be) essayed the secrecies/concealments.⁹ يَوْمَ تُبْلَى السَّرَائِرُ ﴿٩﴾
10. So neither for him of strength nor a succorer. فَمَا لَهُ مِنْ قُوَّةٍ وَلَا نَاصِرٍ ﴿١٠﴾
11. By¹⁰ The Heaven^w the return-possessor. وَالسَّمَاءِ ذَاتِ الرَّجْعِ ﴿١١﴾
12. By¹¹ The Earth^w the furrow/fissure-possessor. وَالْأَرْضِ ذَاتِ الصَّغْعِ ﴿١٢﴾
13. Verily it^x (is) surely a sunderance-say.¹² إِنَّهُ لَقَوْلٌ فَصْلٌ ﴿١٣﴾
14. And not it^x (is) surely a jest.¹³ وَمَا هُوَ بِهَزْلٍ ﴿١٤﴾
15. Verily they, they^z scheme *kaydan* (scheme/absolute scheme). إِنَّهُمْ يَكِيدُونَ كَيْدًا ﴿١٥﴾
16. And [I] scheme, *kaydan* (scheme/absolute scheme). وَأَكِيدُ كَيْدًا ﴿١٦﴾
17. So let-reprieve [you^s] the unbelievers; let-reprieve them [you^s] leisurely. فَهَلِ الْكَافِرِينَ أَهْمُكُمُ رَوْدًا ﴿١٧﴾



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (The iterative Mercy Giver)

⁴ The particle “إن” is a particle of *negation*. See إعراب القرآن by محمود صافي.

⁵ The particle “لَمَّا” has many functions, such as: it enters on the *present tense* and *makes it past tense*, and *negates it*. It also could mean a particle of *exception*. See مغني اللبيب and القرطبي.

⁶ The word “حافظ” is rooted in “حفظ” = “kept-up” not just “kept, or maintained,” or even “guarded.” Merriam Webster's Dictionary puts “keep up” as: “to stay even (as in acts of strength, endurance, or speed) *although he was small he could keep up with the larger boys in sports*.” (Emphasis is added).

⁷ The word “دافق” says Ibn Abbas means “viscous.” See القرطبي.

⁸ The word “قادر” is *masculine, singular, subjective noun*, meaning: *Causer of Fate, he-who is capable of: giving, doing, enforcing, or influencing*.

⁹ They explained that as the fasting, the Prayer, the Zakata, and the ghoṣl (shower from *al-janaba'te*= the full *Sha'rey'ah* prescribed shower after sexual-intercourse. See البصائر.

¹⁰ See footnote 1 above regarding “و” and “by.” Also for the *oaths* in this *Ayah* and next see (S56:75-76).

¹¹ Ibid, regarding “و” and “by.”

¹² That is a say of *sound-determination* which *sunders* (separates) *right* from *wrong*, it is *absolutely conclusive*.

¹³ The word “say” in Arabic is a *masculine, singular noun*. +

1. *Sabbah*¹ (*let-say [you^s]: subhana Allah*) your^t Lord's name,
The Highest. سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى ﴿١﴾
2. Who [He] created then *sanwa* ([He] *erected/evened/set*). الَّذِي خَلَقَ فَسَوَّى ﴿٢﴾
3. And Who fated [He] and then *bada* ([He] *divinely-guided*). وَالَّذِي قَدَّرَ فَهَدَى ﴿٣﴾
4. And Who *akbraja* ([He] *emerged/produced*) the pasture. وَالَّذِي أَخْرَجَ الْمَرْعَى ﴿٤﴾
5. So [He] made it^x a scum *abwa* (*greenish/reddish/blackish hue*). فَجَعَلَهُ غَثَاءً أَحْوَى ﴿٥﴾
6. [We] shall (*cause*) you^g (*to*) read, so not forget [you^s]. سُنِّقُرُنَاكَ فَلَا تَنْسَى ﴿٦﴾
7. Except what² willed Allah; verily He, [He] knows *إِلَّا مَا سَاءَ اللَّهُ إِنَّهُ يَعْلَمُ الْجَهْرَ وَمَا يَخْفَى* the overtness and what hides. ﴿٧﴾
8. And [We] (*shall*) facilitate you^g for the facilitation. وَنُيَسِّرُكَ لِلْيُسْرَى ﴿٨﴾
9. So let-remind [you^s] *en*³ (*if*) benefited-she^y the reminiscence/remembrance.^{w4} فَذَكِّرْ إِنْ نَفَعَتِ الذِّكْرَى ﴿٩﴾
10. Shall *yadhdhakkaro* (*repetitively-reminisce*) whoever *yakhsha* ([he] *reverently-fears*). سَيَذَكَّرُ مَنْ يَخْشَى ﴿١٠﴾
11. And (*shall*) avoid it^w the most-misfortuned. وَنَجِّنَهَا مِنَ الْآسَفَى ﴿١١﴾
12. Who^x *yassla*⁵ ([he] *shall be broiled on/by*) The Fire^w الَّذِي يَصَلَّى النَّارَ الْكُبْرَى ﴿١٢﴾
The She-Biggest.⁶
13. Afterwards neither [he] dies in it^w and nor [he] lives. ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَى ﴿١٣﴾
14. *Qad* (*already and affirmatively*) [he] prospered whoever *tazakka*⁷ ([he] *paid Zakah of his possessions/[he] iteratively purified/exculpated/befitted/suited himself*). قَدْ أَفْلَحَ مَنْ تَزَكَّى ﴿١٤﴾
15. And [he] remembered his Lord's name so [he] prayed. وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى ﴿١٥﴾
16. Rather you^z prefer/prioritize the life^w (*of*) the world.^w بَلْ تُؤْثِرُونَ الْحَيَاةَ الدُّنْيَا ﴿١٦﴾
17. And the Hereafter^w (*is*) *khayron* (*choicer/superior-/worthier*) and *abqa* (*more biding/lasting*). وَالْآخِرَةُ خَيْرٌ وَأَبْقَى ﴿١٧﴾

¹ The phrase “*subhana Allah*,” means: *singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around.*

² The particle “*ما*” is “*إسم أو أداة شرط*” = *conditional noun/particle*; or “*ما*” = “*إسم موصول*” = *connective noun* meaning *that which*. See *النذر المصون، له أحمد الحلب وإعراب القرآن، لمحمود صافي*.

³ The particle “*إن*” means “*ما*” or “*قد*.” See *القرطبي*.

⁴ The word “*ذكرى*” is “*reminiscence/remembrance*” based on this great *Ayah*, “*And if the Satan (causes) you^g to assuredly forget then sit not, after [the] reminiscence/remembrance*” (S6: 68).

⁵ The word “*يصلّى*” transliterated “*yassla*” here for lack of a properly corresponding word in English, means *broil simultaneously from all sides*, as if the entire body is *immersed* in the intensely kindled Fire.

⁶ The word “*البطشة*” is a *feminine gender* in Arabic. Hence any *modifying adjective* to it *must be likewise*. Also, the word “*الكبرى*” is the *feminine* of “*الأكبر*” = “*the bigger*,” See *الهادي*.

⁷ The word “*تَزَكَّى*” carries *two meanings*: (1) *paid Islamic zakah* (see *Lexicon* attached to this Translation) and (2) the “[he] *had exculpated, befitted/suited himself*.” See *التفسير واللسان*. +

18. Verily this surely (*is*) in the writs the first.^w

إِنَّ هَذَا لَفِي الصُّحُفِ الْأُولَى

19. Writs (*of*): Ebrabeema (*Abraham*) and Mosa (*Moses*).

صُحُفٍ إِبْرَاهِيمَ وَمُوسَى



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me (The iterative Mercy Giver)*

1. Has *ataka*^x (*happed on/ come to you*)^x the overlay-she^y discourse.¹

هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ

2. Faces then-day *khashey'aton*² (*roundly-subdued submitters*).

وَجُوهٌ يَوْمَئِذٍ خَاشِعَةٌ

3. Worker-she^y *na'ssey'baton* (*fatiguing-she*)³

عَامِلَةٌ نَاصِبَةٌ

4. *Tassla*⁴ (*[it^x] being broiled on intense heat from*) a hot^{w5} Fire.^w

تَصَلَّى نَارًا حَامِيَةً

5. *Tosqa* (*it^w to be/ being availed drink*) from a well^w *aa'neyah* (*of maximal heat*)⁶.

تُسْقَى مِنْ عَيْنٍ آنِيَةٍ

6. Not for them *tta'aamon*^x (*wheat/ edible/ food-grains*)^x except of a *dhar'een*⁷ (*hollowed/ odorous green sea moss like*).

لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ ضَرِيعٍ

7. Neither fattens nor enriches/suffices *[it^x] from* hunger.

لَا يَسْنُوْنَ وَلَا يَغْنِي مِنْ جُوعٍ

8. Faces^{x8} then-day (*are*) smooth-looking-she.^y

وَجُوهٌ يَوْمَئِذٍ نَاعِمَةٌ

9. For its^w endeavor^{x9} delighted-she.^y

لَسَعِيهَا رَاضِيَةٌ

10. In a garden^w high-she.^{y10}

فِي جَنَّةٍ عَالِيَةٍ

¹ Commentator of The Qur'an differed as to the exact meaning of word "الغاشية." Some said the Fire covering the unbelievers and others said it is the Day of Judgment covering all people. And the correct understanding as *Emam الطبري* says it and I surely agree with him is the fact that it means *both*.

² The word "خاشعة" = *khashsha'an*, is an adverbial plural, masculine, subjective noun, with no English equivalent available for it *per se*. The word "خشوع" in "خاشعة" = *khashsha'an* involves more than just "humbleness" or "submission" as that suggests *bodily* or *attitudinal* behavior. However, "خشوع" denotes *submission* or *subduing* of *sight* and *sound* as well. So "خاشعة" are those who *submittingly* subdued their body, sight and sound. Also some time "الخاشعون" = *they who bow in the Prayer*. See *البصائر* and *اللسان*. Since this *Ayah* speaks about their sights being "خاشعة" that means *their sights are submittingly subdued*.

³ The word "ناصبة" is the feminine of "ناصب," which means he who *fatigued* or is *fatiguing*. See *الراغب*.

⁴ The word "تصلى" transliterated "Tassla" here for lack of a properly corresponding word in English, means *broil simultaneously from all sides*, as if the entire body is *immersed* in the intensely kindled Fire.

⁵ The word "نار" = "Fire" is a *feminine* gender, and so its *qualifier* must be *likewise*, hence "[she-] is prefixed to the word "hot."

⁶ The "آنية" means its heat reached its maximal intensity. See *الطبري*.

⁷ The word "dhareed" is a hollowed, odorous green sea moss, and induces illness when eaten iteratively.

⁸ The word "faces" here is, and Allah knows best, a metonymy for *entities*.

⁹ The word "سعى" has several meanings, depending on the context: (1) "بمعنى عدا دون الشد" i.e. strode = walking with long steps, especially in a hasty or vigorous way; (2) "بمعنى مشى أو مضى" i.e. treaded = walk on, over, or along; (3) "عمل باجتهاد" = endeavored, i.e. *he made conscientious or concerted effort toward an end*, as in *this context*; (4) "بمعنى قصد" intentionally treaded. When "سعى" in the sense of "striding" it is made transitive by *الصائر* and *اللسان*, and when it is in the sense of "work" then it is made transitive by "إلى".

¹⁰ That is above the Heavens or very high in rank. See *القرطبي*. +

11. Not hear [you^s] in it^w trifier-she.^y لَا تَسْمَعُ فِيهَا لَغِيَةً ﴿١١﴾
12. In it^w (is) a well^w running-she.^y فِيهَا عَيْنٌ جَارِيَةٌ ﴿١٢﴾
13. In it^w (are) beds *marfooaton* (being elevated). فِيهَا سُرُرٌ مَّرْفُوعَةٌ ﴿١٣﴾
14. And ewers *mawdboa'ton*^w (they that are being put/readied).^w وَأَكْوَابٌ مَوْضُوعَةٌ ﴿١٤﴾
15. And cushions^w *masfoofa'ton* (they that are being rowed).^w وَمَنَاقِبُ مَصْفُوفَةٌ ﴿١٥﴾
16. And splendid-carpets^w *mabthotha'ton*^w (they that are being scattered).^w وَزَرَائِبُ مَبْنُوتَةٌ ﴿١٦﴾
17. Do then they^z not look to the camels/clouds how (had been) created-she.^y أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ ﴿١٧﴾
18. And to the Heaven^w how (had been) elevated-she.^y وَإِلَى السَّمَاءِ كَيْفَ رُفِعَتْ ﴿١٨﴾
19. And to the mountains how (had been) emplaced-she.^y وَإِلَى الْجِبَالِ كَيْفَ نُصِبَتْ ﴿١٩﴾
20. And to the Earth^w how (had been) surfaced-she.^y وَإِلَى الْأَرْضِ كَيْفَ سُطِحَتْ ﴿٢٠﴾
21. So let-remind [you^s]; verily only you^s (are) a reminder. فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ ﴿٢١﴾
22. Not you^h (are) on them surely domineer. لَسْتَ عَلَيْهِمْ بِمُصَيْطِرٍ ﴿٢٢﴾
23. Except whomever [he] diverted and unbelieved. إِلَّا مَنْ تَوَلَّى وَكَفَرَ ﴿٢٣﴾
24. Then torments him Allah the torment the biggest. فَعَذَّبَهُ اللَّهُ الْعَذَابَ الْأَكْبَرَ ﴿٢٤﴾
25. Verily to Us (is) their return. إِنَّ إِلَيْنَا إِيَابَهُمْ ﴿٢٥﴾
26. Afterwards verily on Us (is) their accountability. ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ ﴿٢٦﴾

اياتها 30 Ayah	سورة الفجر Surato Al'Faj're (The Early Dawn)	الترتيب 90 The Order
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (The iterative Mercy Giver)

1. By¹ the early-dawn.² وَالْفَجْرِ ﴿١﴾
2. By³ a ten nights.^w وَلَيْلٍ عَشْرٍ ﴿٢﴾

¹ In Arabic the letter “و” is a letter used to *swear* in the name of Allah. In English the *equivalent* for swearing is “by.” Therefore, since this *Ayah* begins by making an oath by the name of “الفجر,” so we start with the word “by” and not “و” as “و” will *not* suffice the meaning.

² The word “الفجر” is *not* the “morning” as “الفجر” is *earlier than the morning*, it is *early dawn*. See اللسان.

³ Ibid, but only with respect to the ten-nights.

3. By ⁴ the twain/even and the single/odd. ⁵	وَالشَّفَعِ وَالْوَتْرِ ٢
4. By ⁶ the night ^x <i>edha</i> (suddenly/whereas) [<i>it</i> ^x] <i>yas're</i> (nocturnally-ambulates/treads).	وَالَّيْلِ إِذَا يَسِرَ ٣
5. Is in <i>tha'leka</i> (afar-that-it/that) ^x <i>qasamon</i> (an oath) for a <i>hejren</i> (constrainer-mind) possessor.	هَلْ فِي ذَلِكَ قَسَمٌ لِّذِي حَمِيرٍ ٤
6. Have not seen you: ^h how your ^t Lord did by <i>Aaden</i> .	أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ ٥
7. <i>Erama</i> the pillars' possessor. ^w	إِرمَ ذَاتِ الْعِمَادِ ٦
8. Which ^u not (<i>had been</i>) created like it ^w in the <i>be'la'de</i> (regions).	الَّتِي لَمْ يُخْلَقْ مِثْلُهَا فِي الْبِلَادِ ٧
9. And <i>Thamooda</i> , who ^r <i>jabo</i> (they ^r perforated/bored/cut) the rocks by the vale.	وَتَمُودَ الَّذِينَ جَابُوا الصَّخَرَ بِالْوَادِ ٨
10. And Pharaoh the stakes' possessor.	وَفِرْعَوْنَ ذِي الْأَوْنَادِ ٩
11. Who ^r they ^z tyrannized in the <i>bel'a'de</i> (regions/countries).	الَّذِينَ طَعَوْا فِي الْبِلَادِ ١٠
12. Then they ^z multiplied/waxed in it ^w the corruption.	فَأَكْثَرُوا فِيهَا الْفَسَادَ ١١
13. So <i>ssabba</i> (descended/poured) on them your ^t Lord a scourge torment.	فَصَبَّ عَلَيْهِمُ رَبُّكَ سَوْطَ عَذَابٍ ١٢
14. Verily your ^t Lord (<i>is</i>) surely by the ambush.	إِنَّ رَبَّكَ لَبِالْمُرْصَادِ ١٣
15. So however the mankind: if when ^{o7} essayed him his Lord then <i>akramabo</i> ([He] was bounteous and ennobling to him) and <i>na'aamabo</i> ([He] graced him bounteously and ennoblingly by what is most desirable and delighting boon) then [he] says: my Lord <i>akraman</i> (was bounteous and honor bestower to me).	فَأَمَّا الْإِنْسَانُ إِذَا مَا ابْنَلَهُ رَبُّهُ فَأَكْرَمَهُ وَنَعَّمَهُ فَيَقُولُ رَبِّي أَكْرَمَنِ ١٤
16. And however if when ^{o8} [He] essayed him, so [He] stinted on him his <i>rez'qa</i> ^x (provision/victuals for sustenance), ^x then says [he]: my Lord disdained [me]. ⁹	وَأَمَّا إِذَا مَا ابْنَلَهُ فَقَدَّرَ عَلَيْهِ رِزْقَهُ فَيَقُولُ رَبِّي أَهْنَنِ ١٥
17. Not-at-all. ¹⁰ Rather not <i>tokremona</i> (you ^z being hospitable and bestower of honor to) the orphan.	كَلَّا بَلْ لَا تَكْرُمُونَ الْيَتِيمَ ١٦
18. And not you ^z mutually urge on <i>tta'aame</i> ^x (giving: wheat/edible/food-grains) ^x the <i>meskee'ne</i> (not having sufficient material possessions).	وَلَا تَحْضُوتُوهُ عَلَى طَعَامِ الْمَسْكِينِ ١٧

⁴ Ibid, but only with respect to the twain and the unique.

⁵ The words "شَفَعِ" and "وَتْرِ" have numerous meanings given by the Qur'an commentators, e.g.: Allah is single and the creation is twain, as every thing is created in pairs; or Mughreb Prayers is single while others are even; or the Hajj Day is single and the second day is even (as it's the tenth day of the month), etc.

⁶ Ibid, but only with respect to the night when it by night treads.

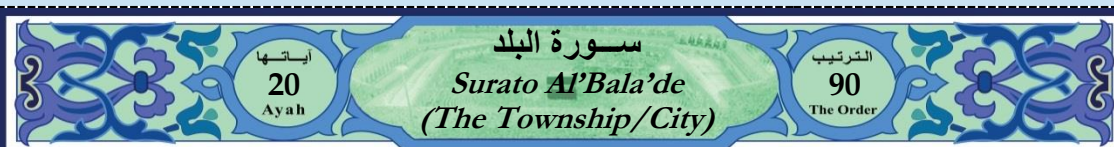
⁷ The particle "ما" is a connective particle, see القرطبي.

⁸ Ibid.

⁹ The speaker's pronoun "ي" in "أهاتن" is omitted, for "التخفيف," = "alleviation, lightening" or *Ayat's* end harmony (rhyme). See إعراب القرآن، لمحمود صافي

¹⁰ The word "كَلَّا" is an article of negation particularized for deterrence and prevention.

19. And you^z eat the heritage an eating altogether-hard.¹¹ وَتَأْكُلُونَ الثَّرَاثَ أَكْلًا لَّمًّا ﴿١٩﴾
20. And you^z love the possession a love *jamma* (abounding). وَتُحِبُّونَ أَلْمَالَ حُبًّا جَمًّا ﴿٢٠﴾
21. Not-at-all¹². If *duka'te* (to be/being razed-smoothly-evened) the Earth^w *dakan-dakkan*¹³ (sure *razing-smooth-evening*). كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا ﴿٢١﴾
22. And your^t Lord came while the angels (are) row (by) row. وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا ﴿٢٢﴾
23. And (had been) come then-day by Hell^w; then-day the mankind reminisces; and wherefrom¹⁴ for him the reminiscence^w/remembrance.^{w15} وَجَاءَ يَوْمَئِذٍ يَوْمَئِذٍ بِجَهَنَّمَ يَوْمَئِذٍ يَنْذِكُرُ الْإِنْسَانَ وَاتَى لَهُ الذِّكْرَى ﴿٢٣﴾
24. Says [he]: *yalaytaney* (O, for a longing that I) advanced for my life.^w يَقُولُ يَلَيِّنَنِي قَدَمْتُ لِحَيَاتِي ﴿٢٤﴾
25. So then-day not [He] torments His torment an *ahadon*¹⁶ (a lone/any-one). فَيَوْمَئِذٍ لَا يُعَذِّبُ عَذَابُهُ أَحَدًا ﴿٢٥﴾
26. And not [He] manacles His manacle an *ahadon*. وَلَا يُوثِقُ وَثْقَاهُ أَحَدًا ﴿٢٦﴾
27. *Ya'ayyatoha* (O you^v) the self,^w the tranquil-she.^y يَتَأَيَّنَهَا النَّفْسُ الْمُطْمَئِنَّةُ ﴿٢٧﴾
28. Let-return^w you^y to your^y Lord (while/being)¹⁷ joyous-she^y *mardbeyyatan* (being made joyous-she^y). أَرْجِعْنِي إِلَى رَبِّكَ رَاضِيَةً مَرْضِيَّةً ﴿٢٨﴾
29. So let-enter you^y in My *eba'de* (worshippers/ submitters-/slaves). فَادْخُلِي فِي عِبَادِي ﴿٢٩﴾
30. And enter you^y My Paradise.^w وَادْخُلِي جَنَّتِي ﴿٣٠﴾



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (The iterative Mercy Giver)

¹¹ The word "لَمًّا" could mean (a) *altogether-hard*, or (b) *altogether*. See اللسان; (c) *that is in a concourse manner*.

¹² Ibid.

¹³ The word "د ك ا د ك ا" is "مفعول مطلق لذا التكرار" in the sense of *infinitive noun*. So *sure* is prefixed to indicate that.

¹⁴ The word "أَتَى" is a multi-meaning *adverbial* particle: wherefrom, when, how-so, where.

¹⁵ The word "ذَكَرَى" is "reminiscence/remembrance" based on this great *Ayah*, "And if the Satan (*causes*) you^g to assuredly forget then sit not, after [the] reminiscence/remembrance" (S 6: 68).

¹⁶ See the *Lexicon* attached to this Translation regarding "أَحَدٌ".

¹⁷ The words "راضية" and "مرضية" both are *adverbials*. See الدر المصون لـ أحمد الحلبي, so the word "being" is prefixed to both for this purpose. +

1. No ¹ , Oqsemo ([I] oath) by this bala'de ^w (township/city-/Macca). ^w	لَا أَقْسِمُ بِهَذَا الْبَلَدِ ١
2. And/while you ^s (are) hellon ² (legitimate/resident) by this bala'de ^w (township/city/Makka).	وَأَنْتَ حِلٌّ بِهَذَا الْبَلَدِ ٢
3. And a he-begetter and what [he] begot.	وَالِدٍ وَمَا وَلَدَ ٣
4. Laqad (verily, already and affirmative) We created the mankind in kabaden (an asperity/vicissitude).	لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ ٤
5. Does [he] reckon that never enables/empowers over him an abadon ³ (a lone/any-one).	أَيَحْسَبُ أَنْ لَنْ يَقْدِرَ عَلَيْهِ أَحَدٌ ٥
6. Says [he] I perished possession lubadan (cumulatively much).	يَقُولُ أَهْلَكْتُ مَا لَا بَدَأَ ٦
7. Does [he] reckon that not seen him an abadon. ⁴	أَيَحْسَبُ أَنْ لَمْ يَرَهُ أَحَدٌ ٧
8. Have not [We] made for him twain-eyes.	أَلَمْ نَجْعَلْ لَهُ عَيْنَيْنِ ٨
9. And a tongue and twain lips.	وَلِسَانًا وَشَفَتَيْنِ ٩
10. And We bada (divinely-guided) him the naj'day'ne ⁵ (twain high-paths/twain breasts).	وَهَدَيْنَاهُ النَّجْدَيْنِ ١٠
11. So [he] hurtled not the aqabata (mountain's high obstacle).	فَلَا أَفْتَحَمُ الْعُقْبَةَ ١١
12. And what adraaka (profoundly caused you ^g to know) what the mountain's high obstacle.	وَمَا أَدْرَاكَ مَا الْعُقْبَةُ ١٢
13. Releasing a neck-she. ^y	فَأُفْرِقَ رَقَبَةً ١٣
14. Or ett'aamon (giving to: ingest/feed) in a day (of) famine-possessor.	أَوْ إِطْعَمَ فِي يَوْمٍ ذِي مَسْغَبَةٍ ١٤
15. An orphan kin-possessor.	يَتِيمًا ذَا مَقْرَبَةٍ ١٥
16. Or a meskee'nan (not having sufficient material possessions), destitution-possessor.	أَوْ مَسْكِينًا ذَا مَتْرَبَةٍ ١٦
17. Afterwards [he] [was] of whom ^r they ^z believed and they ^z mutually enjoined by the patience and they ^z mutually enjoined by the marhama'te ⁶ (mercy-she ^y).	ثُمَّ كَانَ مِنَ الَّذِينَ ءَامَنُوا وَتَوَاصَوْا بِالصَّبْرِ وَتَوَاصَوْا بِالْمَرْحَمَةِ ١٧

¹ This "لا," which is a negation particle. See الدر المصون، احمد حنبل. For the oath see footnote 5687 of (S56:75-76).

² Qur'an commentators are unanimous to the fact that Makka city is a sacred since creation to the Day of Judgment, except for "an hour" when it^w was "allowable" for the Prophet (SAWS), i.e. he was "legitimate" (and "legitimate" being both an adjective = legitimate, or a noun = resident) to retributively kill whom he wanted and to free whom he wanted, as stated in true Hadeeth. See الطبري.

³ See the Lexicon attached to this Translation regarding "أحد".

⁴ Ibid.

⁵ The word "naj'day'ne" "النجدين" carries two meanings: (1) twain high-paths, i.e. path of good and path of evil (2) breast, i.e. the milk secreting mammary glands of a female. This means that the new born baby naturally knows how to suck the milk from his mother's breasts, as the baby is Allah aright-guided him/her. See الطبري، الزمخشري، اللسان.

⁶ The word "مرحمة" = "رحمة" = mercy. However, "mercy" from Allah (SWTA) to all and "مرحمة" = mercy from people to others. This is based on this very Ayah (S90:17). +

18. Those (are) companions (of) *maymana'te* (the blessed right sidedness).

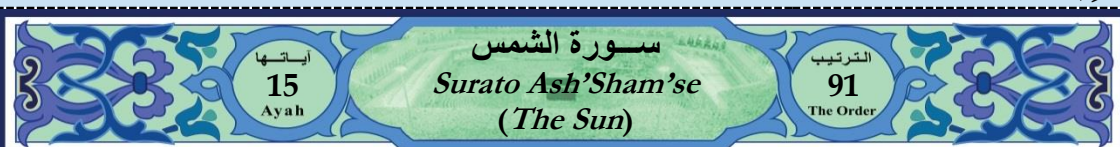
أُولَئِكَ أَصْحَابُ الْمَيْمَنَةِ ﴿١٨﴾

19. And who^r unbelieved they^z by Our *Aya'te*^w (messages) they (are) the companions (of) the *mash'ama'te* (unblessed-left-sidedness).

وَالَّذِينَ كَفَرُوا بِآيَاتِنَا هُمْ أَصْحَابُ الْمَشْأَمَةِ ﴿١٩﴾

20. On them a Fire^w *muasada'ton* (she is firmly-closed).^w

عَلَيْهِمْ نَارٌ مُّؤَصَّدَةٌ ﴿٢٠﴾



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (The iterative Mercy Giver)

1. By¹ The Sun^{w2} and its^w early noon.

وَالنَّهْسِمْ وَصُحْنَهَا ﴿١﴾

2. By³ The Moon^x *edha* (suddenly/whereas) [it^x] followed it.^{w4}

وَالْقَمَرِ إِذَا لِلَّهِا ﴿٢﴾

3. By⁵ The *Naba're* (between sunrise and sunset)^x *edha* (suddenly/whereas) [it^x] clearly-manifested it.^w

وَالنَّهَارِ إِذَا جَلَّاهَا ﴿٣﴾

4. By⁶ The Night^x *edha* (suddenly/whereas) [it^x] overlays it.^w

وَاللَّيْلِ إِذَا يَغْشَاهَا ﴿٤﴾

5. By⁷ The Heaven^w and what [He] built it.^w

وَالسَّمَاءِ وَمَا بَنَاهَا ﴿٥﴾

6. By⁸ The Earth^w and what [He] stretched it.^w

وَالْأَرْضِ وَمَا طَحَّاهَا ﴿٦﴾

7. By⁹ a self^w and what *sanna* ([He] erected/evened/set) it.^w

وَنَفْسٍ وَمَا سَوَّاهَا ﴿٧﴾

8. So [He] inspired it^w its^w *fojora*¹⁰ (debauchery) and its^w *taqwa* (reverential guarding against Allah's displeasure).

فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا ﴿٨﴾

9. *Qad* (already and affirmatively) prospered, who^p *zakkaha* (be purified/exculpated and suited/befitted)¹¹ it.^w

قَدْ أَفْلَحَ مَنْ زَكَّاهَا ﴿٩﴾

10. And *Qad* (already and affirmatively) disappointed who^p [he] vitiated it.^w

وَقَدْ خَابَ مَنْ دَسَّاهَا ﴿١٠﴾

¹ In Arabic the letter “و” is a letter used to swear in the name of Allah. In English the equivalent for swearing is “by.” Therefore, since this *Ayah* begins by making an oath by the name of “الشمس,” so we start with the word “by” and not “و” as “و” will not suffice the meaning.

² The sun in Arabic is feminine.

³ Ibid, except with respect to the moon.

⁴ The sun in Arabic is feminine, whereas the moon is masculine. The pronoun “it^w” in this *Ayah*^w as well as the third and fourth *Ayah*^w of this *Surah*^w refers to unnamed referent, perhaps the Earth^w the world^w.

⁵ See footnote 27, only here with respect to day. Also, day is masculine while the Earth is feminine.

⁶ Ibid, only here with respect to the night, which is masculine in Arabic.

⁷ Ibid, only here with respect to the Heaven.

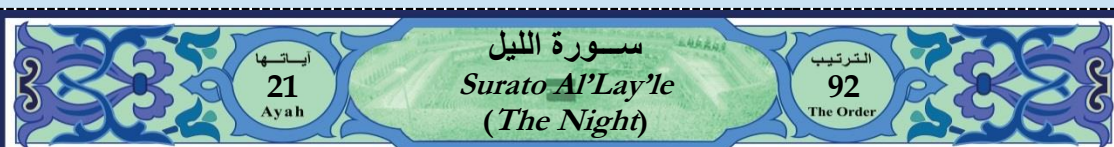
⁸ Ibid, only here with respect to the Earth.

⁹ Ibid, here with respect to the “self^w”

¹⁰ The word “فجور” comes from “فجر”= “ripped off religious cover,” or intense sinning, i.e. debauchery, that is committing crimes in the open. So when the religious cover is ripped off the sinner exceeds the bounds. Thus, he debauches.” See “فجر و فاجر” for the word “الراغب”

¹¹ The word “زكى” here means befitted and/or suited, in the intransitive sense of suited. See “التفسير” and “اللسان”.

11. Denied-she^{y12} *Thamoodo* by its^w *taghwa* (excessiveness)^w. كَذَبَتْ ثَمُودُ بِطَغْوَاهَا ﴿١١﴾
12. *Edb* (whereas/while) missioned¹³ [he] its^w *ashga* (most-misfortuned). إِذْ أَنْبَعَتْ أَشَقَّهَا ﴿١٢﴾
13. Then said for them Allah's messenger: Allah's she-camel and her water avail.¹⁴ فَقَالَ لَهُمْ رَسُولُ اللَّهِ نَاقَةَ اللَّهِ وَسُقْيَاهَا ﴿١٣﴾
14. So they^z denied him; so they^z hamstrung her; so *damdama* ([He] *smashingly rumbled*) over them their Lord by their offense; then *sanwa* ([He] *evened-/leveled*) it^w. فَكَذَّبُوهُ فَعَقَرُوهَا فَدَمْدَمَ عَلَيْهِمْ رَبُّهُمْ بِذُنُوبِهِمْ فَسَوَّاهَا ﴿١٤﴾
15. And [He] fears not its^w consequence.^w وَلَا يَخَافُ عُقْبَاهَا ﴿١٥﴾



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (The iterative Mercy Giver)

1. By¹ The Night^x *edha* (suddenly/whereas) [it^x] overlays. وَاللَّيْلِ إِذَا يَغْشَى ﴿١﴾
2. By² The *Na'ha're* (between sunrise and sunset)^x *edha* (suddenly/whereas) [it^x] set-splendid. وَالنَّهَارِ إِذَا تَجَلَّى ﴿٢﴾
3. By³ what [He] created the male and the female. وَمَا خَلَقَ الذَّكَرَ وَالْأُنثَى ﴿٣﴾
4. Verily yourⁿ endeavor⁴ (is) surely *shatta* (variant/segregate). إِنَّ سَعْيَكُمْ لَشَتَّى ﴿٤﴾
5. So as-to whoever [he] gave and *ettaqa* (he reverentially guarded not to displease Allah). فَأَمَّا مَنْ أَعْطَى وَاتَّقَى ﴿٥﴾
6. And *ssaddaga* (he affirmed as credible) by the Paradise.^{w5} وَصَدَقَ بِالْحُسْنَى ﴿٦﴾

¹² The word “كَذَبَتْ” = denied^w is in reference to the “Thamound,” which is a feminine gender in Arabic; so its reference must be *feminized*, as indicated by the “ت” in “كَذَبَتْ.”

¹³ The word “أَنْبَعَتْ” in word “أَنْبَعَتْ” carries several meanings, among them: *sent, arouse, resurrected, prompted and missioned*.

¹⁴ The word “سُقْيَاهَا” means *water avail*, i.e. to drink from it *as and when needed*. See *الراغب*. +

¹ In Arabic the letter “و” is a letter used to *swear* in the name of Allah. In English the *equivalent* for swearing is “by.” So, since this *Ayah* begins by making an oath by the name of “اللَّهِ,” so we start with the word “by” and not “و” as “و” will not suffice the meaning.

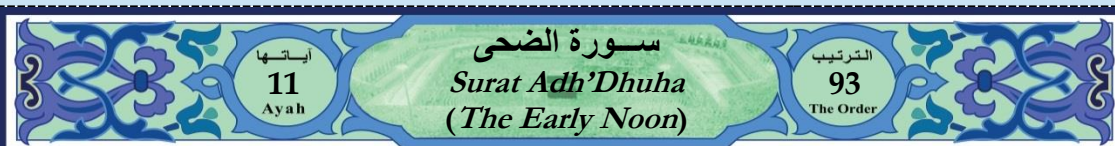
² Ibid, only with respect to day.

³ Ibid, only with respect to what He created of male and female.

⁴ The word “سَعَى” has several meanings, depending on the context: (1) “بِمَعْنَى عَدَا دُونَ الشَّدِّ” i.e. strode = walking with long steps, especially in a hasty or vigorous way; (2) “بِمَعْنَى مَشَى أَوْ مَضَى” i.e. treaded = walk on, over, or along; (3) “عَمَلٌ بِاجْتِهَادٍ” = endeavored, i.e. *he made conscientious or concerted effort toward an end*, as in *this context*; (4) “بِمَعْنَى قَصَدَ” intentionally treaded. When “سَعَى” in the sense of “striding” it is made transitive by “إِلَى” and when it is in the sense of “work” then it is made transitive by “الْأَمَ”. See *اللسان*. +

⁵ Qur'an commentators vary as to the meaning of the word “الحُسْنَى.” Some say it means: “bearing witness that there no elaba (deity) but Allah.” Others say: “believing in Allah's promises.” And yet others said: *Paradise*, based on the *Ayah*: “For them who *absano* (they worked a deed/work in an all around beautiful manner) the *husna* (Paradise) and extra. And neither over-burdens their faces smoky-dust nor a humiliation. Those (are) the Paradise's companions. They in it (are) immortals.” (S10:26).

7. Then [We] shall facilitate him for the facilitation.^w فَسَنيسره لِلْيُسْرَى ٧
8. And as-to whoever [he] stinted and *istaghna*⁶ ([he] *shown/affirmed his richness/sufficiency*). وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَى ٨
9. And denied [he] by the Paradise.^w وَكَذَّبَ بِالْحُسْنَى ٩
10. Then [We] shall facilitate him for the difficulty.^w فَسَنيسره لِلْعُسْرَى ١٠
11. And not enriches/suffices a'n (regarding) him his possession *edha* (*suddenly/whereas*) [he] dies-out.⁷ وَمَا يُعْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّى ١١
12. Verily on Us (*is*) surely the *huda* (*divine-guidance*). إِنَّ عَلَيْنَا لَلْهُدَى ١٢
13. And verily for Us surely (*are*) the she-Last and the she-First. وَإِنَّ لَنَا لَلْآخِرَةَ وَالْأُولَى ١٣
14. So [I] warned you^h (*about*) Fire^w *taladhdha* (*intensely-kindling*). فَأَنْذَرْتُكُمْ نَارًا تَلَظَّى ١٤
15. Not *yassla*⁸ ([he] *shall be broiled on/by*) it^w except the *ashqa*⁹ (*most-misfortuned*). لَا يَصْلَاهَا إِلَّا الْأَشْقَى ١٥
16. Who^x [he] denied and [he] diverted. الَّذِي كَذَّبَ وَتَوَلَّى ١٦
17. And shall (*be made to*) avoid it^w the *atqa* (*whoever is most reverential guarder against Allah's displeasure*). وَسَيَجْزِيهَا الْآتِقَى ١٧
18. Who^x [he] *yona'te* ([he] *produces and fulfills the obligations of*) his possession *yatazakka*¹⁰ (*he pays his Zakata-/iteratively purifies/exculpates and befits him self*). الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّى ١٨
19. And not for an *abaden*¹¹ (*a lone, any one*) *endaho* (*with him, by his rule*) of a boon^{w12} (*to be*) requited.¹³ وَمَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَى ١٩
20. Except *ebtagha'a* (*earnest-quest*) (*of*) his Lord's Face¹⁴ The Highest. إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَى ٢٠
21. And surely [he] will delight/countenance. وَلَسَوْفَ يَرْضَى ٢١



⁶ The word “استغنى” = “أظهر أو أكد مغناته” meaning *showed* or *affirmed* his *richness*. See *معني اللبيب*.

⁷ The word “تردى” means *to die out*, *cease living completely*.

⁸ The word “يصلى” transliterated “*yassla*” here for lack of a properly corresponding word in English, means *broil simultaneously from all sides*, as if the entire body is *immersed* in the intensely kindled Fire.

⁹ The word “*misfortuned*” is an *adjective*.

¹⁰ The word “يتزكى” that's, and Allah is knowinger, [he] *exculpates*, *befits/suits himself*. See *التفاسير واللسان*.

¹¹ See the *Lexicon* attached to this *Translation* regarding “أحد”.

¹² See the *Lexicon* attached to this *Translation* for “*ne'amali*” (“*boon*”).

¹³ That is he had received such “*ne'amali*” and he must *reciprocate* by *requiting* the giver.

¹⁴ The expression: “*Lord's Face*” is an *Arabic tongue* expression meaning *the pleasure of his Lord*. +

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (The iterative Mercy Giver)

1. *Wa*¹ (By) The *Dhoha*^x (Early-Noon).^x وَالضُّحَىٰ ١
2. By² The Night^x *edha* (when/whereas) [*it*^x] stilled. وَأَيْلَ إِذَا سَبَىٰ ٢
3. Neither forsook you^g your^t Lord and nor [He] execrated³ [you^s]. مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ ٣
4. And surely The Hereafter^w (*is*) *kbayron* (choicer-/superior/worthier) for you^g than The First-she.^y وَلَآخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ ٤
5. And surely will give you^g your^t Lord, so delight [you^s]. وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ ٥
6. Has not [He] found you^g an orphan then [He] lodged/retreated⁴ [you^s]. أَلَمْ يَجِدْكَ يَتِيمًا فَآوَىٰ ٦
7. And [He] found you^g a strayer then *hada*⁵ ([He] divinely-guided [you^s]). وَوَجَدَكَ ضَالًّا فَهَدَىٰ ٧
8. And [He] found you^g *aa'elan*⁶ (an indigent/provider for a large family) then [He] enriched/sufficed⁷ [you^s]. وَوَجَدَكَ عَائِلًا فَأَغْنَىٰ ٨
9. So as-to the orphan so let not frustrate [you^s]. فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ ٩
10. And as-to the requester so let not scold [you^s]. وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ ١٠
11. And as-to by your^t Lord's boon^{w8} so let discourse [you^s]. وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ ١١

آياتها 8 Ayah	سورة الشرح Surat Ash'Sharhe (The Chest-Opening)	الترتيب 94 The Order
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (The iterative Mercy Giver)

1. Have not *nashrah* ([We]: delightedly drawn and opened) for you^g your^t chest. أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ ١

¹ In Arabic the letter “و” is a letter used to *swear* in the name of Allah. In English the *equivalent* for swearing is “by.” Therefore, since this *Ayah* begins by making an oath by the name of “الضحى,” so we start with the word “by” and not “و” as “و” will *not* suffice the meaning.

² Ibid.

³ The objective pronoun of “قلى” omitted for “التخفيف”=“alleviation, lightening” or *Ayat's* end harmony (rhyme). See الدر المنثور لـ أحمد الحلبي.

⁴ Ibid, only here for “فاوى”

⁵ Ibid, only here for “فهدي”

⁶ The word “عائلا” has *several* meanings, among them in this respect: (1) *indigent* and (2) *of numerous family*, i.e. a family of large number. See اللسان.

⁷ The word “أغنى” has double meanings: (1) *enriched*, (2) *sufficed*. But “enriched” includes sufficed and *not* vice versa. As “enriched” *made rich or richer, made fuller, more meaningful, or more rewarding* whereas “sufficed” *met the present needs of a specific task*. Hence “enriched” is *superior*.

⁸ See the *Lexicon* attached to this Translation for “ne'amah” (“boon”). +

2. And We unburdened *a'n* (off) you^g your^t *wezra*¹ (*ill-burden/ sin/ offense*). وَوَضَعْنَا عَنْكَ وِزْرَكَ ﴿٢﴾
3. Which^x [*it*^x] crackled² your^t [*back*]. أَلَيْسَ آنَقَصَ ظَهْرَكَ ﴿٣﴾
4. And We elevated for you^g your^t *thekra* (*repute*). وَرَفَعْنَا لَكَ ذِكْرَكَ ﴿٤﴾
5. So verily with the hardship/difficulty (*is an*) ease. فَإِنَّ مَعَ الْعُسْرِ يُسْرًا ﴿٥﴾
6. Verily with the hardship/difficulty (*is an*) ease. إِنَّ مَعَ الْعُسْرِ يُسْرًا ﴿٦﴾
7. So if finished you^h *fanssab*³ (*then let [you^s] strive invoking*). فَإِذَا فَرَغْتَ فَانصَبْ ﴿٧﴾
8. And to your^t Lord then let-desire⁴ [*you^s*]. وَإِلَىٰ رَبِّكَ فَارْغَبْ ﴿٨﴾



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

1. By¹ The Figs² and The Olives.³ وَالزَّيْتُونِ ﴿١﴾
2. By⁴ *Ttoo're* (*Mount*) *Seeneen* (*Sinai*). وَطُورِ سَيْنَىٰ ﴿٢﴾
3. By⁵ this, The *Bala'de*⁶ (*city/ township*) the trustworthy. وَهَذَا الْبَلَدِ الْأَمِينِ ﴿٣﴾
4. *Laqad* (*verily, already and affirmatively*) We created the man-kind in *ahsa'ne*⁷ (*perfectest and beautifullest*) a stature. لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ ﴿٤﴾

¹ The word "وزر"=*we'zra*, in the word "وزرك" means: *heavy: burden/ sin/ offense*. Translated parenthetically here as "*heavy: burden/ sin/ offense*" as it is a *heavy: burden* which *impedes*, unless properly handled. It is *potentially* a sin or an offense for the "وزير"=*vizier* because he carries the heavy burden of the King to administer the affairs charged to him. And the vizier's responsibility is so enormous that if he makes a mistake, intended or not, it could be fatal to him and others. Thus, I chose to further *qualify* "*burden/ sin/ offense*" by the word "*ill*" as such qualification, *really and truly best approximate* the seriousness of such a burden in reference. See اللسان.

² The word "انقص" is not "نقص". Thus, "انقص" = "انقصه، أي صوته، كما قال القرطبي". Thus, it means a *burden which makes it bearer to crackle* (making snapping sound) *his back* and makes him *suffer* and indicate that by *howling, moaning and groaning*. See اللسان, for "انقص" versus "نقص".

³ Commentators of Qur'an differed widely as to the *exact* meaning of the word "انصب". So, *most likely* it means that when you *finished your obligatory duties* than *let-you^s strive in the extras of the invocations*, as such is the *core* of worship..

⁴ That means you urge to desire what Allah has and you surely need or want. That is make you're **دعاء** +

⁵ In Arabic the letter "و" is a letter used to *swear* by the name of Allah. In English the *equivalent* for swearing is "*by*." so, since this *Ayah* begins by making an oath by the name of "التين", so we start with the word "*by*" and not "و" as "و" will *not* suffice the intended *meaning*.

⁶ The Figs and the Olives may have symbolic meanings as names of mosques in certain cities, according to some Qur'an commentators; and the *Bala'de* = City of Macca AlMukarramah= the trustworthy city; and *Ttoo'r*=where Allah spoke to Moses, according to books of التفسير.

⁷ Ibid

⁸ See footnote 1 above regarding و.

⁹ See footnote 13 above regarding و.

¹⁰ That is مكة المكرمة = Mecca Al-Mukarrama'te (*The possessor of bounty and ennoblement*).

¹¹ There is no English word for أحسن = *absane*. Both words *perfectest* and *beautifullest* are in their *adjective* sense.

5. Afterwards *radadnabo* (*We forthwith-returned him*) (to) lowest lows. ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ ﴿٥﴾
6. Except, whom^r they^z believed and they^z worked the righteous-works;^w so for them (*is*) remuneration other than *mamnonen* (*slighted/severed*).^{*} إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ﴿٦﴾
7. So what (*makes*) you^g deny after (*all*) by the *Deen*⁸ (*Requital's Day/or Islam*). فَمَا يَكْذِبُكَ بَعْدَ بِالْدِينِ ﴿٧﴾
8. Is not Allah surely *abka'me*⁹ (*wisest*) (*of*) the rulers. أَلَيْسَ اللَّهُ بِأَحْكَمِ الْحَاكِمِينَ ﴿٨﴾



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

1. Let-read [*you*]: by your^t Lord's name; Who [*He*] created. اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ﴿١﴾
2. [*He*] created [*the*] mankind of an *alagen*¹ (*adherent-suspender/ blood-clot*). خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ﴿٢﴾
3. Let-read [*you*]; and/while your^t Lord (*is*) the *akramo* (*He Who is most: forgiver/ bounty-giver/ ennobler/ enabler of many usable traits*). اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ﴿٣﴾
4. Who [*He*] taught by the pen. الَّذِي عَلَّمَ بِالْقَلَمِ ﴿٤﴾
5. [*He*] taught [*the*] mankind what/which [*he*] knew not. عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ﴿٥﴾
6. Not-at-all²; verily [*the*] mankind surely tyrannizes. كَلَّا إِنَّ الْإِنْسَانَ لِكَبَّاسٍ ﴿٦﴾
7. If [*he*] saw him (*i.e. self*^w) *istaghna*³ (*[he] affirmably enriched-/ sufficed*). أَن رَّاهُ أَسْتَفْنَىٰ ﴿٧﴾
8. Verily to your^t Lord (*is*) the return.^w إِنَّا إِلَىٰ رَبِّكَ الرَّجُوعُ ﴿٨﴾
9. Have you^h seen whom^r [*he*] restrains. أَرَأَيْتَ الَّذِي يَنْهَىٰ ﴿٩﴾

* For the word "ممنون" = slighted/severed, see القرطبي.

⁸ The word "Deen" means the *Day of Judgment*, or could be *Islam*, as "Certainly the religion *enda* (by: Rule, Dicta, Munificence) (of) Allah (*is*) [the] Islam" (S3:19).

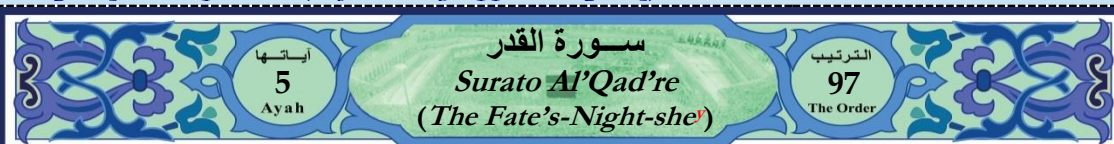
⁹ The word "أحكم" has no English equivalent *per se*; however only in the sense of having the *absolute knowledge* and *absolute justice* and *infinite divine wisdom*. Thus, His "rule" would be the *wisest* and *best possible* ruling. +

¹ The word "علقة" = "adherent-suspender," = that which *adheres* as *suspender* or "clot" in both Arabic and English "علقة" or "adherent-suspender/ clot" could be of any thing. But in this case of "bloody nature" perhaps it is "the mass of the *zygote*" (the union of the sperm and an ovum before its cleavage).

² The word "كلا" is an article of negation particularized for deterrence and prevention.

³ The word "استغنى" = "أظهر أو أكد مغناته" meaning *showed* or *assured* his richness. See مغني اللبيب.

10. *Abdan*⁴ (*a: slave/worshipper*) *edha* (*when/whereas*) [*he*] prayed. عَدَا إِذَا صَلَّى ﴿١٠﴾
11. Have seen you^h *en* (*if*) [*he*] [*was*] on [*the*] *buda* (*divine-guidance*). أَرَيْتَ إِنْ كَانَ عَلَىٰ هُدًى ﴿١١﴾
12. Or [*he*] commanded by the *taqwa* (*reverential guarding against Allah's displeasure*). أَوْ أَمَرَ بِالْقَوَىٰ ﴿١٢﴾
13. Have seen you^h *en* (*if*) [*he*] denied and [*he*] diverted. أَرَيْتَ إِنْ كَذَّبَ وَتَوَلَّىٰ ﴿١٣﴾
14. Has not known [*he*], surely that Allah sees. أَلَمْ يَعْلَم بِأَنَّ اللَّهَ يَرَىٰ ﴿١٤﴾
15. Not-at-all;⁵ *la'en* (*indeed if*) not [*he*] ceased surely [*We*] (*shall*) drag him by the forelock. كَلَّا لَنْ لَّرَبِّنَا لَنَسْفَعًا بِالنَّاصِيَةِ ﴿١٥﴾
16. A forelock^w liar-she^y (*is*) wrongdoer-she^y (*is*). نَاصِيَةٍ كَذِبَةٍ خَاطِمَةٍ ﴿١٦﴾
17. So let summon/call⁶ [*he*] *na'deyabo* (*his club-fellows*). فَلْيَدْعُ نَادِيَهُ ﴿١٧﴾
18. [*We*] shall summon the *zaba'neyata*⁷ (*Hell's rough-angels-watchers*). سَنَدْعُ الزَّبَانِيَةَ ﴿١٨﴾
19. Not-at-all⁸; let-not obey him [*you*^s]; and let-kowtow [*you*^s] and *eqta'rib*⁹ (*let-festinely-approach* [*you*^s]). كَلَّا لَا تُطِعْهُ وَاسْجُدْ وَاقْتَرِبْ ﴿١٩﴾



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

1. Verily We descended it^x in the Fate's Night-she.^{y1} إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ﴿١﴾
2. And what *adraka* (*profoundly caused you^g to know*) what (*is*) the Fate's Night-she.^y وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ ﴿٢﴾
3. The Fate's Night-she^y (*is*) *khayron* (*superior/worthier*) than a thousand [month]. لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ ﴿٣﴾

⁴ The word “*abdan*” = “slave,” the denotation of this word is *vastly paradoxical* with respect to *Allah vis-à-vis the humans*. See the *Lexicon* attached to this Translation for an elaboration.

⁵ The word “*كَلَّا*” is an article of negation particularized for deterrence and prevention.

⁶ The word “*دعا*” in “*ادعوه*” has many meanings, among them: summon, or صاح به=دعا صاحبه, i.e. called cried (*loudened*) by him. See الهادي.

⁷ The word “*الزبانية*” are, and Allah knows best, the rough angels-policemen of Hell. See التاج واللسان.

⁸ See footnote 23 above for the word “*كَلَّا*”.

⁹ The word “*اقترب*” is *more particular* than “*قرب*” as “*اقترب*” = “*المبالغة في القرب*,” i.e. indicative of a *superlative* of the approach. See التاج. So for such a *superlative* of the approach. So, “*festinely*” is used to qualify the approach in order to intensify it. +

¹ Commentators of The Qur'an give various meanings to “*ليلة القدر*,” translated here as “*The Fate's Night*.” So, “*The Fate's Night-she*” is really: *the absolute statistical-comprehensive measure and ultimate disposition of everything for the next year is decided by Allah in this night*.” The Qur'an says: “*And He created everything and He measured it absolute measure*.” (S25:2). Also, another *Ayah*: “*Everything*” We created it^x by a measure.” (S54:49). And last but not least the *Ayah*: “*Qad* (*verily and affirmatively*) made Allah for everything a measure.” (S65: 3). See القرطبي.

4. *Tanaẓẓalo* (iteratively descend) the angels (i.e. Arch Angel *Gabriele*) and *ar-Rooḥo*² (mercy/ Super Arch Angels/ special Beings) in it^w by leave (of) their Lord of each command. نَزَّلَ الْمَلَائِكَةَ وَالرُّوحَ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ ٤

5. Peace [she]³ (is) until outset (of) the early-dawn. سَلَامٌ هِيَ حَتَّىٰ مَطْلَعِ الْفَجْرِ ٥

سورة البينة
Surato Al'Bayyena'te
(The Evidence-she')

الترتيب 98 The Order
آياتها 8 Ayah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (The iterative Mercy Giver)

1. Not were who^r unbelieved they^z of the book's folks and the *mushbrekeena* (deities-partners with Allah/ he-polytheists) disjoining¹ [they^z] until *ta'ateyahomo*^w (descends-on/ comes-to them)^w the evidence-she.^{y2} لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالشَّارِكِينَ مُنْفِكِينَ حَتَّىٰ تَأْتِيَهُمُ الْبَيِّنَةُ ١

2. A messenger from Allah recites [he] writs³ *muttabharatan* (that are purged).^w رَسُولٌ مِنَ اللَّهِ يَتْلُو صُحُفًا مُطَهَّرَةً ٢

3. Init^w (are) books⁴ *gayyematon* (eternal/ forthright/ estimable).^w فِيهَا كُتِبَ قِيمَةٌ ٣

4. And not separated who^r *oto* (had been accorded they^z) the book, except from after what came-she^y (to) them the evidence-she.^y وَمَا نَفَرَكَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَةُ ٤

5. And not (had been) commanded they^z except to worship they^z Allah sincerely/faithfully⁵ they^z (are) for Him the religion *hunafa*⁶ (rightly-incliners); and *you-qeymo*⁷ (to: they^z up-to-fulfill the prescribed obligations of) the Prayer^w and *yona'to*^x (they^z accord the obligations of)^x the *Zakata*^{w8} (prescribed percentage of personal possessions),^w and *tha'leka* (afar-that-it/that)^x (is) religion (of) the forthrightness.^{w9} وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقِيمَةِ ٥

6. Verily who^r unbelieved they^z of the book's folks and the *mushbrekeena* (be-they who partner deities with إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ

² See the *Lexicon* attached to this Translation for an elaboration about *ar-Rooḥ*.

³ The [she] here refers to "ليلة القدر" = "The Fate's Night" which is a feminine gender in Arabic. +

¹ That is to say, "separating" or "differing" in terms of Mohammad (SAWS) and the Qur'an.

² The word "البينة" = "evidence" grammatically is a feminine, as shown by "تَأْتِيَهُمُ الْبَيِّنَةُ". Hence, evidence^w.

³ The word "هـ" in "مُطَهَّرَةً" qualifying "books," referred to as "broken plural" thus its adjective is feminized.

⁴ The word "هـ" in "قِيمَةٍ" qualifying "books," referred to as "broken plural" thus its adjective is feminized.

⁵ The word "مُخْلِصِينَ" here is an adverbial ("حال") construct, according "إعراب القرآن" by "محمود صافي".

⁶ The word "حنفاء" in this Ayah is a second adverbial construct. See إعراب القرآن، لمحمود صافي and الدر المنصور لـ. الدرد المصون لـ. The "leaning" is to the sound religion or faith of Ibraheem's (Abraham's); as he leaned away from his people's faith which was based on multiple idols' worships, i.e. polytheism.

⁷ The word "يُقِيمُوا" is rooted in "أقام" = upheld/sustained. Linguistically "أقام" means: "أدام، بمعنى أبقي أو استمر على دوام والدوام هو الحضور في زمان و مكان معين، معروف لدى الحاضر مسبقاً"

So, "يُقِيمُوا" means they: (1) uphold. (2) Called or upped to perform the Prayer itself.

⁸ See the *Lexicon* attached to this Translation for what is exactly, the *Zakah* and its implications.

⁹ The word "قيمة" = "مستقيمة" i.e. means straight. See اللسان.

Allah/he-polytheists) (are) in Hell^w immortals they^z (are) in it;^w those, they (are) evilest (of) the bareyya'te (creation).

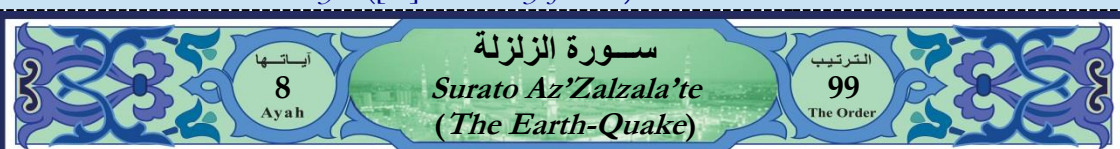
وَالْمُشْرِكِينَ فِي نَارِ جَهَنَّمَ خَالِدِينَ فِيهَا أُولَئِكَ هُمْ شَرُّ الْبَرِيَّةِ ﴿٥٩﴾

7. Verily who^r they^z believed and they^z worked the righteous-works^w those they (are) *khayro* (superior-/worthier) (of) the *barreyya'te* (creation).

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ هُمْ خَيْرُ الْبَرِيَّةِ ﴿٦٠﴾

8. Their requital *enda* (by rule of) their Lord (is) *Adn's* (Eden's)¹⁰ Paradises^w/Gardens,^w run^w from under it^w the rivers; immortals they^z (are) in it^w forever; delighted (is) Allah *a'n* (regarding) them and delighted they^z (are) *a'n* Him; *tha'leka* (afar-that-it/thai)^x (is) for whoever *khasbeya* ([he] reverently-feared) his Lord.

جَزَاؤُهُمْ عِنْدَ رَبِّهِمْ جَنَّاتُ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ لِمَنْ خَشِيَ رَبَّهُ ﴿٦١﴾



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (The iterative Mercy Giver)

1. If (had been) quaked-she^y the Earth^w its^w quake.

إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا ﴿٦٢﴾

2. And *akbraja'te* (emerged-she^y/produced-she^y) the Earth^w its^w *athgala* (loads/heavies).

وَأَخْرَجَتِ الْأَرْضُ أَنْفَاقًا ﴿٦٣﴾

3. And said [the] mankind: what (is) for/about it.^w

وَقَالَ الْإِنْسَانُ مَا لَهَا ﴿٦٤﴾

4. Then-day [she] discourses its^w news.

يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا ﴿٦٥﴾

5. By-indeed/verily your^t Lord (had) [revealed]¹ for it.^w

إِنَّ رَبَّكَ أَوْحَىٰ لَهَا ﴿٦٦﴾

6. Then-day issue [the] mankind *ash'tatan* (solitarily-/scatteredly), *le'youran* (to be made to see they^z) their works.

يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتًا لِيُرَوْا أَعْمَالَهُمْ ﴿٦٧﴾

7. So whoever [he] works a *methgala* (weigh/burden-/equipoise) (of) *dharraten*^w (small ant/atom/mote)^w (of) a *khayran*² (desirable/worship/goodness) [he] sees it.^x

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ﴿٦٨﴾

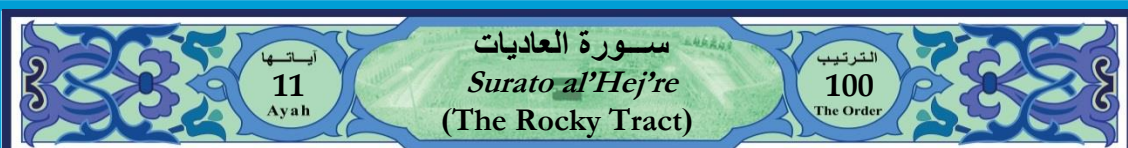
8. And whoever [he] works a *methgala* (weigh/burden-/equipoise) (of) *dharraten*^w (of) an evil [he] sees it.^x

وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ﴿٦٩﴾

¹⁰ The word “عدن” is unlike the Biblical concept of being the garden of first home of Adam and Eve. But the “عدن” is center of Paradise. According to Abdullah Ibn Omar, “عدن” is a palace in Paradise enters it but a prophet, *seddique*, or martyr. +

¹ The word “أوحى” denotes at least six diverse meanings, all for communicating: *gestured*, *wrote*, *messaged*, *inspired*, *whispered*, *one cast to another* (e.g.: a commanded); and “الوحي” is fire or king. See اللسان.

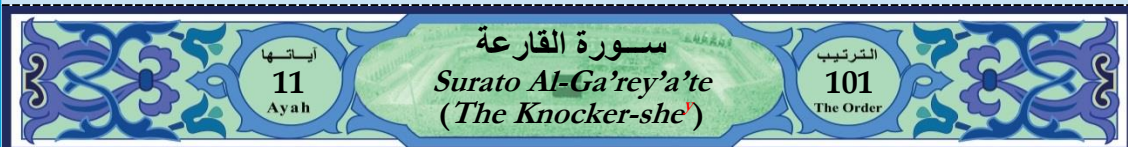
² The word “خير” = “*khayron*,” and grammatically inflected “*khayren*” or “*kharan*” all mean that which is desirable, of worthiness or goodness. Clearly charity, prayer, or any meritorious deed is surely “خير.” +



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me (The iterative Mercy Giver)*

1. By¹ the coursers-she^{ym2} *dhabbhan*³ (horse's chest noise). وَالْمَدْيَنَاتِ صَبْحًا ١
2. Then the kindlers-she^{ym} *qadhan* (flint-striking). فَالْمُورِنَاتِ فَدْحًا ٢
3. Then the attackers-she^{ym} *ssubhan* (by morning). فَالْمُغِيرَاتِ صُبْحًا ٣
4. So roused they^y by it^x *nag'an* (dust/loudness).⁴ فَاتَّرْنَ بِهِ نَقْعًا ٤
5. So middled they^y by it^x a gathering. فَوَسَطْنَ بِهِ جَمْعًا ٥
6. Verily the mankind for his Lord (*is*) surely *kanoodon*⁵ (an ingrate/disobedient/unappreciative). إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ ٦
7. And verily he (*is*) on *tha'leka* (afar-that-it/that)^x surely *shaheedon* (witnesser/testifier). وَإِنَّهُ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ ٧
8. And verily he (*is*) for love of the *khayre* (desirables-/goodness/ riches/ possessions/ rain) surely hard. وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ ٨
9. Does then not know [he] *edha* (when/whereas) (had been) jumbled/topsy-turvied what (*is*) in the tombs. أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي الْقُبُورِ ٩
10. And (had been) obtained what (*is*) in the chests. وَحُصِّلَ مَا فِي الصُّدُورِ ١٠
11. Verily their Lord by them then-day (*is*) surely Proficient. إِنَّ رَبَّهُم بِيَوْمَئِذٍ لَّخَبِيرٌ ١١



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me (The iterative Mercy Giver)*

¹ In Arabic the letter “و” is a letter used to *swear* in the name of Allah. In English the *equivalent* for swearing is “by.” Therefore, since this *Ayah* begins by making an oath by the name of “العاديات,” so we start with the word “by” and not “و” as “و” will *not* suffice the meaning.

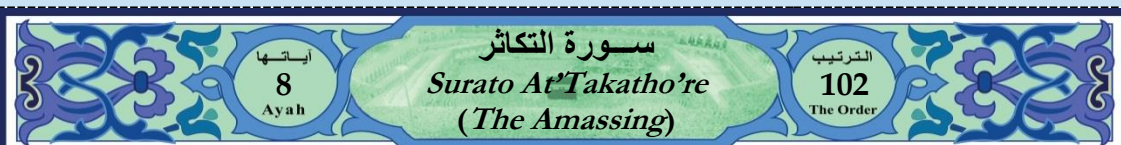
² The word “العاديات” being *associated* with or *qualified* by the word “صبحا,” say the *linguists* and many Qur’an commentators, shows that “العاديات” *must be* “horses” as the “صبح” is *typical* of the horses and *not* the camels. However, they all mention the fact that *Ameer Al-Mu’ameeneen* Ali Ibn Abey Talib, may Allah be pleased with him, says (in an *explanation* of this very word “العاديات” to *some-one* and to *Ibn Abbas*) to be *not* the “horses” but the *camels* racing from *Arafah* to *Muzdalefah* to *Mena* during the *Hajj* time. And that since then *Ibn Abbas* had *changed* his mind and followed what *Ameer Al-Mu’ameeneen* Ali Ibn Abey Talib said.

³ The word “dhabbhan” apparently there is *no* exact English equivalent for it, as it is an *adverb* describing a *sound* that comes out of the chest of a horse when that horse had exerted a lot of effort.

⁴ The pronoun “هـ” in “به” refers to either the *running* of the horses or the *place* where the running occurred or both.

⁵ The word “كنود” could also mean: disobedient, stinter evil-character, rejecter of the right, or he who expends Allah’s *ne’am* (all around sufficiencies, surpluses, good health and delight) in what displeases Allah. +

1. The *Qa're'ato*¹ (*Knocker-she*^y). أَلْقَارِعَةُ ١
2. What (*is*) the *Qa're'ato* (*Knocker-she*^y). مَا أَلْقَارِعَةُ ٢
3. And what *adraka* (*profoundly caused you*^g to know) what (*is*) the Knocker-she.^y وَمَا أَدْرَنكَ مَا أَلْقَارِعَةُ ٣
4. Day the mankind be like the *fara'she* (*moths/butterflies*) the *mabthootha* (*that which was being scattered*). يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوثِ ٤
5. And the mountains be like the *ehne* (*colored cotton*) the *manfo'she* (*that which is being carded or swelled*). وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوشِ ٥
6. So as-to whoever *thagolat* (*became heavy-she*^y) his weights. فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ ٦
7. Then he (*is*) in a living-she^y *radbeya'ten* (*a condition which is delightful-she*^y and *delighting-she*^y). فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ ٧
8. And as-to whoever [*he*] lightened-she^y his balances. وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ ٨
9. Then his stature/abode² (*is*) *Haveya'ton*^{w3} (*Hell/lowest Hell*).^w فَأَمَّهُ هَكَاوِيَةٌ ٩
10. And what *adraka* (*profoundly caused you*^g to know) what (*is*) *Heyah*^w *Hell/lowest Hell*).^w وَمَا أَدْرَنكَ مَا هِيَ ١٠
11. A Fire^w intensely hot-she.^{y4} نَارٌ حَامِيَةٌ ١١



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

1. *Alha* (*entertainingly-preoccupied/distracted*) you^b the amassing. أَلْهَمَكُمُ التَّكَاثُرَ ١
2. Until you^c visited the graveyards. حَتَّىٰ ذُرِّيَّتُ الْمُقَابِرِ ٢
3. Not-at-all;¹ will know you.^z كَلَّا سَوْفَ تَعْلَمُونَ ٣
4. Afterwards not at all; will know you.^z ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ ٤
5. Not at all if;² know you^z the certitude's knowledge. كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ ٥

¹ The word "القارعة" is rooted in "قَرَعَ" meaning *knocked*. But the "القارعة" is that "[She-] Knocker" which comes *suddenly and shocks* for its *momentous* and *calamitous* occurrence. Hence, "القارعة" is synonymous with "القيامة" that is the Day of Judgment.

² The word "أُمَّة" carries *many meanings*, among them: *stature/abode*, or "أُمَّة" = "mother" one *homes* to her. See القرطبي.

³ The word "Haveyah" is a *synonym* for Hell. Some say the "Haveyah" is the name of the *lowest door of Hell*. See القرطبي.

⁴ The word "حامية" meaning *intensely hot* and also in the *feminine* sense, see الهادي +.

¹ The word "كَلَّا" is an article of negation particularized for deterrence and prevention.

² The particle "لَوْ" since it is a *future-connected* verb, probable to occur and *not* sure it's a present occurrence, such a "لَوْ" amounts to "if" or "when." See معني اللبيب، ابن هشام.

6. Surely assuredly³ see [you^f] the *Jabeema* (intensely-blazing Fire^w).

لَتَرَوُنَّ الْجَحِيمَ ﴿٦﴾

7. Afterwards surely assuredly [you^z] see it^w *ayna-al-yaqeene^w* (concretely/individually)^w the certitude.

ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْيَقِينِ ﴿٧﴾

8. Afterwards surely assuredly⁴ [you^z] (are to be) asked then-day a'n (regarding) the *na'eeme* (Paradise's/[its] like) sufficiencies/surpluses/and ever-lasting delights).

ثُمَّ لَتَسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ ﴿٨﴾

آياتها 3 Ayah	سورة العصر Surato Al'As're (The Asr-Prayer/Epochal Time)	الترتيب 103 The Order
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (The iterative Mercy Giver)

1. By The *Asr'e^{x1}* (*Asr-Prayer^w* / *Epochal-Time^x*).

وَالْعَصْرِ ﴿٩﴾

2. Verily the mankind (iz) surely in a loss.^x

إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنَ خَسِرٍ ﴿١٠﴾

3. Except whom^r they^z believed and they^z worked the righteous-works^w and mutually enjoined they^z by the right and mutually enjoined they^z by the patience.

إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصَوْا بِالْحَقِّ وَتَوَّصَوْا بِالصَّبْرِ ﴿١١﴾

آياتها 9 Ayah	سورة المهزة Surato Al'Homaza'te (he Customarily -Subtle-Slanderer)	الترتيب 104 The Order
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (The iterative Mercy Giver)

1. *Waylon¹* (lengthy: stay in a valley in Hell/bane/woe) for each *homaz'ten* (customarily-subtle-slanderer) *lumaẓaten* (subtle/slanderer).

وَيَلِّ لِكُلِّ هُمَزَةٍ لُّمَزَةٍ ﴿١٢﴾

2. Who^p [he] gathered possession² and *a'ddadabo³* ([he] for preparedness iteratively counted) it.^x

أَلَّذِي جَمَعَ مَالًا وَعَدَّدَهُ. ﴿١٣﴾

³ The "ل" in "لَتَرَوُنَّ" and in "لَتَرَوُنَّهَا" in Ayah 7 and in "لَتَسْأَلُنَّ" in Ayah 8, all are juratory "ل" = "القسم" amounting to = "التأكيد", i.e. affirmation, expressed in all cases by "assuredly".

⁴ The "ل" in "لَتَسْأَلُنَّ" is juratory "ل" = "القسم" amounting to = "التأكيد", i.e. affirmation, expressed by "assuredly". +

¹ In Arabic the letter "و" is a letter used to swear in the name of Allah. In English the equivalent for swearing is "by." Therefore, since this Ayah begins by making an oath by the name of "العصر", so we start with the word "by" and not "و" as "و" will not suffice the meaning. Also, the word "العصر" could stand for "Epochal-Time" or the "Asr"-Prayer, before Maghreb and after Ad-dhuhr Prayer. See تفسير الفخر الرازي للصلاة الوسطى, which gives good rationale for anyone of the Five Prayers to be the Prayer the middle. +

¹ *Waylon* lengthy: stay in a valley in Hell/bane/woe.

² The word "المال" means all the possessions a person could amass, be it money, real estate, any property, but especially camel stocks in ancient times. See اللتاج.

³ The word "عدده" has several meanings: (1) iteratively counted it, (2) counted it in preparedness for living, (3) simply counted it.

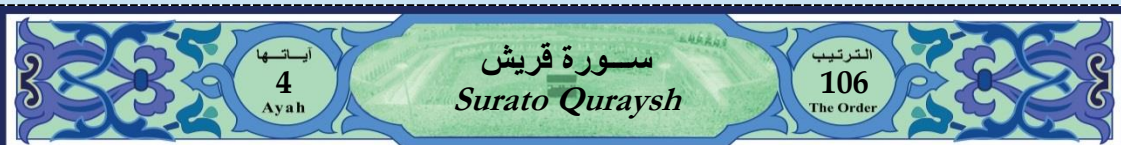
3. [He] reckons that his possession immortalized him. يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ ٣
4. Not-at-all;⁴ surely [he] (is to be) assuredly cast in the *Hottama'te*^w (she-the destructive hell). كَلَّا لَيُبَدِّلَنَّ فِي الْخَطْمَةِ ٤
5. And what *adraka* (profoundly caused you^g to know) what (is) the *Hottama'to*.^w وَمَا أَدْرَاكَ مَا الْخَطْمَةُ ٥
6. Allah's Fire^w the (made) kindled-she.^y نَارُ اللَّهِ الْمُوقَدَةُ ٦
7. Which^u *tatta'leao* (overlooks/ knows)^w on/over the *afeda'te* (hearts/ minds). الَّتِي تَطْلُعُ عَلَى الْأَفْعِدَةِ ٧
8. Verily it^w (is) on them *mua'ssadatun* (arrantly shut-she)^y.⁵ إِنَّهَا عَلَيْهِمْ مُّوَصَّدَةٌ ٨
9. In pillars extended-she.^{ym} فِي عَمَدٍ مُمَدَّدَةٍ ٩



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (The iterative Mercy Giver)

1. Have not seen [you^s] how your^t Lord did by the elephant's companions. أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ ١
2. Has not [He] made their scheme in a misguidance. أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضَلُّلٍ ٢
3. And [He] sent on them birds *Ababeela*¹ (schools of birds in succession). وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ ٣
4. [It^w] cast them by stones of *Sejjeelen* (mixture of clay and stones). تَرْمِيهِمْ بِحِجَارَةٍ مِّن سِجِّيلٍ ٤
5. So [He] made them like *assfen* (stubble) *ma'akoolen*² (that which was: eaten and excreted). فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ ٥



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (The iterative Mercy Giver)

⁴ The word “كَلَّا” is an article of negation particularized for deterrence and prevention.

⁵ The word “مُوصَّدَةٌ” means firmly or completely or arrantly closed. +

¹ The word “*Ababeel*” means schools of birds in succession. See *الراغب*.

² That is to say that which was eaten by the animals and was excreted.

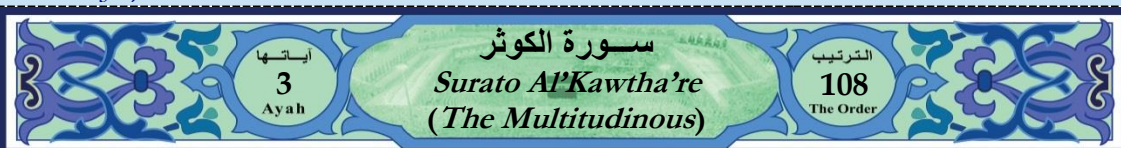
1. Lo;¹ *Quraysh's* concord. لِإِلَافٍ قُرَيْشٍ ﴿١﴾
 2. Their concord (*of*) the winter and the summer journey. إِلَافِهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ ﴿٢﴾
 3. So let worship they^z Lord (*of*) this [The] House. فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ ﴿٣﴾
 4. Who^a *att'ama* ([He] *caused to ingest/fed*) them from a hunger and [He] secured them from a fear.² أَلَّذِي أَطْعَمَهُم مِّنْ جُوعٍ وَآمَنَهُمْ مِّنْ خَوْفٍ ﴿٤﴾



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

1. Have you^h seen who^x [he] denies by the *Deen's*¹ (Requitat's Day). أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالْأَيْنِ ﴿١﴾
 2. So *tha'leka* (*afar-that-it/that*)^x (*is*) who^x *yado'ao* ([he] *snubs/rebuffs*) the orphan. فَذَلِكَ الَّذِي يَدْعُ الْيَتِيمَ ﴿٢﴾
 3. And not urges [he] on *tta'aame*^x (*giving: wheat/edible-/food-grains*)^x the *Meskee'ne* (*not having sufficient material possessions*). وَلَا يَحْضُ عَلَى طَعَامِ الْمَسْكِينِ ﴿٣﴾
 4. So *Waylon* (*lengthy: stay in a valley in Hell/bane/woe*) for the prayers.² فَوَيْلٌ لِلْمُصَلِّينَ ﴿٤﴾
 5. Who^r they *a'n* (*regarding*) their Prayer^w *sahoona*³ (*they*^z *are unmindful/inattentive*). أَلَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ ﴿٥﴾
 6. Who^r they (*are*) *youra'oona* (*pretend/feign they*^r). أَلَّذِينَ هُمْ يُرَاءُونَ ﴿٦﴾
 7. And disallow they^z the *ma'oona*⁴ (*any-thing of use or benefit*). وَيَمْنَعُونَ الْمَاعُونَ ﴿٧﴾



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

¹ The letter "ل" in "لإِلافٍ" is a "ل" of wonder or surprise. See الطبري.

² Some Arabic linguists said that: "الخوف" = "القتل". See تاج العروس and اللسان. +

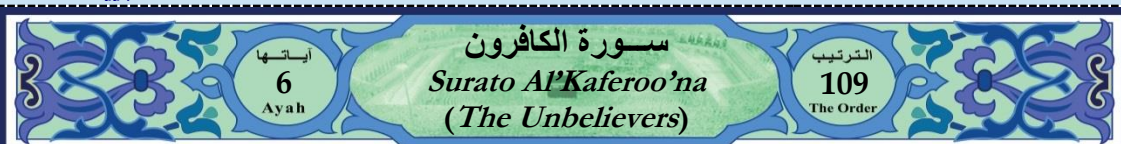
³ The word "دين" = here means Day of Judgment, where people are recompensed according to their dues.

⁴ The word "prayer" as a noun has dual meanings: (1) a solemn and humble approach to Divinity in word or thought usually involving beseeching, petition, confession, praise; (2) one that prays: a supplicant. See Merriam Webster's Unabridged Dictionary. So, here the word is used in its meaning number (2).

⁵ The word "سَاهُونَ" is masculine, plural subjective noun, meaning: they who are unmindful of a present/future situation.

⁶ The word "الماعون" carries many meanings. Emam القرطبي mentioned twelve different meanings. Among them the Zakah, or anything of use or benefit. +

1. Verily We gave you^g the *Kawthera*¹ (*multitudinousness*). إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ ١
2. So let-pray [you^s] for your^t Lord and *inhar* (*let-slaughter* [you^s]). فَصَلِّ لِرَبِّكَ وَأَنْحَرْ ٢
3. Verily your^t detester, he (*is*) the *abtar* (*most-progeny-cut-off*). إِنَّكَ شَأْنُكَ هُوَ الْأَبْتَرُ ٣



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

1. Let-say [you^s]: O you the unbelievers. قُلْ يَتَّيْبُهُ الْكَافِرُونَ ١
2. Not worship [I] what worship you.^z لَا أَعْبُدُ مَا تَعْبُدُونَ ٢
3. And not you^f (*are*) worshippers (*of*) what [I] worship. وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ ٣
4. And not I am worshipper (*of*) what worshiped you.^c وَلَا أَنَا عَابِدٌ مَا عَبَدْتُمْ ٤
5. And not you^f (*are*) worshippers (*of*) what [I] worship. وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ ٥
6. For you^b (*is*) yourⁿ religion and for me (*is*) [my] religion. لَكُمْ دِينُكُمْ وَلِيَ دِينِ ٦



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

1. *Edha* (*when/whereas*) came, Allah's succor and the he-opening² (*victory*). إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ١
2. And you^h saw [the] mankind entering in Allah's religion [*in manner of*]³ droves. وَرَأَيْتِ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا ٢
3. Then *sabbeh*⁴ (*let-say* [you^t]: *subhana Allah*) by your^t Lord's praise and *istaghferho*⁵ (*let-see* [you^s] His forgiveness); verily He [was] *Tanwaban* (*iteratively Relent*). فَسَبِّحْ بِحَمْدِ رَبِّكَ وَأَسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا ٣

¹ The word "*Kawther*" literally mean "*multitudinous*." However, Qur'an commentators mention many different meanings. Among such meanings, *Emam al-Qurطبي* mentioned sixteen different meanings, beginning with a river in Paradise, the *Qur'an*, Prophet-hood, the various miracles which the Prophet (SAWS) was given. +

² The word "الفتح" here could mean: the *overwhelming-victory*, the *decisive rule*, the *attainment all in favor of the Muslims*. It is prefixed by "he-" to indicate the *masculine-gender* of the word in Arabic.

³ The reason for the bracketed "*in manner of*" is because "*افواجا*" is *adverbial*, for which there is no English equivalent. See *اعراب القرآن*, for *اعراب الافواجا*, as an adverbial construct.

⁴ The phrase "*subhana Allah*," means: *singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around*.

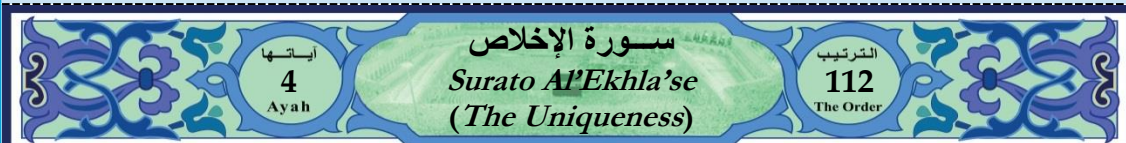
⁵ The word "استغفره" = "اطلب عفرائه" = "let-[you^s] seek His forgiveness." In English there is no seemly way to say: "استغفره" *per se*. So I settled for saying: "[you] seek forgiveness." In this case "[you] seek His forgiveness." +



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me (The iterative Mercy Giver)*

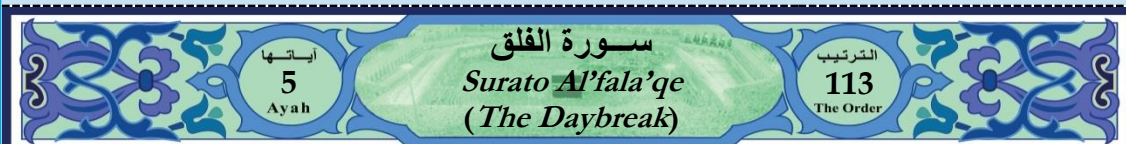
1. *Tabbat* (marred/discomfited) both hands^w (of) *Abey* تَبَّتْ يَدَا أَيْ لَهَبٍ وَتَبَّ ١
Labab and *tabba* (marred/discomfited [he]).
2. Not enriched/sufficed¹ *a'n* (regarding) him his possession and what [he] earned. مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ ٢
3. Shall *yassla*² ([he] shall be broiled on/by) a Fire^w flame-possessor.^w سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ ٣
4. And his [woman] (i.e. wife), the firewood's *hammalata*³ (iterative bearer-she^v). وَأَمْرَأَتُهُ حَمَّالَةَ الْحَطَبِ ٤
5. In her *jeede*⁴ (neck/collar) (is) a rope (of) *masaden* (collar of: palm-fiber/iron/cowry/combining all the aforesaid). فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ ٥



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me (The iterative Mercy Giver)*

1. Let-say [you^s]: He (is) Allah, *Ahadon*¹ (Solely-Unique). قُلْ هُوَ اللَّهُ أَحَدٌ ١
2. Allah *The Ssamad*² (The: Solid/Eternal-Master/Self-Sufficient/Deviser). اللَّهُ الصَّمَدُ ٢
3. Neither [He] begets and nor (is) [He] begotten. لَمْ يَكِدْ وَلَمْ يُولَدْ ٣
4. And not was for Him *kofovan* (compeer of) *an ahadon*.³ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ٤



¹ The word “اغنى” has double meanings: (1) *enriched*, (2) *sufficed*. But “enriched” includes sufficed and *not* vice versa. As “enriched” *made rich or richer, made fuller, more meaningful, or more rewarding* whereas “sufficed” *met the present needs of a specific task*. Hence “enriched” is *superior*.

² The word “يصلى” transliterated “*yassla*” here for lack of a properly corresponding word in English, means *broil simultaneously from all sides*, as if the entire body is *immersed* in the intensely kindled Fire.

³ The expression “the firewood’s iterative bearer” is figurative Arabic *tongue* expression, meaning: he/she who goes around as slanderer or calumniator.

⁴ The word “جيد” = “العنق و قبل مقلده” i.e. could mean the “neck” or the “collar.” See اللسان. +

¹ See the *Lexicon* attached to this *Translation* regarding “أحد”.

² The word “*Samad*” means: *solid, eternal-Master-Self/Sufficient, Deviser*. See الطبري.

³ See the *Lexicon* attached to this *Translation* regarding “أحد.” +

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me (The iterative Mercy Giver)*

1. Let-say [*you*^s]: [*I*] refuge by Lord (*of*) the *fala'qe* (daybreak). قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ١
2. From [evil] (*of*) what [*He*] created. مِنْ شَرِّ مَا خَلَقَ ٢
3. And from evil (*of*) a *Gha'segen*¹ (the night's darkness- / eclipsed-moon/ dark snake) *edha* (when/ if) *waqaba* ([*it*^x] sank). وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ٣
4. And from evil (*of*) the *naffathat'te*² (blowers-she^{ym}) in The knots.^w وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ٤
5. And from an envier's evil *edha* (when/ if) [*he/ she*]³ envied. وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ٥



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me (The iterative Mercy Giver)*

1. Let-say [*you*^s]: [*I*] refuge by Lord (*of*) [the] mankind. قُلْ أَعُوذُ بِرَبِّ النَّاسِ ١
2. King (*of*) [the] mankind. مَلِكِ النَّاسِ ٢
3. *Ela'he*¹ (*Deity*) (*of*) [the] mankind. إِلَهِ النَّاسِ ٣
4. From evil (*of*) the whisperer^x the *khanna'se*^x (iterative hider/ withdrawer out of humility and lowness).^x مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ٤
5. Who^x [*he*] whispers, in [the] mankind's chests. الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ٥
6. From the *Jenna'te* (*Jinn/ band of Jinn*)^x and the mankind.^x مِنَ الْجِنَّةِ وَالنَّاسِ ٦

وَلِلَّهِ الْعَاقِبَةُ

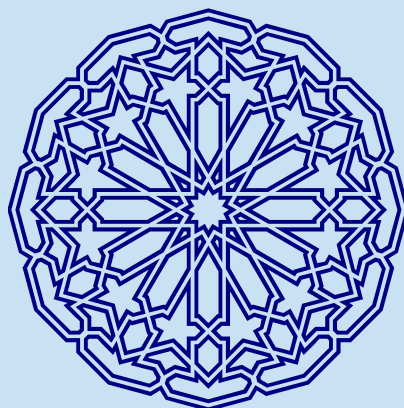
¹ The word "ghasegen" has three different meanings: (1) the darkness of night (2) eclipsed- moon, (3) dark colored snake. See التاج

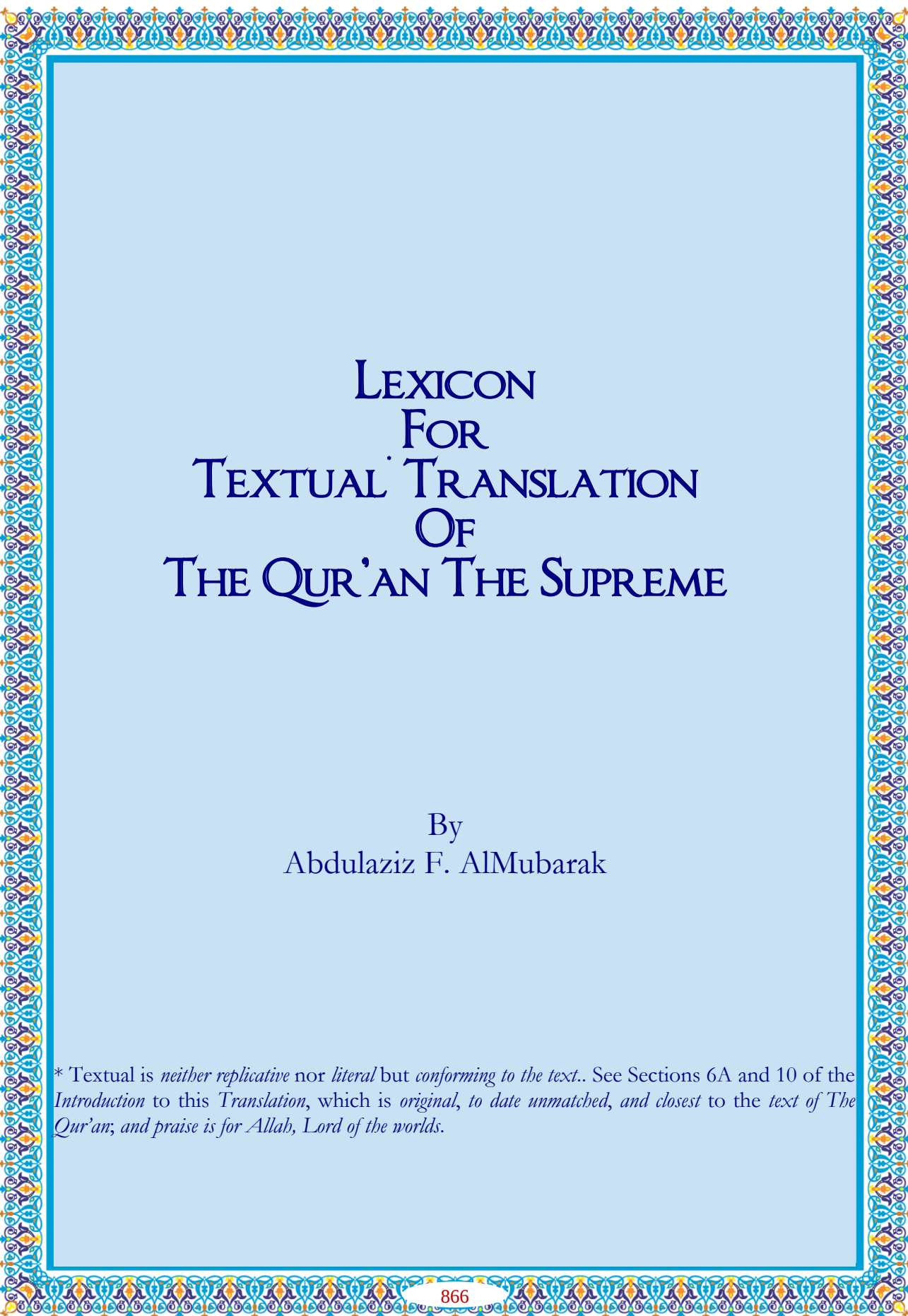
² The word ["blowers-she^y"] means a common form of witchcraft in Arabia, of women to tie knots in a cord and blow upon them with imprecations (curses).

³ The word "حاسد" applies to both the masculine and the feminine, as The Arabs do not say: "حاسدة" in their language. +

¹ The word "elab" = "deity" The older (1920s or earlier) versions of the Bible speak "Alab" (i.e. misspelled Allah), of elohab; and elohim as designation of Yabweb, the God of Israel. Lately however, this footnote was deleted from the Bible prints.

This revision was completed on the morning of Monday, January 01, 2007. Also revised today, Thursday August 09, 2007. Further revised, Thursday September 06, 2007. Further revision, Thursday October 01, 2007. This revision was completed on Thursday 23, April, 2009. Current revision is: (Rev.5.0). Reviewed on Monday 20 April 2015, double checked all punctuation marks.

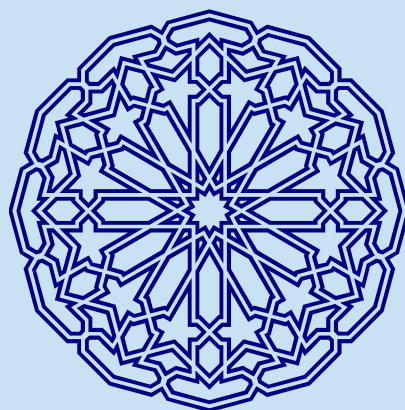




LEXICON FOR TEXTUAL TRANSLATION OF THE QUR'AN THE SUPREME

By
Abdulaziz F. AlMubarak

** Textual is neither replicative nor literal but conforming to the text.. See Sections 6A and 10 of the Introduction to this Translation, which is original, to date unmatched, and closest to the text of The Qur'an; and praise is for Allah, Lord of the worlds.*



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name, *Ar-Rahman*, The multitudinous mercy Giver.

Clarifying Commentary Regarding

The Right= “الحق” and The True= The Truth “الصَّحِيحُ/الصَّدَقُ.”

In the English literature about Islam, Qur'an as well as Messenger and Prophet Mohammad (SAWS) there is a predominance of *misconstrued* words, such as:

- A. “*Holy*,” describing *The Qur'an* or *Mohammad* (SAWS).
- B. “*Verse*,” to means an *Ayat*, i.e. a statement from The Qur'an.
- C. “*The Truth*,” to mean “*The Right*,” in almost all aspects of the word “right.”

In the *Lexicon* attached to this *Translation* as well as in the *Introduction* to this *Translation* of The Qur'an, we discussed (A) and (B) above at some length, *conclusively invalidating* their usages as intended in the English literature, *vis-à-vis* Islam and Islamic references and *simultaneously providing much better alternatives* for each word in reference. However, (C) “*The Truth*” to mean “*The Right*,” almost in all aspects of the word “right,” remains to receive adequate treatment, which we shall address hereby.

To begin with, let us take the *dictionary* definition of the word “*truth*.” The *American Heritage Dictionary* gives the following definition:

A.1. Truth is: “conformity to fact or actuality. **2.** A statement proven to be or accepted as true. **3.** Sincerity; integrity. **4.** Fidelity to an original or a standard. **5.** Reality; actuality. **6. Truth.** *Christian Science*. God.”

The last sense (*Truth for God*), is based on a *biblical* understanding of OT and NT. (a) The **OT** bears an *Hebraic* sense of “god,” *not* with capital “G,” to mean, according to *Mercer Dictionary of the Bible*: firm, solid, binding, certain, unchanging, faithful, and trustworthy. It goes on to say: Thus, truth is foremost an attribute of God which emphasizes divine steadfastness and constancy.”

(b) The **NT** bears an *Hellenistic* (Greek) use of the term (truth) “not as a relational term about God, the covenant, or the commandments, but as an *abstract* term which signifies *factual information* about a real state of affairs.”

It must be pointed out that any *historical fact* based on the Bible is really and truly *problematic*, as it cannot be *authenticated*, as any factual scholar would readily testify. The forty-four ascribed “author” of the Bible cannot be *verified*, with sole exception of *Paul*, who never saw Jesus, yet he is the *founder of Christianity*, which he established many *decades* after Jesus was no longer among the people. That is why Jesus *never* heard of his name as “*Jesus*” or his title as “*Christ*” or the religion “*Christianity*” *per se*. For more elaborate discussion of these matters/terms the reader is referred to the *Introduction* of the book *The Future World Order*, authored by this translator.

Thus, the *central and most conspicuous concept* about the noun “**true**” or “**truth**” is that it means: *conformity or correspondence to reality or some set standard*.

With respect to the definition of the word “**right**,” the story is *rather long*. So we shall *summarize the central and most conspicuous concept* regarding “**right**.” *The American Heritage Dictionary* gives the following definition:

As a **noun**: **right**, that which is: *just, morally good, legal, proper, or fitting*.

In **Arabic** when prefixed with the article "the" becoming "**The Right**" then it is **one of Allah's great names**.

As **adjective**: **right**, (1) with or conformable to justice, law, or morality, in accordance with fact, reason, or truth. (2) Most favorable, desirable, or convenient. (3) In or into a satisfactory state or condition.

As an **adverb**: **right**, (1) toward or on the right. (2) In a straight line. Directly. (3) In the proper or desired manner. 4. Exactly. 5. Immediately. 6. Completely. 7. According to law, morality, or justice. 8. Accurately. 9. *Chiefly Southern U.S.* Considerably. 10. Used as an intensive: *kept right on going*. 11. Used in titles: *The Right Reverend Jane Smith*.

As a **verb**: **right, righted, righting, and rights**. --tr. 1. To put in or restore to an upright or proper position. 2. To put in order or set right. 3. To make reparation or amends for *intr.* To regain an upright or proper position.

Of most paramount is the **noun** aspect of the word “**right**,” i.e. that which is *just, morally good, legal, proper, or fitting*.

The Merriam-Webster’s Unabridged Dictionary defines “**right**” as: an ethical or moral quality that *constitutes the ideal of moral propriety* and involves various attributes.

Thus, **Right** is **absolutely constant**, i.e. unchanging and unchangeable; it is **absolutely perfect all-around**, i.e. from all aspects, not least among them rationally, morally, and legally; it is **absolutely acceptable by all**, i.e. except the *stubborn* who is *groundless* to begin with.

On the other hand, **True** or **Truth** is **changeable**, as its *criteria of set standard* could **change**, and could be “**wrong**” or **incorrect** or “**immoral**.” Let us assume that Mr. A is a homosexual. So for us to say Mr. A is homosexual is true, but to the overwhelming majority of the human race Mr. A is **wrong**, and **immoral**.

Therefore, “**right**,” and “**true**” = “**truth**,” all as *nouns*, are **not exactly synonymous**.

Four distinct dictions in The Qur'an

Allah willing, this *Lexicon* is intended to help the reader of The Qur'an to better understand some words, or expressions stated therein but without English equivalent *per se*. So, included in this *Lexicon* are the words that are considered to be “*out of the ordinary*” or were *transliterated* in the body of the textual translation of The Qur'an. The Arabic words, the words of The Qur'an, is *root-based* and is *rationally derivative*, thus it is *encyclopedic* and has the *largest word roots* as compared to all other languages. Therefore, a word can be *conjugated* to *derive* and *make a huge supply of useful words*. The words of the Arabic language are *unique* in myriads of ways, among them:

It is highly *succinct yet flowery*,

- (1) It is very *descriptive yet laconic*.
- (2) It is rather *connotative and denotative*, i.e. remarkably *designative* and *figurative*,
- (3) It is singularly *eloquent* and *elegant*.
- (4) It has “*paradoxical*” terms, i.e. a *single word* carries a *specific meaning and its exact opposite*. The way to know which meaning applies is the *contexts*.
- (5) Arabic language, as the language of The Qur'an, supplies *suitable words* for the *Share'yah Law*. Hence, words potentially could carry *four distinct meanings*: (1) a *linguistic meaning*, (2) an *Arabic tongue expression meaning*, i.e. two words combined giving rise to a meaning which is *not* either of the component-words, e.g.: “for Allah's Face,” means for the “*pleasure of Allah*,” (3) a *jurisdictional meaning*, i.e. that which is *based on or derived* from the *Share'yah Law*, e.g.: Prayer = “*الصلاة*” or prayer = “*دعاء*,” and (4) a meaning according to “*Arabic rule*,” understanding of which (i.e. “*Arabic rule*”) requires a *bit of elaboration*, an *elaboration* described in the General Reminder next.

General Reminder

Arabic diction *explicitly* addresses the *masculine* and *implicitly* includes the *feminine*, except where *necessary*.

At the outset, it is relevant to point out that a reader of the Arabic diction *must constantly bear in mind* that generally speaking an Arabic diction addresses the *male gender*, with the *female gender* being *implicitly included*, except where *necessary* then the *feminine gender* gets addressed *explicitly*. There are *rational* and *moral* reasons for such a treatment of the genders. Among, *and not by means all*, such reasons are:

1. The Arabic *cultural values*, by and large, considered the female as *highly valued gem*, which *must be concealed and safeguarded*. That is because the female is: the *mother*, the *sister*, the *wife*, the *daughter*, the *aunt*, the *relative*, the absolutely *indispensable* member of society for its very existence. However, there was *pre-Islamic* anomaly among some Arabian tribes that saw fit to *bury their female newborn/daughter alive*. Obviously Islam condemns such loathsome practice in the strongest of terms.
2. The *male* in the Arabic culture is *charged* with the *responsibility* of *providing for* and *safeguarding* of the female in *all aspects* of her life, as she bears his *honor*, so the slightest chafing of it could mean serious consequences.

3. The *female* is the bearer of the *genealogical family repute and honor*. It is the *most essential element* in the life of an Arab to keep such an element *pure and highly esteemed*.

4. Islam imparted to the *Arabic cultural values improvements and loftiness, polish and substance* the result of which *vis-à-vis* the female putting her into a special category of *higher respect and guardianship*. Briefly consider the following two examples:

A. The Qur'an says: "For them^y (of rights) like what (is) on them^y (of duties)." (S 2: 228). The Qur'an also says: "He, Who created you^z of a single self^w and He created of her, her spouse (*wife*) to quiet [be] to her." (S 7: 189). The Qur'an contains multiple *Ayat* that elucidate the *dignity, generous hospitality, and honor* that *must be* accorded and extended to the *female* in a proper Islamic society.

Allah's Messenger, on him the prayer and peace, says:

- a) Be gentle to the "glass-bottles," in reference to the *females*.
- b) The *best* of you is he who is *best* to his family (*wife*).
- c) The *Paradise* is under the *mothers' feet*.

5. Based on any cursory reading of history and social sciences books, and *contrasting* the above with how the female was treated by various cultures throughout the world in the human history, *amazing*, indeed *shameful*, picture emerges. For example:

A. the *ancient Greeks* kept the female *secluded in the home* and *used* her like a *slave* for housekeeping. They *sold and bought* her like a *commodity*. She never had any "right," not even to inherit. When the Spartans were engaged in wars and their men had to be away, the women were allowed to enjoy some degree of freedom to "go out" and manage the household affairs. For that the Greek philosopher Aristotle, tutor of Alexander the great, *faulted and shamed* the Spartans and ascribed their *defeat* for allowing their women the freedom they enjoyed in that society. At the zenith of that culture the females commingled with the males and she was degraded and demeaned and became instrumental for *fornication and adultery openly and unabashedly*. So much so that brothel houses were centers for politics, art, and literature. Eventually they began to make sculptures of naked men and women as a form of art, and homosexuality became prevalent deserving sculpture works.

B. with respect to the *Romans*, the female did not fare any better. Not only she was *bought and sold* like a *commodity*, with no "rights" of any kind but she *was married to anyone by her father or guardian despite her open objection*, or she was *killed* for disobedience.

C. with respect to *Hammurabi*, King of Babylon (1792-1750?) B.C, first codifier of human laws codifying the laws of Mesopotamia and Sumeria. His Laws considered the female as the *cattle or sheep*.

D. other nations such China or India and others the female was treated just as bad if not worst. In India at some stages if her husband dies she was *cremated alive* with him.

E. the *Jews* considered the daughter in the rank of a *made*. And her father has the right to *sell* her. They consider the *female* a "curse" as *she is the one who caused Adam to sin* and thus be *banished from Paradise*.

F. the *Christians* considered the females the "entry of Satan to the human self, destructive to the divine Laws, disfiguring to the image of God, the man, according to Saint Tertullian

(160-230). He is a Carthaginian theologian who converted to Christianity (c. 193), broke with the Catholic Church (c. 207), and formed his own schismatic sect. His writings greatly influenced Western theology.

G the *French* in 586 AD called for a conference to discuss whether or not the *female* is a *human*? Finally they decided: yes she is a human *only to serve the male*.

H. the *English Law* until 1805 was allowing the *male to sell his wife* for a *predetermined price of six pence*. And in 1931 a man sold his wife for *five hundred pounds*. The court *sentenced the husband for ten months in prison*.

I. in *Italy* in 1961 a man *sold his wife to another on installments*. When the buyer decided not to pay the due installment, the *seller killed the buyer*.

Therefore, when an *objective* and a *fair minded* person looks at how the women were treated by various societies throughout history, and except for an unforgivable and a heinous criminal act by a few tribes of the ancient Arabs, the Arabs were the kinder and fairer treaters of women. And by the dawn of Islam, Allah revealed and approved *complete religion* for the entire humanity, her status was *elevated much higher*, as above described. Unfortunately present day Muslims are *not* sufficiently good Muslim to reflect the true spirit and practice of Islam in *all* its aspects, let alone how the woman is treated in various Islamic societies.

Clearly modern “Western Civilization” certainly is *not* fairing much better than other societies, *real Islamic societies excepted* in the history of mankind.

So after this General Reminder, here are the *four main categories of dictions* found in The Qur’an:

A. *Arabic diction.*

﴿إِنَّا جَعَلْنَاهُ قُرْءَانًا عَرَبِيًّا﴾

“Verily We made it^x Arabic Qur’an,” (S 43:3)

B. *Arabic tongue diction (i.e. Arabic tongue expression).*

﴿وَهَذَا لِسَانٌ عَرَبِيٌّ مُبِينٌ﴾

“And this (*is an*) Arabic tongue, manifest.” (S 16:103)

C. *Arabic rule diction (i.e. linguistic Arabic rules and other rules apply to it).*

﴿وَكَذَلِكَ أَنزَلْنَاهُ حُكْمًا عَرَبِيًّا﴾

“And like *tha’leka (he-that-afar-it, that)* We descended it^x (*by*) Arabic-rule.” (S 13:37)

D. *Sharey’ah designated diction.*

﴿وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا﴾

“And whatever the Messenger gave you,^z so you^z take it;^x and whatever [*he*] forbade you^z off it^x so you^z cease (*doing it*).” (S 59:7)

On top of all the aforementioned, a crucial and decisive factor must always be before our eyes and minds, and it is the fact that The Messenger (SAWS) said:

I was given The *Qur'an and its like* with it^x This is *indispensable* part of the *Sunnah*, without which the Muslims would not know how to perform the *most basic requirement* of their religion, the Prayer ritual, let alone others.

Given all the aforementioned, any translator from Arabic to *any other* language will encounter *monumental scarcity of corresponding words* in the other languages. Therefore, being aware of such a problem in advance, anticipating *transliteration* will be *inevitable* with *parenthetical explanation of what is involved* as it is the next best choice.

May Allah aright-guide us to His Right Path and bestow His Grace on our work and on us, show us the best way to choose the best, i.e. most right and correct words or expressions, discerning the *unique shades* of meanings for any specific word and its multiple sister-words, *not* really its *synonyms per se*, as in *The Qur'an* (this translator believes) *there are no synonyms per se*, but words that *share* meanings but each depicts a *specific* angle the other does not. That includes the *voluminous prepositional* letters, and their *very precise connotative* and *denotative* meanings; and last but not least: “*the Arabic tongue expression*,” and their meanings.

However, before we proceed with the various *entries* for this *Lexicon* let us list the various “*Mugatta'at*,” i.e. the *abbreviations/codes/symbols* one, or combination, of which commence *twenty-nine Surahs* of The Qur'an. Here they are:

- a. أَلَمْ = six (6) times: *Alif Lam Meem*. It occurs in six *Surahs*, (S 2:1), (S 3:1), (S 29:1), (S 30:1), (S 31:1), and (S 32:1).
- b. الْمَص = one time (1): (S 7:1).
- c. أَلْر = five times (5): (S 10:1), (S 11:1), (S 12: 1), (S 14:1), (S 15:1).
- d. أَلْمَر = one time (1): (S 13:1).
- e. كَهَيْص = one time (1): (S 19:1).
- f. طه = one time (1): (S 20:1).
- g. طسم = two times (2): (S 26:1) and (S 28:1).
- h. طس = one time (1): (S 27:1).
- i. يس = one time (1): (S 36:1).
- j. ص = one time (1): (S 38:1).
- k. حم = Six times (6): (S 40:1), (S 41:1), (S 43:1), (S 44:1), (S 45:1), (S 46:1).
- l. حم عسق = one time (1): (S 42:1).
- m. ق = one time (1): (S 50:1).
- n. ن = one time (1): (S 68:1).

There are so many *presumptive/conjectural* explanations regarding those “*Mugatta'at*,” i.e. *abbreviations/codes/symbols*, but at the final analysis Allah and only Allah knows their meanings and significance, until such time if and when Allah decipher them, one way or another, they remains as they are.

Aam

عام

The Arabic word “عام” = year, but with some difference. In English there is only one word to mean عام and سنة. In Arabic there is “عام,” “حول,” “حجة,” and “سنة” each with a *difference*. So “عام” is in reference to a *year with a specific significant event in it, beginning any day within the year*; whereas “سنة” is a *year with reference to a beginning of a specific month and an ending by a specific month every time all the time*. As to “حول” = *anniversary of any special event*; and “حجة,” = *lunar-year*. Although generally all are *loosely used synonymously or interchangeably*.

الفروق اللغوية، لـ أبي هلال العسكري

Abd= slave

عبد

Slavery to Allah means freedom from all others.

The dictionary definition of *slavery* is a condition or a state of one being bound in *servitude for* or being the *property of* a slaveholder—i.e. the slave is an *object of ownership* by another person (his master). In other words, the total potential and real derivable benefits of the slave *belong to the owner of the enslaved*. And the slave himself receives *little, if any, benefits from his personal endeavors*. Hence, slavery is *morally wrong, and is detestable by the slave and most all others who do not benefit from it*. Hence, *slavery is an unacceptable and outrageous affront to human dignity*. But what if we were to *reverse* the situation, in such a way that the “slave” would receive *all* the potential and real derivable benefits of “*his own works*”? What if the slave in return for his good conduct receives from the owner anything that he asks for, and receives it bountifully (plentifully time and again)? In other words, if one is a “*slave*” of Allah, his Creator and Owner, one is therefore *automatically free from bondage/servitude of all others*? Would not such a state of affairs be *an honor and a glory in itself*? Thus, if “*slavery*” was to be *so-reversed* would not *every-one* love to be: (1) a “*slave*” to such an owner, meaning *no one could own him/her*, and (2) *one* endeavoring to achieve the mark of “good conduct”? In fact, in this *reversed* case, the denotation and connotation of “*slavery*” will change to its *exact opposite*. In Islam this *reversed* case applies one hundred percent with respect to the relationship between *any* individual and Allah. For *every* Muslim (and for that matter every creature) is in fact a *slave* of Allah since *every* creature *belongs to* (owned by) Allah, whether the creature likes it or not. This means *every* Muslim is 100% accountable to *none but Allah alone*. And that Muslims could and should receive no command from *any-one but Allah, through His Messenger and Prophet, all according to the Book of Allah, The Qur'an*. It is from such a perspective that Mohammad (SAWS) is referred to in The Qur'an as “*His slave*.” But most, if not all, translators of “the meanings of The Qur'an” use the word “*servant*” instead of the word “*slave*” used in The Qur'an. Such translators do so (they must be thinking to be) in deference (courtesy)—i.e. “better manners and sensibilities” to the readers of other languages. Unfortunately, those translators *miss the point which is at the heart of the*

deeper implications and intentions of The Qur'an. For Allah could have used the word "servant" instead of "slave," if that was His intention. There are many examples where The Qur'an uses the word "slave," such as in the first marvel of *Surat Al-Esra*, (*Ssurah* 17:1). This is, for example, the reason that many Muslims' names are denoted by *two-words* as *first name*. The first of the two-words is the word "*Abdu*," meaning, "*slave of*" while the second word is either the word Allah or any other of the various most beautiful *attributive names* of Allah, e.g. the Muslim's first name *Abdu-Allah*.

An'ama

أنعم

The word "أنعم" denotes *five distinct* ideas: (1) said: *yes*, (2) *perfected the deed* (being done), (3) did the *most desirable and delighting boon*, (4) was *bounteous in giving*, and (5) *granted*. There is *no* English word to express all the various ideas denoted by "أنعم." So, the best approximation is to say: *granted perfectly and bounteously what is most desirable and delighting*.

Aya'ton, Aya'tan, Aya'ten, (plural: Aya'ton, Aya'tan, Aya'ten) all are grammatical inflections

This word has *five distinct* meanings, three of which *share* with the others some common features of a *marvel*—i.e. (A) of evoking *great surprise*, (B) *sustained admiration*, and (C) *marked wonderment*. (D) The fourth meaning is the fact that *eventually (in due course of time)* the *Ayat* will *empirically be shown to be true and correct*, for *each generation what it is appropriate* to it. Thus, the word "*Ayah*" could stand for:

- 1) A *miracle*, i.e. an event that appears inexplicable by the laws of nature, and so it is held to be *supernatural* in origin or an act of God, see *The American Heritage Dictionary*.
- 2) Denoting a *cosmic* meaning—describing any Allah-made *natural phenomenon*, such as the sun, the moon, the heavens, the plants, the winds, the oceans, the seas etc.
- 3) Signifying Allah-messenger's *sign* as a *proof* that Allah has *sent him* and *empowered him* with *that sign-as-proof* for his validation.
- 4) Designating a *statement in The Qur'an*. The Qur'an speaks of Allah's *Criterion* of *prescriptions or proscriptions*, i.e. *Allah's commands and forbiddances*, for the human to know and act accordingly, on a *voluntary* basis.
- 5) Designating a *statement in The Qur'an* that will prove to be absolutely true and correct in due course of time.

Therefore, we shall refer to the "*Ayah*" (plural "*Ayat*") as meaning *marvel(s)*. The "*Ayah*" of The Qur'an could be a single *letter*, a *word*, a *phrase*, or a *whole statement* or more succinctly a *subdivision of The Qur'an*, as the Division of The Qur'an is the *Surah*.

2) *Ayah* of the Qur'an versus *verse* of the Bible.

The dictionary definition of the word "*verse*" is:

1. A single metrical line in a poetic composition;

2. Metrical or rhymed composition as distinct from prose, poetry;

3. The art or work of a poet;

4. One of the numbered subdivisions of a chapter in the Bible.”

Therefore, it is obvious that the word “verse” does *not* in any way, form or shape, apply to the *Ayah* of The Qur'an. Unfortunately, a great many (if not most) English speaking Muslims when referring to a Qur'anic *Ayah* they tend to refer to it as “verse” of The Qur'an. Such English speaking Muslims know (or should) that Allah very clearly says about Mohammad (SAWS) and The Qur'an in The Qur'an:

"And We neither taught him poetry; nor it^x (*is*) meet for him. Not he/it^{x1} except a *Thekron* (Message, exhortation)" (S 36:69)

In another *Ayah*, Allah clearly says:

"And it^x (*is*) not the say of a poet" (S 69:41)

Therefore, the use of the word “verse” describing an *Ayah* of The Qur'an is *not* only unfortunate but actually out right *inappropriate*, if not totally *wrong*.

Similarly the use of the word “Scripture” to mean The Qur'an, is just as *bad*, if *not worst* than the use of “verse” as stated above. That is because the word “Scripture” (with capital ‘S’) is described in the dictionary as: [“The sacred writings of the *Bible*.” (Emphasis is added). Also called “Holy Scriptures.”] Clearly the writing of the *entire* Bible is totally *unauthenticated*, as it cannot be *authenticated*; as it is one of the most *unreliable* (source of good *historical* or *scientific* information, by emphasis of Christian scholars themselves. That is because mostly *unknown* people wrote the Bible at *unknown* times, to *unknown* audiences. Hence, The Qur'an is *not*

“Scripture.” The Qur'an is The Qur'an, *in class by itself*.

In this respect, it is relevant to ask: why should Muslims *imitate* the language of reference to the Bible when referring to The Qur'an? Words such as “*holy*,” “*verse*,” “*Scripture*” are totally *inappropriate*, if not *wrong*, to use with respect to The Qur'an.

Aad

عاد

Aad is a name of an *ancient* Arab tribe of *prodigal* stature that took *its* name from *its* leader's name.

Akhadha

أخذ

The word “*Akhadha*”=“took” in Arabic has *twenty-five* different meanings. Among such meanings is: *establishing* or *instituting* a covenant.

aakhatha

آخذ

The word “*أخذ*” is *rooted* in the verb “*أخذ*,” is ثلاثي-root which means *took*, the opposite of *gave*. Said the Arabic linguist (see اللتاج) originally the word “*أخذ*,”

¹ The pronoun “هو” in this *Ayah* potentially carries *more* than *one* meaning. Qur'an commentators *differ* as to exactly what it is? For example: *Emam* الطبري says: “أي محمد ﴿إِنْ هُوَ﴾,” *Emam* القرطبي says: “أي هذا الذي يتلوه,” *Emam* الرازي says: “أي هو ذكرٌ و موعظة.” Of course others do likewise, and each with a *good rationale* supporting their stand. So this pronoun could be: “*he*” or “*it*.”

meant “conquered” or “conquered and eradicated,” but eventually the word was settled to mean “punished” by way of conquering without eradication. However, in terms of the *infinite noun* for the word “مواخذة” there is *obvious mutuality*. Also, in a *strict sense* even “أخذ” indicates this mutuality in the sense that when the *wronger* or the *errorist* despite his/her will is “held to account for his/her violation(s),” at this stage of *questioning* where *answering* is demanded, there is mutuality. But at the end the wronger or the errorist *will stand to be punished*, so at this point there is no mutuality *per se*, except in the sense that he/she now *received punishment* for what was *committed and previously enjoyed*. Thus, “أخذ” is mentioned in The Qur’an with at least five different meanings: (1) acceptance, (2) detention (i.e. imprisonment, (3) torment by way of punishment, (4) the slaying, and (5) captivity.

aal

آل

The word “آل” has many meanings, among them: (1) the distant indistinguishable human apparition, (2) the family of a person, i.e. wife and children, (3) the chiefs of a family, (4) the followers of a certain leaders. It is used to *ennoble* and *dignify*.

aala

آلا

The word “aala” “آلا” plural, the singular is “آلي و آلي و آلي” So, “aala” = “نِعَم” meaning: *all around sufficiencies, surpluses, good health and delightedly revealed Law*.

aan

عن

The prepositional letter “عن,” has seven meanings:

1. رغب عن، سافرت “disregarding,” in the sense of “off, away from,” “مجازة.” For example (S9:104) says: “Have not known they^z that Allah, He accepts the repentance *aa’n* (because of second person’s/persons’ prayer [He] disregards the offense of the principal offender(s), of) His eba’d (worshippers-/submitters/slaves) and [He] takes the alms^w/charities,”
 2. “نفس عن نفس” “substitutive,” in the sense of “instead of,” “on behalf of,” “البدل”
 3. حب الخير “ascendance” (1) in the sense of “preferred,” “favored,” “الإستعلاء” “عن ذكر ربي” (2) in the sense of “on,” “من يبخل فإنما يبخل عن نفسه”
 4. “عن قولك” “for the reason of” in the sense of “because,” “التعليل”
 5. عن مواضعه، طبقا عن طبق، عما قليل “after,” “لغة مرادفة لـ”بعد”
 6. نتقبل عنهم أحسن ما عملوا “of, from, عملوا” “لغة مرادفة لـ”من”
 7. “عن الهوى” “by,” “السببية” “لغة مرادفة لـ”ب”
- مغني “عن أنبائكم” “about, regarding,” adverbial, in the sense of “الظرفية” “الليبي، لـ ابن هشام

adda

أدى

The word “*youaddy*” from “adda”= “أدى” means *personally* delivered or paid the full obligations; and if *not personally under extra ordinary circumstances*, then the *designated vicegerent*, i.e. *legal representative*.

afdha	أَفْضَى
The <i>lofty and exalted</i> language of The Qur'an describes certain conducts by using <i>figures of speech</i> , i.e. <i>metonyms</i> , such as “afdha”= “أَفْضَى,” which has <i>many</i> meanings, among them, “ <i>privately you went into open exchange of secret-conducts</i> ” by way of engaging in <i>intimate relation</i> through <i>having sexual deeds</i> .	
Ahadon	أَحَد
A lone, any one, or Solely Unique/incomparable.	
Agama	أَقَامَ
The word “أَقَامَ” in “يَقِيمُونَ” has <i>several</i> meanings, but <i>relevant</i> to the Prayer are <i>two distinct</i> but <i>supportive</i> of each other. But first what is the meaning of: “أَقَامَ” linguistically means: أدام، بمعنى أبقي أو استمرّ على دوام والدوام هو الحضور في زمان و مكان معين، معروف ”لدى الحاضر مسبقاً” So, “يَقِيمُونَ” means they: (1) <i>Maintain</i> , in the sense of <i>continuedness and keep up</i> of <i>all the prescribed obligations</i> , as in this <i>Ayah</i> (Q2: 3). Also “أَقَامَ” has another “ <i>sharey'ah</i> ” <i>prescribed</i> meaning of: (2) <i>called or upped to perform</i> the Prayer itself, as in the <i>Ayah</i> : “And when you ^g were in them, then you ^g upped for them (<i>the second call for</i>) the Prayer,” (Q4: 102). Note: <i>Prayer and how to be done</i> was <i>established and reveled</i> by Allah. Hence people do <i>not establish</i> Prayer they <i>only maintain and perform</i> it.	
ahadeeth	أَحَادِيث
The word “ahadeeth”= “أَحَادِيث” has <i>several</i> meanings: (1) <i>dreams and their related events</i> , (2) plural of “Hadeeth” which means any saying or statement of The Prophet (SAWS), (3) <i>lores expounding upon the instructive examples of the people of the ancients admonition or exhortation</i> , (4) <i>statements by people, i.e. conversations</i> .	
Ahsana	أَحْسَنَ
Perfected, or did or came with that which is beautiful.	
Al-Aadoon	الْعَادُونَ
Aggressors.	
Al-Aasoon	الْعَاصُونَ
Disobeyers.	
Al-Abrar	الْأَبْرَارَ
The <i>dutiful-they and who are being expansive in their all around beautiful works</i>). The “ <i>barrarh</i> ” on the other hand are <i>mostly the angels</i> as “Al-Barrarh” are more <i>intensive</i> than the “Al-Abrar” in the sense that “Al-Bararab” are more <i>comprehensive</i> . See التاج.	

<i>Al-an'am</i>	الأنعام
The word “ <i>Al-an'am</i> ” “الأنعام” means those animal that have <i>cloven hoof (foot)</i> and an <i>udder</i> , such as the camel, the cow, the sheep, and the goat. In Arabic: “كل ذي خَلْفٍ وَظِلْفٍ.” Thus, cattle, camel, sheep and goats.	
<i>Al-anam</i>	الأنعام
The word “ <i>Al-an'am</i> ” = “الأنعام” or “ <i>neam</i> ” “نعم” means those animals that have <i>cloven hoof (foot)</i> and an <i>udder</i> , such as the camel, the cow, the sheep, the goat, etc. In Arabic: “كل ذي خَلْفٍ وَظِلْفٍ.”	
<i>awalam</i>	أولم
The Arabic interrogative-castigatory particle “أولم” (implying negation) is made up of <i>three parts</i> (أ), (و), (لم), “أولم,” meaning: does <i>it</i> , referring to the <i>fact</i> , or <i>sound logic</i> of the evidence or clear situation. The (و) = (and) component is (و) of coupling which normally commences the sentence. However, because there is an <i>interrogative</i> particle which takes <i>precedence</i> for beginning a sentence. See the <i>Lexicon</i> attached to this <i>Translation</i> for more elaboration. It implies why they have not done proper examination of all the facts and considered the proper decision accordingly, e.g.: as in (S 26:7).	
<i>Al-Arsh</i>	العرش
The word “العرش” in the Arabic language means: <i>المُضْطَجِعُ أو السرير الذي يُجْلَسُ عليه</i> . Thus, “العرش” is “ <i>سرير الملك</i> .” See اللسان. In <i>Ayah 23 of an-Namik</i> : “...and for her a great <i>Arsh</i> .” (Qur'an 27; 23), clearly means the “ <i>Arsh</i> ” is the “ <i>absolute Dominion-Throne</i> .” And according to الحديث المتفق عليه = The <i>Hadeeth</i> which is <i>agreed upon</i> , i.e. by both most authoritative <i>Hadeeth</i> narrators, <i>Al-Bukhary</i> and <i>Muslim</i> , The Prophet (SAWS) said: “so, verily the people are to be swooned (fainted). And that I am the first to regain consciousness, suddenly I am by (i.e. <i>seeing</i>) <i>Mosa (Moses)</i> he taking with a Pillar of the Pillars of The <i>Arsh</i> . So, I profoundly know not did he regained consciousness before me or he was recompensed by the <i>Toor (Mount)</i> swooning.” See شرح العقيدة الطحاوية.	
<i>Al-albab</i>	الألباب
Who are “الألباب” = the <i>alba'be's (hearts-intellecs staff's)</i> possessors? In (S39:19)Allah says: "Who ^r <i>yasta'meana (they ^z affirmably hear)</i> the say then <i>yattabe'ona (they ^z closely-follow)</i> its ^x <i>absano (excellenter)</i> , those (are) whom ^r aright-guided them Allah; and those, they (are) the <i>alba'be's (hearts-intellecs staff's)</i> possessors". Such are the <i>characterizations</i> of the <i>alba'b's</i> possessors.	
<i>Al-baghoon</i>	الباغون
Transgressors.	
<i>Al-balada Al-baldah</i>	البلد البلدة
The word “ <i>Al-balada</i> ,” confused by some people for “ <i>Al-baldah</i> ,” is an Arabic	

word with a least *three* distinct meanings: (1) region or country; however, a *settlement*, or a *city* within a region or country is “*Al-baldah*.” (2) The *present city* of *Makkah*, itself; (3) any *left over marks or signs* on a body.

Al-Berr

البر

Is an Arabic word made up of the article “the=*Al*” “*berr*,” with many righteous, *linguistic* as well as *Sharey’ah*, meanings, among such meanings are: (1) Truthfulness, (2) piety, (3) kindness, (4) that which is just and proper, (5) Paradise as a reward (6) *Al-Berra* is who believed by Allah, and the Last Day, and the angels, and The Book (the Qur’an), and the prophets; and gave the wealth over his love of it¹ (to) the kinsfolk, and the orphans, and the needy, and the wayfarer, and the requesters, and for the necks,² and *aqama* (he *established and steadfastly fulfilled all the prescribed obligations of*) the Prayer, and gave the *Zakat*; and the keepers of their treaty when they undertook it; and the patients in *Al-Ba’asa*³ (tribulations) and *Al-dharra*⁴ (adversity), and at time of *Al-Ba’as*⁵ (intense torment); those are who were true, and those are they who are *Mottaqoon* (pious people). As-*Sarra*=joy. See القرطبي

Al-Berro

البر

Means *obedience*. See اللتاج.

Al-Faseqoon/faseqeen/ fasiq

الفاسيقون

The word “الفاسيقون” is a masculine plural noun designating those people who *intentionally and determinedly rebelliously disobey Allah's command*. Furthermore, the Qur’an says that “الفاسيقون” are the “*hypocrites*” (S 9:94); or the “*disbelievers*,” as in (S 32:18); or the “*liars*,” as in (S 49:6); or the “*impugners*,” as in (S :49); or “*those who rule by other than what Allah had sent down*,” as in (S 5:47). Therefore, the closest description of “الفاسيقون” is this: “*rebels vis-à-vis Allah's command*.”

Al-fosooq

الفسوق

Rebellion vis-à-vis Allah's command.

Ahad/ Ehda

أحد إحدى

The word “إحدى” is the *feminine* of “أحد” which is a *proper noun* for whomever it is suitable to be addressed, be it a *singular*, a *plural*, a *masculine* or a *feminine*. See اللسان. “أحد” means: (1) a *unique one*, i.e. *unlike any other*, (2) a *lone*, that *stands apart from others*. (3) Literally *one*. However, in English “*lone*” is *singular*, standing

¹ There is another *interpretive* reading of “*Him*” instead “*it*,” the “*Him*” *implying Allah*, i.e. because of personal love of Allah, the person gives his/her wealth to the stated categories of people.

² The Qur’anic expression “*for the neck*” means paying the needed *funds* for *freeing a slaved person*.

³ The Arabic word “*Ba’asa*” has several meanings: (1) war; (2) hardship; (3) striking in conflict; (4) hunger; (5) misery; (6) adversity; (7) Or may be the combination of all stated meanings, (1) through (6).

⁴ The Arabic word “*Al-dharra*” means *diminishment of possessions and people*, who render support.

⁵ The Arabic word “*Al-Ba’as*” means: (1) intensity of war or (2) torment.

alone. So, to keep the concepts of “أحد” and “lone” simultaneously *transliteration* seems to be a must. The *applicable* “أحد” *will or should be obvious* from context where it appears.

Al-Hakeem hekma

الحكيم الحكمة

The word “الحكيم” is *one of Allah’s attributive names*. The words “الحكيم” or “حكيم” being associated with Allah are *not* as they *cannot* be the same when being associated with the human being individually or collectively. That is for simple but *very significant* *hallmark distinction* that of *foreknowledge* which Allah possesses and the humans, both individually and collectively obviously *lack*. It is obvious to anyone how “*hindsight*” affect peoples’ judgment. Thus, to say “judicious,” “sage,” “wise,” “sane,” “prudent,” etc will *not* suffice with respect to Allah, as *all* such words have the *human limitation* of *lack of the foreknowledge* of anything and its associated experience. Therefore, such words as associated with Allah cannot be translated per se. Thus, they should be transliterated and parenthetically explained as: “The infinite *hekma* (*wisdom*) Possessor.” Clearly the English word “*wisdom*,” is *inextricably linked* to human *deficient* knowledge and *incomplete* experience, is *highly inadequate* term to describe its supposed Arabic equivalent “*hekma*.” See below, for an exposition of the word “*hekma*.”

The word “***hekma***” as used in the Qur’an is *much closer to*, if not, ***the knowledgeable, perfectly sound choice, and use of things in their proper place and function to produce the best immediate and ultimate results.*** Obviously, there is a difference between *divine Hekma* and *human hekma*. The former is *the Hekma*, characterized by *Omniscience* and *foreknowledge*. The latter *lacks both*, as the human beings are *only* capable of *relative knowledge* *encumbered* by the human *incomplete* experience. Thus, Allah’s *foreknowledge* relegates human *hekma* to the *nadir* (lowest point) in terms of “*perfection*” while Allah’s *hekma* is the *zenith* (high point) of *perfection* itself *and beyond*. Human *hekma* tends to *emphasize immediate results*, at times at the expense of *ultimate* and may be *better results*. But, the *hekma* of the Prophet (SAWS) *vis-à-vis religion* (i.e. Hadeeth) is based on *divine inspiration*, thus it is *perfect all around* and hence *incomparable* to “human” *hekma*. Nevertheless, as knowledge *increases*, human *hekma* *increasingly emulates* (imitates) and *ascends* towards the divine *hekma*. Thereby, the “*value system*” among and within all individuals and societies wisely changes and *ascends towards perfection*. Thus, because of The *Omniscience’s foreknowledge* about all things in their *pre and post existence effects all-around*, and Allah’s *perfectly sound choice* and use of things in their *proper place and function to produce the best desired immediate and ultimate results*. Thus, Allah’s *Hekma* is *infinite*. Hence, He is “الحكيم” = *The infinite Hekma Possessor*.

Al-Hayyo

الحي

The word “الحي” is *one of the most excellent attributive names of Allah (SWT)*, meaning “The Existent” *before and after the existence of life in this world*. There is *no word* in English to convey such a meaning. So, my choice for “الحي” is “*The Pre-and-Post Existence Existent*” as closest to convey the message of such a great name.

<i>Al-hghawoon</i>	الغاوان
Indulgent-strayers.	
<i>al-Jaheleyyah'</i>	الجاهلية
It means the <i>state of ignorance, backwardness or pre-Islamic eras</i> in the Arabian Peninsula.	
<i>Al-Ma'arroof or Al-Urf:</i>	المعروف أو العرف
Both mean the same, meaning: (1) courteous act of virtue; (2) the prescribed Islamic <i>Share'yah</i> act of <i>virtuous standards</i> , i.e. of enjoining right conduct, virtue and forbidding indecency, vice in various ways; (3) conventionally instituted generous giving; (4) that which is conventionally <i>acceptable</i> among the people in a given community; (5) to say or do good favorable things towards some thing or some one. (6) Any acceptable standard of behavior, not in violation of any <i>Share'yah</i> Law, i.e. socially acceptable conduct not in violation of <i>Sharey'ah</i> . In summary: <i>rationally acceptable and Sharey'ah sanctioned deed.</i>	
<i>Al-mar'a, al-ensan, man, person</i>	المرء/الإنسان/الرجل/الشخص
The word “المرء” = <i>المروءة، والمروءة هي كمال الرجولة</i>. See <i>اللسان</i>, So “المرء” = <i>mature/perfect manliness-possessor</i>. It is not the same as (a) “الإنسان” or (b) “الرجل,” or (c) “الشخص” as (a) “الأنسان” means (1) the <i>male human</i>. And (b) “الرجل,” could mean: (2) the <i>man who matured</i> or (2) he <i>who walks on two feet</i>; and (c) “الشخص” is: (1) a <i>human specter</i>, male or female, seen from afar, day or night, (2) a human specific <i>entity</i>, (3) a <i>male or a female entity</i>, (4) the <i>body of a human when standing</i>. See <i>الهادي، للكرمي، أو اللسان أو التاج</i>. Thus only the word “المرء” will convey the message of a “<i>mature/perfect manliness-possessor</i>”, i.e. no implication of <i>age, gait, specter</i> or other possible implications. Of course when you combine word “المرء” with another word, then it becomes Arabic <i>tongue expression</i> with a meaning <i>consistent with the context</i>. Clearly, because the diction in the <i>Arabic language explicitly</i> addresses the <i>masculine</i> and <i>implicitly includes the feminine</i>, except <i>where needed</i> then the <i>feminine is specifically addressed</i>. That is because the “female” is the hallmark of the family honor. So she must be preserved and held in very high esteem and well guarded better than a jewel. She is the mother which could be the gate-way to Hell or Paradise, for anyone, depending on how one treats such a mother. For every one <i>necessarily</i> there is <i>known mother</i>. But <i>not necessarily</i> a <i>known father</i>. That is why in the Hereafter all will be called by their first names and their begetter-mother, for this fact as well as in honor of <i>Isa (Jesus)</i>, son of Mary, peace be on both. But in English perhaps the word “one,” is an <i>acceptable approximation</i> for “المرء” as in English they say, e.g.: “<i>one would think</i>”. However this, acceptable English <i>approximation</i> for “المرء” <i>cannot</i> be accepted as the <i>Qur'anic language</i> or the <i>Hadeeth</i> both are very <i>precise</i>, and <i>gender sensitive</i>.	

Al-Qayyuom

القيوم

The word “القيوم” means *The Constant and Multitudinous Maintainer of life and every thing in existence*, and that is *Allah* (SWT). Such a designation is *one of His most excellent attributive names*. And to just say, as many do, “*The sustainer*” slights, if not seriously diminishes the extent of the name.

Al-qesas

القصاص

Lawful retribution.

amanah

أمانة

The Arabic word “أمانة” has several meanings: (1) an article of material things entrusted to the keeping of a trustworthy person; (2) a sum of money deposited in the trust of some person or an entity; (3) any duty or obligation that is charged by a higher authority to a person. So the “أمانة” is a duty, responsibility, or a pledge.

Amnon

أمن

Calmness from fear that is expected or might happen.

Angels

The word: “الملائكة” although in the plural what is meant is *one great* (Arch) Angel, that of *Gabriel*, carrier of the revelations. Some time they say: where are the “*princes*” or the “*bosses*” when they mean the *prince* or the *boss* respectively.

An-Nafso/selfhood

النفس

The locution “the self”=“النفس,” in Arabic carries a fairly large number of meanings, among them: *soul, entity, the air we breathe in and out, the blood that runs throughout our bodies, desire, pride and self-esteem, the concrete thing of anything, the spirit, the psyche, the life, any animate object*. So since “the self”=“النفس” denotes all the aforesaid and more, as in the *Ayah*: “O, you the people: *ettaqo* (you reverentially guard not to displease) your Lord, Who [He] created you^z of a single self^w and created [He] of her, her spouse (*wife*)”¹ (S 4:1). Here “self^w” means *Adam*, father of humanity, peace be upon him. And “the self”=“النفس,” is a *feminine gender* in Arabic, hence the expression: “created of her, her spouse (*wife*).” Hence, “النفس” = (*selfhood*) = “الذات.” There are *three* types of “*selfhoods*.” (1) “المطمئنة؛ الراضية” the *contented, the pleased and the-had been gratified*; (2) “الأمارة بالسوء” iteratively audacious commander of evil; (3) “اللوامة” the iterative blamer (*for wrongdoing*). Every “*selfhood*” is *Allah-given* or was (4) “ملهمة فجورها و” = *inspired by Allah* its “*taqwa*”= “guarding against Allah’s displeasure” and its “*fojoor*”= “wickedness.” (5) Each “*selfhood*” is *rationaly and physically identifiable* by (a) DNA, (b) fingerprint, (c) voice, (d) retina, (e) host of *distinctive* features. Additionally each “*selfhood*” occupies *definite and knowable space* at any given time and it is *subject to death*.

¹ The word “self^w” here is in reference to *Adam*, father of the humans. In (S 7:189) Allah says: “to quiet [be] to her.”

All the aforementioned with respect to “selfhood” are *not* applicable to “الروح”= “soul,” per se, as the “soul” is “of Allah’s command,” i.e. the “soul” is a “blow” of Allah, and since there is *nothing* in existence which is like Allah, so *likewise* is the fact with respect to the “soul.” But the “soul” is *power* which *provides* the “selfhood” its “life and meanings.” Thus, *without* the “soul” every “selfhood” is *lifeless and meaningless*.

Ar-Rahman

الرحمن

For this beautiful word, the various commentators of The Qur’an have a lot to say, the *sum and essence* of it is as follows: it is another *proper* name of Allah. The *Ayah* (S 17:110) says: “Say: ‘Call upon Allah or call upon *Ar-Rahman*, by whatever name you call upon Him, for Him belongs The Most Beautiful Names.” *Ar-Rahman* indicates favor or help, clemency or generosity, goodwill or mercy to all Allah’s creatures in this world. *Ar-Rahman* is *contrastingly* employed when *exhortation* by *admonition* or *reprimand* are called for. However, *simultaneous* to such exhortation is a reminder of the attributes of *Ar-Rahman*, implying hope for help, favor, or goodwill mercy toward the one or ones exhorted by admonition

As-Sa’aadah

السعادة

1. The divine assistance to achieve divinely approved works.
2. Permanent mental and physical delight in Paradise.

at-Taghoot

الطاغوت

It is a term that has a number of meanings. It may mean: the “devil,” or “rule by the devil,” the “tyrant” or the “rule by the tyrant.” It also means an *irreligious man-made system* invested with *authority* to supposedly achieve various societal or scientific just ends. Such ends are *presumed* to be good for the individual, the society and the environment. These systems are expressed in terms of “laws,” which are either written or not. These *man-made laws* are to be *obeyed through submission* to them by all members of society. One of the main objectives of these man-made laws is to *exclude any divine guidance*.

awwah

أواه

The word “*awwah*”= “أواه” has a dozen or so meanings, but in *this* context, and Allah knows best, it meant the *supplicant and praiser of Allah muchly*.

Azr azzara

عَزَّرَ عَزَّزَ

The word “*azr*”= “عَزَّرَ” blaming some one, or magnifying the respect towards some one. This word is one of those *paradoxical* words, i.e. it has a *meaning and its exact opposite*. It means: (1) blamed, (2) respected very highly, (3) disciplined just below what the “law” calls for, (4) succored some one, (5) exposing some one to the “lawful” jurisdictions.

Ba’as

The Arabic word “*Ba’as*” means: (1) *warfare* or (2) *intense torment*, (3) *intensity of fight*.

Ba'saa**البأساء**

The Arabic word “Ba’asa” has several meanings: (1) war; (2) hardship; (3) striking in conflict; (4) hunger; (5) misery, (6) adversity; (7) tribulation; (8) Or may be the combination of all stated meanings, (1) through (7).

Bashshara youbashshero**بشّر / يبشّر**

The word *youbashshara* = “يُبَشِّرُ” has *no* English equivalent *per say*. So, we resort to *transliteration* and *parenthetical explanation*. It is a present tense verb where a *speaker* is telling *another* to *tell pleasant tidings*, albeit surely *not* all of the times pleasing to *some* recipients. As some times “*grievous*” tiding could be the case. Clearly *demeritorious people* do not deserve any *pleasant tidings*, *except by way of sarcasm*. As *raising their expectations* and suddenly *plunging it deep into the abyss* of *dismality* is very fitting for them

Baghyann**بغياً**

This word “*baghyann*” has several *distinct* meanings: (1) pre-sumptuous state of mind inciting unprovoked aggression, i.e. going *beyond bounds* in striving to possess what does not belong to the inciter; (2) seeking or aspiring to possess for one’s self something; (3) excessive rain; (4) Adultery.

baheyara**بحيرة**

The words: “*Baheyrah*”= “بحيرة,” “*Saibah*”= “سائبة,” “*Wasilah*”= “وصيلة,” and “*Hamm*”= “حام” all describe various types of *camels* or *sheep* that are *let loose* and to pasture without restrictions after they meet certain criterion, described as follows:

A. The **تفسير** books give various details regarding *variations in the exact criterion for each* category of camels, but generally: The “*Baheyrah*”=

“بحيرة” is the *she-camel*, daughter of “*Saibah*.” And the “*Saibah*” is the *she-camel* whose ear had a *man-made slit*, after it had given *five* and in some narrations *ten* *female* births *not* among them a *male*, then it was *let loose* neither to carry anything nor its wool is sheared nor its milk is consumed except by guest. When it gives birth to a *she-camel* then this *baby she-camel* will have its ear slit and *left alone with her mother and treated like her mother*, so it is the “*Baheyrah*.” When it dies its meat is considered “*lawful*” for the *men* but *not* for the *women*. Hence, the *Qur’an* forbade that by this *Ayah*.

B. The “*wasilah*”= “وصيلة” means the *she-sheep* who gave *seven* or *ten* *consecutive* births. When the *she-sheep* gives it seventh birth they look at the offspring, if a *male* and a *female* then the male is not slain because of her sister. Also, the *women* do not drink its milk. And they let her loose.

C. The “*hamm*”= “حام” is the *he-camel* who impregnates *ten she-camels* or having had *seven successive females* born as a result of his *impregnation*, as a result they let him loose.

bala**بلى**

The word “bala”= “certainly-not” is *absolutely not synonymous* to “yes”=“نعم,” as “bala”= “certainly-not” is *particularized* to negate a (A1) *negative-predicative* (i.e. *immediately previous negative statement*); or (A2) a statement *possessing the strength of such a negative predicate* (A1). E.g. of (A1) is: “Am I not yourⁿ Lord?” (S7:172). E.g.: of (A2) is *Ayah* (S2:80), or *Ayah* (S6:157), or (S39:57-58) or (S6:157). In this case the *preceding statement* is: “I am *not* your Lord the answer is “بلى,”= “certainly -not,” = *negating the “not yourⁿ Lord,”* i.e. *negating the negative making it positive* and also *affirming that He is their Lord*. It *cannot* be “نعم,”= “yes,” as “نعم” will *confirm “not yourⁿ Lord,”* *contrary to the fact and intention*. Or for example: if some-one says: “has not John been here?” If the answer is “Yes”= “نعم” that means John was *not* there. But if the reply is “بلى”= that means John *was* there.

So “بلى”= *indeed-not* is to *negate a preceding negative statement* or a statement *possessing the strength of a negative statement*, as stated previously, i.e. *Ayah* (S2:80) or *Ayah* (S6:157). Unfortunately most translators do *not* heed such a *vital distinction*, and so give the *opposite* meaning by equating “yes” for “bala,” a *major and an unacceptable* flaw.

banan**بنان**

The word “بنان” means the *fingertip* or the *finger* on the basis of *calling the whole by its part*.

Bashsher**بَشِّرْ**

The Arabic word “بَشِّرْ,” here again, there is *no single English word* to convey the concept of “بَشِّرْ” *per say*. So, we resort to *transliteration* and *parenthetical explanation*. In this case, it is a *command verb* where a *speaker is ordering another to tell pleasant tidings*, albeit surely *not* all of the times *pleasing to all recipients*. As some times, in “*restricted verb*” format a “*grievous*” tiding could be the case. But all are *always* from **Allah**, *directly* or *indirectly*. *Indirectly* like in the case of a wife informing her husband for the first time that she is *pregnant*; or an awarder of a “degree” or a “contract” informing and perhaps *congratulating* for the first time an *expecting recipient*. However, clearly *demeritorious people* do *not* deserve to *hear* or *receive* any *pleasing tidings*, *except by way of sarcasm*. As such *sarcasm* *raises their expectations* and *suddenly plunges them deep into the abyss of dismality*. Thus, “بَشِّرْ,” could be said by way of *sarcasm*, and The Qur’an uses it *time and again* in *both* senses.

Baqeyat as-Salehat**الباقیات الصالحات**

The “baqeyat”= “الباقیات”=plural feminine subjective noun, those that are *ever endurers-ever-good she-ones*), such as good deeds: e.g. *prayers, fasting, Hajj, charities, mentioning of Allah and His various all around most beautiful attributive names and His various favors*, etc.

Believers	المؤمنون
The believers.	
Bena-an	
Two parts “Bena” and “an.” The “an” is a grammatical nunnation at the end of an <i>objective</i> noun. “Bena” is an Arabic word with multiple meanings: (1) <i>structure</i> of any thing as a <i>canopy</i> , <i>residence</i> , <i>body</i> , or a <i>sentence</i> ; (2) honor and high rank, (3) first time going in <i>privacy with a bride</i> after the formal wedding.	
buhtan	بهتان
Slander	
Completed/concluded	اكمل أتم
The word “كمل” means completed, i.e. whatever was “completed” it reached its ultimate or full maturity, fruition, fulfillment, consummation, culmination, realization. In other word, all its components are gathered to achieve its intended purpose. And that <i>nothing</i> can be added to it to <i>improve</i> it. Like every thing in this world, religion came in stages. Beginning with Noah, peace be on him, requiring from his people to just say that Allah is One, i.e. no other deity with Him. But by the time Prophet and Messenger of Allah, Mohammad (SAWS) came the religion was <i>completed</i> with <i>full prescriptions and proscriptions</i> and hence <i>only</i> Islam is <i>complete</i> and thus <i>acceptable</i>, <i>enda</i> (by Rule of) Allah. The word “تم” means its <i>last</i> component has <i>gathered</i> to the rest, making a <i>full whole</i>; thus, <i>concluded</i> means: whatever was “concluded,” it had gathered its last components and became a <i>full-whole</i>, or <i>reached</i> its <i>end</i>, or it <i>finished</i>, or it <i>terminated</i>, or it <i>drew to a close</i>. An example to illustrate the <i>difference</i> between “<i>completed</i>” and “<i>concluded</i>” is say in a <i>Gregorian Calendar</i> a month which is 31 days is the maximum possible for any <i>Gregorian Calendar</i> month to ultimately reach. And similarly in a <i>Hejra Calendar</i> month the maximum possible for any month to ultimately reach is 30 days. Thus, 31 days month in a <i>Gregorian Calendar</i> or 30 days in a <i>Hejra Calendar</i> are complete months. But a month which is <i>less</i> than 31 days in <i>Gregorian Calendar</i> or 30 days in a <i>Hejra Calendar</i> could be “تألمات” once each reaches its <i>maximum</i> days expected of it, say 30, 28, or 29 days in a <i>Gregorian Calendar</i> or 30 days in a <i>Hejra Calendar</i>. Additionally, “complete” suggests an achievement of a purpose whereas “conclude” suggest coming to and end with or without necessarily achieving a purpose.	
Condone	صفح
Is to over look an offense, suggesting tacit forgiveness for it. In Arabic the word “صفح” means: turned a new page, thus turned away from an offense and did not punish for it.	
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Is to over look an offense, suggesting tacit forgiveness for it. In Arabic the word “صفح” means: turned a new page, thus turned away from an offense and did not punishing for it.	

Covenant	عهد
A binding agreement.	
dabbah	دابة
The word “دابة” in Arabic means: the <i>non-human animal</i> that treads <i>slowly and quietly</i> and <i>figuratively</i> speaking it <i>also includes the human</i> . In English the <i>first meaning and impression</i> of the word “creature” is <i>anything created</i> . But it <i>also means living being</i> , especially an <i>animal and human being</i> . However, in Arabic “دابة” is a singular <i>feminine</i> and <i>not a reasoner</i> in the normal human sense. So the [she-] is <i>prefixed</i> to it.	
dar	دار
The Arabic word “dar” has several meanings. Among such meanings in <i>this</i> context are: (1) <i>this world</i> and (2) <i>the hereafter</i> . In other words, this world is the “farm” for the Hereafter. Thus, what one <i>sows in this world shall harvest in the Hereafter</i> . Hence, each will know the result of his/her work.	
Dharra	ضراء
The Arabic word “Al-dharra” means <i>diminishment</i> of <i>possessions</i> and <i>people</i> , who render support.	
Dharraa	
The Arabic word, “Dharra” means (1) <i>diminishment</i> of <i>possessions</i> and <i>people</i> , who render support; (2) <i>adversity</i> .	
Dhukranan or Khuntha	ذكرانا وخُنثى
The words “dhukranan”=“ذکران” (in Arabic, and the Qur’an is firstly Arabic: “Verily We caused it to descend Arabic Qur’an, perhaps you cerebrate.”) is made up of five letters, and “ذکور” is made up of four letters. Therefore, “ذکران” has <i>more meaning as its construct has more letters</i> . But from this Ayah above, (S 26: 165), the word “ذکران” has an <i>additional letter “پ”</i> giving it <i>additional meaning</i> . The <i>additional meaning</i> could be (1) <i>good to neutral</i> , or (2) <i>bad</i> . Next regarding the خُنثى = “male-effeminate.” If you take this great Ayah (S 26: 165), “dhukranan” here is <i>bad</i> , as it indicates the males as being “male-effeminate” and are being <i>come unto</i> by another male. But if you take another great Ayah: “Or He pairs them thukranan (males) and females” (S 42: 50) it is <i>good or neutral</i> , as the “maleness” here is obviously <i>not effeminateness</i> , but <i>normal to neutral</i> . Thus, “dhukranan” mentioned in the above great Ayah is obviously the type of “male” which could be “يُؤْتى”=“being come unto,” as a female, hence such “male” is “male-effeminate”=“خُنثى أم مَخْنَث” i.e. <i>womanish</i> .	
dhuro	الضرّ
Misery	
dhurr	ذر
The word “ذُرّ” means passed hurriedly see لسان العرب under ذُرّاً.	

Dhurro

Means: harm, injury, plight.

E'a'jaz

The *miraculous inimitability* of The Qur'an. For example:

There is the *scientific* E'a'jaz.

There is the *informative* E'a'jaz.

There is the *historic* E'a'jaz.

There is the *linguistic* (expressive) E'a'jaz.

Ejtaba/ijtaba

إجتبى

Singled out in preference.

Estafa/istafa

إصطفى

Exclusively selected

enab

العنب

Invariably throughout the Qur'an when the reference is made to the “النخل و الأغانب” the mention of the *date-palm* is openly stated but with respect to the *grapevine*, known in Arabic as “الكرم,” *never* ever the mention of the “*grapevine per se* but the reference is made only to the *fruit itself*, i.e. the *grapes*.” In this respect, there is a *true Hadeeth* in *al-Bukharey* and *Muslim*, which *directs* the believers *not* to refer to “العنب” as “الكرم,” because surely the “الكرم” is the *Muslim*. And in another narration: verily only that “الكرم” is the *heart of the believer*. See *نزهة المتقين؛ شرح رياض الصالحين*

enda

عند

The word “عند,” is *not* commonly *properly* known, expressed here as: “*by rule of*.” Clearly “عند,” is an *adverb* of both *time* and *place*. I am fully aware that *most* others consider the word “*with*” for “عند.” Perhaps “*with*” is acceptable but *not* in *this particular* or a *similar* context. According to the *Merriam Webster's Unabridged Dictionary*, “*with*” has *thirteen main entries* and under each enter there are *subentries* too. In fact *The American Heritage Dictionary* gives about *twenty-seven main entries* for the word “*with*.” In both dictionaries the *closest* to what is *relevant* in this Qur'anic context are entries coincidentally numbered 6, in both. Webster's says: “6a: *in the judgment or estimation of*.” *The American Heritage* says: “6. *In the opinion or estimation of*.” However, *Webster* gives the *first* meaning as “*in opposition to: AGAINST*,” and the *second* meaning as: “a: *alongside of: near to*; b: *in a line or on a course paralleling the direction or movement of*.” *The American Heritage* says: 1. *In the company of; accompanying*; 2. *Next to; alongside of*; 3. *Having as a possession, an attribute, or a characteristic*.” This is all fine when we are talking about *speeches of human beings*. But in the case of *Allah*, Exalted He in His Majesty, considering what is *closest* in meaning to the *Qur'anic* text at hand, we *cannot* or *should not* say in His “*opinion*” or His “*estimation*,” although “His *Judgment*” is acceptable, but still (1) *with respect to Allah*, and (2) *in deference to Him*, (3) given the fact that *Allah is above human comparison*; and (4) *The most microscopic and the most colossal*

and all in between are governed by Allah's rule; therefore, the appropriate and only suitable and proper say is or should be: "His rule." Such concept of "rule" is fully corroborated in the Arabic language, as one of many meanings of the word "عند" to mean "by rule of." For example, it is stated in تاج العروس (an authoritative Arabic-Arabic Dictionary, with respect to the various meanings of "عند," it says: **و تكون بمعنى الحكم: يقال هذا عندي أفضل أي في حكمي**

و, which means, it can be in the sense of "rule;" it can be said: this is in my rule more excellent, meaning according to my ruling or my judgment (although "judgment" is best suited for "قضاء أو القضاء") it is more excellent. However, with respect to Allah, Exalted in His Majesty, we know His Judgment only by His rule. Thus, once again, He rules and His rule is the Law. Therefore, "عند بارئكم" is best translated to be: by rule of your Originator, and not "with" your Originator. The word "with" implies first and for most "In the company of; accompanying, 2. Next to; or alongside of; 3. Having as a possession, an attribute, or a characteristic" or in Arabic "معية." If the "معية" were intended, Allah would have stated it as "مع" but He did not; He stated it as "عند" to mean and imply His rule, and Allah knows best. In other situations "عند" may not mean "by rule of." It could also mean: (a) His knowledge, (b) His munificence of, or bounty of, (c) and of course as stated above as adverbs of both time (e.g.: at, with, on, upon, etc.) and place (e.g.: presence, near, vicinity, quarters, etc.), (d) nigh (for place and time), among, (e) possess, from, of, (e) sight of, (f) source.

essr

إصر

Severe, heavy, personal, and most burdensome pledge/obligation.

Ettaqoo

Command, plural imperative, masculine saying: you fear and protect your selves against (1) the wrath of Allah, (2) the hellfire, (3) fear.

Ettaqoone

Love and fear Me

Euangelion

الإنجيل

The early writings of the founder of Christianity to the various churches referred to the now called "Gospels" as the "Euangelion" (see the *Encyclopedia Britannica*, 15th edition, vol. 14, p. 822). The Greek prefix "eu" means "true" or "good" and denoting "weighty, authoritative, and official message," and "Angelion" means book. Hence, it is the book that contains true, good, weighty and authoritative messages brought through Jesus from the Lord, God. Later on, the "Euangelion" was changed to become the proclaimed "Gospel." The Qur'an, the true Word of Allah, refers to the Book given to Jesus as the "Enjeel." Thus, after the *Torah* was defiled post Mosa's (Moses') death, through deletions, additions and other alterations, the *Enjeel* (*Euangelion*) through Jesus, came to rectify the situation.

Excuse

يسمح

Is pardoning a mistake or a fault without demanding punishment or redress. In Arabic the word “سمح أو سامح” means: was generous and easy towards an offense; thus, did not punish for it.

Fadhlon or Fadhl

The Arabic word “Fadhlon,” grammatically inflected for “Fadhl,” rooted in the words (a) “fadhola,” and (b) “fadhal,” or “fadhela.”

(a) “Fadhola” means: a person who became *munificent*; or a thing that possessed a *trait* more *favorable* or *advantageous* merit over his/its comparable similar entity; (b) “Fadhal” or “Fadhela” means: is extra (left over from a larger sum), or more than needed.

However, the word “Fahl” or “Fadhlon” evolved to mean: (1) any munificent act which is *excellent*, *gracious*, and *kind*, by reason of Islamic *Sharey’ah* Law, logic, or sound societal convention. (2) *Munificence*, demonstrating excellence, graciousness, or kindness.

faheshah

الفاحشة

The word “فاحشة” = “profanity” means vulgar or irreverent say or action, i.e. *excess of ugliness in statement or action* by an entity, a person or a group, or any of Allah’s *proscriptions*. Some times the word “فاحشة” is *euphemistically* used to mean *adultery* or *fornication*.

fahsha

الفحشاء

Arabic word used is “الفحشاء,” = the noun of “فاحشة,” see التاج. And “الفحشاء” = “profanity” or “profaneness” means: vulgar or irreverent say or action, i.e. the *excess of ugliness in statement or action* by an entity, a person or a group, (2) or any of Allah’s *proscriptions*, (3) or *fornication* (sexual intercourse between partners who are *not* married to each other) or *adultery* (voluntary sexual intercourse between a married person and a partner other than the lawful spouse), (3) The *ugly excesses of say or action*, (4) *homosexuality*.

Fala

This two words phrase “ensuing that” is *introduced* here for the *Fa* = السببية, the consequential “Fa” prefixed to the *la* = النافية that *denies absolutely*, in the Arabic text “فلا” = the particle introducing a clause that expresses the *result* or *effect* of a *preceding* clause. In this case and Allah knows best, *whoever follows the guidance from Allah* ensuing (to) that=as a result of that, no fear shall come their way.

Far-that (and related pronouns)

ذلك وأخواتها

In the Arabic Grammar there are *three distinct* demonstrative pronouns: (1) for the *immediate* or *very near* (masculine/feminine, singular, double or plural), in the *subjective* or the *objective* senses; (2) for the *middle* (masculine/feminine, singular, double or plural) in the *subjective* or the *objective* senses, and (3) for the *far-that* (masculine/feminine, singular, double or plural) in the *subjective* or the *objective* senses.

Clearly the demonstrative pronouns in *English* are *not* as *descriptive* or *inclusive* as their Arabic counter parts. So, there are: (a) للقريب ذا، تان، تا، ذين، ذان، and تا، and تين (b) للمتوسط :ذاك، ذاك، تيك، تانك، ذيك، ذاك، تينك، تينك ; and (c) للبعيد ذلك، ذاك، تلك، تلك، ذينك، ذاك، تانك، تانك .

Ferashan

The Arabic word “فراشا” = “*ferashan*” literally means (1) “mattress,” or (2) “carpet,” or (3) “*بكر الواء. حيث فتح الواء يعني المكان المنخفض. أما كسر الواء. فالوطاء كالغطاء عكسا فيعني المكن الذي تحت القدم أم تحت الجسم.*” However, *figuratively* the word “فراشا” is used to *also* to mean (3) “*wife*” or (4) the *entire earth* as it spreads and extends as a *bed*.

<i>fetnah</i>	فتنة
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The word “*fetnah*,” is *rooted* in the verb “*fatan*.” Thus, “*fetnah*” has many meanings; among them: (1) temptation, (2) trial, (3) seduction, (4) enticement, (5) allurements, (6) enthrallment, (7) enrapture, (8) enamoring, (9) captivating, (10) charming, (11) infatuation, (12) fascination, (13) engaging in civil strife, (14) having tumult, (15) subterfuge. (16) Being subjected to punishment for sins already committed. (17) Disbelief. (18) Sedition. *In some Ayat any one or combination* of the stated meanings *could apply*. In this case we chose the imperfect phrase “temptation or trial.” Generally: ***fetnah (engaging in sinful/immoral/unpraised deed/say).***

Feqh

is an Arabic word that does *not* have English equivalent. It means (1) the understanding of the *Sharey'ah Laws*, and the capacity to *discover* and *derive newer meanings* and *applications beyond* the apparent textual meaning or meanings; (2) intensive and extensive knowledge of Islam.

<i>Fooad</i>	الفؤاد
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The word “الفؤاد” is commonly referred to as the “heart.” However, according to many *linguists*, for example, taking الفيروزبادي in بصائر ذوي التمييز “الفؤاد” is to consider “التفؤد” meaning “التوقد”=glowing. And the *Hadeeth*, the Prophet (SAWS) said: came to you folks of *Yaman*. They are kinder “قلوبا” and softer “أفئدة.” The Qur’an says: “lied not the “فؤاد” what it saw.” (S 53:11).

Foam

Foom is Arabic word meaning *garlic* or *wheat* or chick peas or bread of wheat. However, “*Thoom*”=garlic and “*Hentalb*”=wheat and chick peas= “*hummos*.”

Forgive

Is to pardon without harboring ill feeling concerning an offense. غفر In Arabic the word “غفر” means: covered or blanketed an offense so as not to punish for it.

<i>forgot</i>	ترك / نسي
The word “نسي” has dual meanings: (1) “forgot” or (2) dismissed or dispelled, in the sense of <i>cast off</i> or <i>ceased to pay attention to</i> . The second meaning especially applies where Allah says: “We forgot you,” (S 32:14), as Allah does <i>not</i> forget, but He chooses to <i>ceases paying attention to some thing</i> . See اللسان.	
<i>ghafeloon</i>	غافلون
The word “ghafeloon”= “غافلون” is a <i>plural noun, agent, subject of a verb, is disregards, that who are heedless</i> .	
<i>ghaitt</i>	الغائط
See the <i>Lexicon</i> attached to this <i>Translation</i> for the meaning of the <i>figurative of speech word</i> “ghaitt”= “غائط.”	
<i>ghare</i>	غير
The word “غير”= “ghayr” is an article of <i>negation, exception, a dependent adjective</i> (i.e. منصوبة مرفوعة, or مجرورة). Says الراغب إذا, الراغب لنفي صورة من غير مادتها, نحو: الماء إذا, الراغب (مجرورة). Says الراغب إذا, الراغب (مرفوعة). And he adds other qualifications. See الراغب. So, غير is neither “not,” nor “no,” nor “except,” but “other than.”	
<i>gharoor</i>	الغرور
Inveiglement	
<i>Ghawoon/ghaween</i>	الغاوين
Indulgers in discretion.	
<i>ghayy</i>	
The word “الغي” means <i>indulgence in indiscretion</i> , and <i>not</i> just indiscretion, bad as that is	
<i>ghosl</i>	غسل
Full shower or bath of the entire body after having been <i>junuban</i> (having had ejaculation, for any reason, including dream. The “ghosl” is to be done in a <i>Share'yah</i> prescribed manner, i.e. first like a “wodhoa” for Prayer, then a full shower or bath.	
<i>ghulfon</i>	غُلْفٌ
The word “غلف” means <i>uncircumcised, wrapped, shrouded, veiled</i> , i.e. in a cover or envelop and so we do not understand.	
Divine-Guidance	الهدية
Best translation for “الهداية” is divine-guidance , as it is 100% guaranteed to hit the target <i>at all times</i> .	
<i>Hada</i>	
The word “hada” has three distinct Arabic meanings: (1) returned to the truth; (2) returned and <i>repented</i> ; (3) entered into the religion of the Jews.	

hado	هادوا
The word “ <i>hada</i> ” has three distinct Arabic meanings: (1) returned to the truth; (2) returned and <i>repented</i> ; (3) entered into the “ <i>lam</i> ” (religion) of the Jews and adopted the Jewish customs. It is interesting that the Hebrew language does <i>not</i> have a word for “ <i>religion</i> ” <i>per se</i> , that is why they say: “ <i>lam</i> ,” that is they say the Mosaic Law, instead of Mosaic religion.	
Hameed	حميد
The word “ <i>Hameed</i> ”= “حميد” linguistically means: (1) <i>multitudinously praised</i> and (2) <i>multitudinously praiser</i> .	
hamm	حام
The “ <i>hamm</i> ”= “حام” is the he-camel who impregnates ten she-camels or having had seven successive females born as a result of his impregnation, as a result they let him loose.	
Hand	اليد
The word “ <i>hand</i> ” in the Arabic language is in the feminine form, and has many <i>distinct</i> meanings: (1) it is the body part extending from the tips of the fingers up to the shoulders; (2) power or might; (3) having possession of; (4) extending submission to; (5) extending support for; (6) taking the hands off; (7) given the back of the hand=giving freely; (8) favor; (9) handle of: (10) fell in his hand=felt sorry; (11) under the hand of=trained by; (12) between the hands=in the front of or before (prior to) it.	
Hanifan	
Inclined aright.	
Harth	الحرث
The Arabic word “ <i>harth</i> ” has many meanings:(1) the place where sowing seeds are placed; (2) the work of the cultivator; (3) the trodden tract; (4) reward; (5) lot or fate.	
haraj	حرج
The word “حرج” = “أضيق الضيق,” see “اللسان,” e.g.: if you were to get <i>two identical sheets of papers</i> and put them <i>congruently</i> against one another <i>the space between them</i> is called “حرج,” that is there is practically nothing <i>narrower</i> than that space between the two sheets of paper. Also, “حرج” could mean “sin”.	
The Hazan and The Huzno	الْحَزَنُ و الْحَزْنُ
(1) with a <i>fat’ha</i> on both the ح and ز is a <i>long-lasting sadness</i> , very close to permanent in fact permanent sadness <i>adhering to the affected person</i> . While (2) الْحَزْنُ with a <i>dhammaton</i> on the ح and a <i>saknaton</i> on the ز, which equals a <i>temporary sadness</i> , i.e. <i>not permanent one adhering to the one suffering from it</i> . Example of الْحَزْنُ is that of those Prophet’s Companions who had <i>utmost desire to join Tabook’s Campaign with The Prophet (SAWS)</i> . But they <i>lacked the means to</i>	

carry their *bodies* and *their food and water-supplies*. So they came to The Prophet asking him for help and he said that he did not have what they were asking for. So they diverted away while their eyes overflowing with tears *hazanan* and not *huznon*, as that meant to them was a lost-opportunity which will never present itself to fight for Allah's cause. What an *ardent contrition* for them. This situation is best depicted by *Ayah at-Tawbah* (Repentance):

“And not on whom^r if when^o *ataw* (they^z approached/ came to) you^g to carry them, said you^g: [I] find not what (to) carry you^b on it^x they^z diverted while their eyes overflow of tears, *hazanan* (*permanently sad*) that not find they^z what (to) expend” (S9:92). But take the *Ayah* of *Yousif*, with respect to his father's **الْحَزَن** with a *dhammaton* on the ح and a *saknaton* on the ز: “Said [he]: verily only, [I] complain my *bathth* (*ultimate-grief*) and my sadness to Allah, and [I] know from Allah what not know you^z”. So *Yousif's* father knew from Allah that his sadness will one day be *relieved* and be *done-away-with*, when he meets *Yousif*, which ultimately did happen and his sadness was *relieved* and *done-away-with*.

Hasan or hasona

حَسَنٌ وَحَسَنٌ

Became beautiful or was beautified.

Hasanah

حَسَنَةٌ

Is *singular, feminine* (the plural of which is: “حَسَنَاتٌ”=*hasanaat*), and means: an all around beautiful desirable).

Hass

حَسَّ

The word “*has*” has many meanings: (1) uprooted to eradicate; (2) kill to destroy; (3) felt it and knew it; (4) felt compassionate towards; (5) possessed strong sense of feelings.

hawa

هَوَى

Personal inclination, tendentious liking.

hejr

حَجَر

The word “محجور عليه منكم أي أنكم ممنوعون منه بتحريمه عليكم” = “حجر” that is that which is *under your protection* but by *law* you are *forbidden* to make use of them

Hittatann

حِطَّة

This word “*bittatann*” is a word of *submission* to Allah and *repentance*; such as, and Allah knows best, “May Allah removes our sins from our shoulders.” However, the evildoers *changed* the word, as the next *Ayah* states.

ho

هـ فِي نَزْلِهِ

The pronoun “هـ” in “نَزْلِهِ” refers to the *Qur'an*. The *Qur'an* as *Allah's Speech* is not “it” *per se*. But to say “he” or “He” would imply, if not impose, a *potential serious of problem* of “is the *Qur'an* ‘*makblooq*’= he which was created?” To avoid such potential problem I preferred to resort to the *lesser of the two harms* (not

evils) and used “it” to refer to the *Qur’an* or “Allah’s Speech” where appropriate throughout this *Translation*.

Huda hedayah

هدى هداية

The word “هدى” or “هداية” in *Arabic* is clear to be “*aright-guidance*,” not just mere “*guidance*” in English in the *literal* sense of “*ushering*,” “*showing*,” “*leading*,” “*piloting*,” “*steering*” etc. But if such “*guidance*” is *directly linkable* to Allah, as for example: “Allah guides whom He likes,” then *it is automatically* the “*aright-guidance*” that is because Allah *always* guides to the *aright-guidance*

Hukmon/hukmohukman/hekmah

حكم حكما حكمة

“*hukman*” = “*bukmo*” or “*bukmon*” only “*bukmo*” and “*bukmon*” are grammatically inflected, each is a:

(1) *subjective, singular, masculine noun* meaning a *decision* or a *ruling* or a *judgment* rendered: *according to the sound understanding of all relevant factors in any given situation effecting just judgment all around and consistent or harmonious with the Arabic “bekmah,”* which is *the knowledgeable and sound placement as well as the use of things in their proper places and functions to produce the best immediate and ultimate results.*

(2) Example of Arabic “*bukmo*,” is *defending the wronged*, whoever he/she/they might be against the *wronger*, whoever he/she/they might be *any time and anywhere*. This is well exemplified by the *pre-Islamic* era “*Helf Al-Fodhool*,” which *outweighs* and *out balances* the most modern U.N “*human rights*” in all its aspects.

(3) And *two* illustrations of Arabic *wisdom* are: (a) *personal honor* deriving from the *personal genealogy*, that *must* be maintained to be *genuinely pure and publicly acknowledged and undisputable*; and (b) Arabic *hospitality*, which so *legendary* that an Arab would offer his utmost to his guest to keep the guest *comfortable* and *fed* even if the host remains *rather uncomfortable* and *hungry* in the interim.

(4) Additionally, Allah by His *foreknowledge* knew that once the *Qur’an* is among the Arabs who would come to believe in it, then the *Qur’an* would *further refine* their good traits and *augment* them by its *divine criteria of prescription and proscription*, making the Arabic “*bokum*”=rule or “*bekmah*”= “*wisdom*” even *souder and more unmatchable in its justice.*

“*حكما عربيا*” means according to Arabic “*bukmo*” or “*bekmah*” as described above.

hurum

حُرْم

The word “*hurum*” = “*حُرْم*” means wearing the “*ehram*”=“*إحرام*,” that is the *ritual garment of consecration* for *Hajj* or *Ummrah*.

husban

حسبان

The word “*حسبان*” is very significant here, but for lack of a better word we say, in this context, *reckoning*. But “*حسبان*” is the plural of “*حساب*” = *mathematics*,

but it is also the *infinitive* noun of the “حساب,” which is in *itself* an *infinitive* noun. In Arabic when *two* words are *equivalent* in meaning, the one with *more* letters to its construct *carries more meaning* than its synonym. In this case “حسبان” has one letter “ن” more. Also, since both “حساب” and “حسبان” are *infinitive* nouns, the “حسبان” would have *more meaning* to it. The *infinitive* noun of any word implies the *ultimate* action of the verb. And when there is *more word construct* of an *infinitive* noun that means *more precision and instructiveness*. Thus in this context, the “حسبان” indicates *very precise reckoning* and that *we should take heed* of the various potential *implications* of such a precision.

It also could mean: *by way of reckoning settling account or retaliating by*: thunderbolts, fragmented stones, scourge, in (S 18:40).

Husn

“حسن”

Beautifulness all around= “الجمال” The *difference* between “الحسن” and “الجمال” is that for beautifulness is *relative* (i.e. *in the eye of the perceiver*) الحسن= *absolute beautifulness perceived by all*.

Injustice

الظلم الظالم والظلوم

In fact “الظلم” = “injustice.” Unfortunately in English “injustice” is *not* verb-conjugable, so we cannot conjugate the past tense “ظلم” from it. However, the word “wrong” has *so many different meanings*. And, among the myriads of meanings, and *down the line* of such meanings, is “injustice.” But this word is verb-conjugable, so we can say “wronged” for “ظلم” and “wronger” for “ظالم”= “injustice-doer.” Clearly for “ظالم”= “injustice-doer” is *better*, as its *first and immediate* meaning is “ظالم”= “فاعل الظلم”= “injustice-doer.” And كثير الظلم=الظلوم for *intensity*.

Indigent

The word “فقير” versus the “مسكين,” the “فقير” is the “indigent” = *lacking self-sufficiency*; whereas the “مسكين” has *some but not sufficient* for *self-sufficiency*, as the “مساكين” they *possessed a ship* and they were *working* in the sea, as *Ayah* 18 of (S 18: 79), which states: “As however, the ship, so it^w was for poor, they work in the sea.” So the “مساكين” *possess some thing but not sufficient* for their *self-sufficiency* and *they are actively working to improve their lot*. On the other hand, the “الفقراء” = the “indigents” who *lack self-sufficiency* and *not doing much* about it, *Ayah* 273 of (S2: 273) which says: “For the indigents who they (*had*) been straitened in Allah’s way, they can not strike in the Earth.” In another *Ayah* (S28:24) when *Mosa* (*Moses*) was very hungry, as he did not eat for days and prayed saying: “my Lord, verily I am for what You descended to me of *kbayren* (*provision, desirable*) indigent.”

ishraq

الإشراق

The word “الإشراق” = “الإضاءة و انبساط الشمس على الأرض” see اللتاج. That means when the *sun fully shines over the Earth*. This is *not* to be confused with

“sunrise” = “البروغ” i.e. when the sun *first appears* like the crescent but *not* fully out. Thus, “الإشراق” = *full sunshine*.

Isron/isran

إصرّ إصرًا

The word “isron” or “isran” or “isren” all mean the same, only grammatically deflected. Thus, “isron” has many meanings, among them: (1) the *severe and heavy burden*, that is *imposed* on a person which *he and he alone is to carry and discharge its full obligations, with no permission for assistance by any one else*; (2) severe, heavy, personal, and most burdensome obligation; (3) imprisonment and restriction; (4) grave sin; (5) burdensome covenant.

istafa

إصطفى

The word “istafa”= “إصطفى” means He *affectionately selected a person or a faith* (i.e. on the basis of rationally observable criteria) for a *rather important mission* and that *such selection ceaselessly guarded by Allah* (SWT).

Istamta’a

استمتع

He continuously sought and lengthily benefited the delight of (...).

istawa

استوى

The word “istawa” has several meanings: (1) intended and set to fix or establish; (2) balanced from a state of imbalance; (3) became straight from crookedness; (4) matured and reached the age of discerning; (5) took a firm hold; (6) made or done (as in the case of food). It is of paramount importance to mention here that *in the case of Allah, the “how” did He “istawa” is not knowable*, because there is *nothing to compare Allah with to know the “how” of His action*.

Jaheem

الجحيم

The word “الجحيم” is proper noun, but it means *intensely blazing fire*. See **الراغب**.

jahleen

الجاهلين

(S2:67) The word “jahleen” is *masculine, plural subjective noun* meaning *they that do what they should not* regardless of whether they *believe or not believe* the correctness of their doing.

jahleen

جاهلين

The word “jahleen” is *masculine, plural subjective noun* meaning *they that do what they should not* regardless of whether they *believe or not believe* the correctness of their doing. See **الراغب**.

Jahil

جاهل

Jester, ignorant.

Jehad

جهاد

The word “Jehad”= “جهاد” has several meanings, among them: (1) earnestly exerting one’s utmost mental, physical, and possessional efforts fighting/striving in Allah’s cause, (2) stood fast to *submit* him/her self to Allah’s *criteria of prescription and proscriptions* i.e. according to the Sharey’ah Law;

(3) fought in the cause (way) of Allah; (4) fought to defend the personal honor, property, relatives, home, or fellow Muslim.

junah

جناح

The word “جناح,” with a “*fatha*” on the “ج,” literally means “wing” or the “hand, from the tip of the fingers to the shoulder joint.” Since the “wing” or the “hand” are on one side. But “جناح,” with a “*dhammah*” on the “ج,” is taken as if there is an inclination for sin or is the sin itself, or a “تضييق” = constraint. So, no “جناح” = no sin, in most case.

Junoban or Janabah

جنباً جنابة

The word “*junban*” = “جنباً” means having had *ejaculation* by sexual intercourse or other means, such as in a dream. When one is “*junban*” = “جنباً,” it said he has “*janabah*” “جنابة” or he is in the “great incidence,” as opposed to the “lesser incidence” when one breaks his “*wodho’a*” = *cleansing for prayer performance*.

khadha

خاض

The Arabic tongue expression: “خاض في الحديث” = “waded in the topic,” means plunged into discussing the topic without knowledge or recklessly. Thus, those who rejected and derided Allah’s *Ayat* were wading in the topic

kadheem

كظيم

The word كظيم means “unrelentingly suppressing” one’s grief. But the word is an intensified noun = “suppressor” “كظيم” not “كاظم.”

kalalah

كلالة

The Arabic word “*kalalah*” = “كلالة,” has many meanings, among them: (1) any deceased person that has no living biological parents, or no children, his heirs are “*kalalah*” = “كلالة,” (2) any deceased person who has no living biological parents, nor children, his left property is “*kalalah*” = “كلالة.” The “*kalalah*” = “كلالة” is by “*heir*” or “*heirs*” or the left (after death) property. (3) Also, “*kalalah*” = “كلالة” is a noun for other than father and son of the heirs.

kalla

كلا

The word “*kalla*” = “كلا” has three meanings: (1) absolute negation, in the sense of deterring and reprimanding a claimer of some thing, (2) verily, truly, certainly, (3) yea, yes. See المغني لـ ابن هشام.

Karhan/korhan

كُرْها/ كَرْهاً

The words “كُرْها,” with a *fat’ha* on the “ك,” is the dislike which is imposed on one by others; whereas “كَرْهاً,” with a *dhammah* on the “ك,” is that discomfiture which one imposes on own-self, such taking of a bitter medicine for one’s own health.

kareem

كريم

The Arabic word “*karramna*” is made up of two words: “*karram*” and the pronoun “*na*,” referring to Allah. The word “*Karram*,” is in the intensive form, for repetitive for multifarious connotations and denotations, and is rooted in its

etymological roots of “*karoma*” or “*karema*.” “*Karoma*” means *became “kareem”*= the *agent* or the *subject* of a verbal sentence (meaning *plentiful giver*). “*Kareem*” also means *he who is generously giving* good things, all things, *including* the bestowing of *nobleness* or the conferring of it. When the article “*The*” is affixed immediately *before* the word “*Kareem*”=“*The Kareem*” then it means *one of the all around most beautiful attributive names* of Allah. Thus, generosity *includes* honor (honorableness) *as a corollary*. But nobleness does *not necessarily* include generosity as part of it. The word “honored” is discussed in the next paragraph.

In Arabic, *Sharraf*=honored=placed nobly, or considered to be noble or honorable, but *not necessarily coupled* with *giving* or *generous giving*, *per se*. Thus, if *Sharraf*=honored was intended by Allah, He would have certainly *used it*.

Therefore, since there is *no* English word *corresponding* to the Arabic word “*karrama*” in the *Ayah* of S17:70, and some how having *omitted* the words “*and*” plus “*Laqad*,” those transistors hastily and for *lack of better proper* English word, they used the word “honored,” which is definitely *not only insufficient* but *deficient* to convey the *linguistic* meanings, implications, connotations and denotations of the word “*karram*,” especially in its *intensive* form. [See Section 26A and more so Section 27 for the *central* and *imperative* role of the *Arabic language in The Qur’an*]. Thus, that *substantially truncates* the texts, and *transposes* its parts, and changes its *textual* meaning. In the above *Ayah*, Allah says: *laqad karramna* (*verily already and affirmatively* We had *bestowed* Our generosity *and* granted *emplacement* in a noble status for prestige), i.e. given *abundance* to sate all needs *plus ennobled* to prestigious status. Thus, the *concepts* of “*and*,” “*already*,” “*affirmed*,” “*generosity*,” all are *lost*, if we were to settle for the above quoted *translations in this footnote* for this *generous Ayah*. Therefore, the translation as indicated in the main text above is better, as it translates the exalted lavisher *Ayah*, *closer* to its text, and hopefully (in the sight of Allah) more *completely* and *perfectly*, *en-sha-Allah*, Amen.

Khaba’eth

خبائث

The word “خبائث” is the plural feminine for “خبیثه,” meaning: (1) *she-adulterous* or *she-fornicator*, (2) the *colocynth* plant which produces *bitter fruit* or the *dodder* plant, which is produces *likewise fruits*. (3) All the bad things.

khafa

خاف

^[185] Some Arabic linguists said that: “الخوف”= “العلم.” Thus, in this *Ayah*: “خاف” means “علم.” I believe that this “علم أو خوف” is really the *certainty* of the *presumed consequences* of not following Allah’s prescriptions and proscriptions with respect to the bequeather. See تاج العروس.

khalaq

خلاق

Good portion

Khalifah

The word “*khalifah*” has at least two, if not more, meanings: (1) *vicegerent*; (2) the one that *replaced* another who was *before* him. For example: Allah made *each generation to follow another*.

khashyaton	خشية
The word “خشية” or word “تخشى” = “reverential-fear” and “reverentially- fear,” respectively, as there is <i>no</i> single English word, to the best of my knowledge, to say “تخشى” or “خشية.” Similarly all the conjugations of these two words stand the same translation except for the applicable grammatical inflection in the given sentence.	
Khatayakum Khataon	خطايكم خطأ
The word (a) “ <i>khatayakum</i> ” is <i>not</i> synonymous with (b) “ <i>khatey’atekum</i> ” as some translators tend to make the mistake. The former (a) is the result of <i>unintended</i> error or fault in the course of normally “ <i>permissible</i> ” action; whereas (b) is the result of <i>intended</i> action in course of <i>not permissible</i> action in the first place. Thus, “ <i>khatayakum</i> ” is <i>plural masculine</i> , based on the singular word “ <i>khataon</i> ”= “خطأ”=error	
khatey’atekum Khatey’ah	خطيائكم خطيئة
The word “ <i>khatey’atekum</i> ” is <i>plural masculine</i> , based on the word “ <i>khatey’ah</i> ”= “خطيئة.”= Violation	
khayren	خير
The word “خير” = “ <i>khayron</i> ,” and grammatically inflected “ <i>khayren</i> ” or “ <i>kharan</i> ” all mean that which is desirable, of worthiness or goodness. Clearly charity, prayer, or any meritorious deed is surely “خير.”	
Khayron	
The word “ <i>khayren</i> ” is really “ <i>khayr</i> ” suffixed by the “ <i>en</i> ” at the end of the word for Arabic grammatical nunnation, because of the prepositional letter من (of); and the word “ <i>khayr</i> ” has four <i>distinct</i> and <i>unrelated</i> meanings: (1) opposite of evil, e.g.: <i>useful</i> and <i>favorable</i> or <i>good things</i> or <i>happenings</i> ; (2) worthiness and goodness, (3) <i>better</i> , the adjective <i>comparative</i> of good, (4) <i>money</i> , (5) a person who <i>possesses lots of money</i> or who is <i>better</i> than some other person in <i>one way or other ways</i> .	
khollah	خلة
The word “خلة” is “ <i>ultimate-faithful-friendship</i> .” <i>English</i> as well as <i>Arabic-English</i> dictionaries almost <i>all</i> do <i>not</i> have an entry for “خلة.” They come closest to it in the opinion of the authors of such a few dictionaries by saying “ <i>intimate-friendship</i> .” Clearly <i>intimate</i> , although gives the sense of “ <i>closeness and sincerity</i> ” it also carries with it the <i>unacceptable</i> open expression of “ <i>sexual relation</i> ,” hence making such entry as <i>useless and invalid</i> in terms of “خلة” as stated in The Qur’an. That is why I chose to express “خلة” as “ <i>ultimate-faithful-friendship</i> .”	
La-alla	
The Arabic words “ <i>la-alla</i> ”= <i>craving currently unavailable deed, perhaps abridges it, abridged by perhaps</i> ; “ <i>asa</i> ,”= <i>abridged by may</i> , and “ <i>layta</i> ,”= <i>craving longingly</i> . There is no proper English equivalent for any of the words, but only approximating	

them by abridging each, as aforementioned. The words are frequently used in The Qur'an. *Linguistically*, all are words or particles of *hope*, *craving*, and *uncertainty*. However, *explainers of The Qur'an* say both are particles of *certainty*, if the action is from Allah, realization of which is *always sure and definite*. The words are frequently used in The Qur'an.

lamastom

لامستم

The word "*lamastum*" has several meanings, among them: (1) touching; (2) euphemistically having had sexual intercourse.

Laqad

لقد

Already affirmatively bestowed our generosity to:

In all English translations of the Noble Qur'an this author came across, translators of this *Ayah* invariably translated it around these two versions: "Verily We have honored the children of Adams." Or, "We have indeed honored the sons of Adams." Such translations are *insufficient* if not *deficient*, as they are *omissive* of "*and*" plus *very important* word in the text that carries *two* meanings. The word is "*Laqad*". The words "*verily*" and "*in deed*," are *not* good equivalents for "*laqad*." That is because "*verily*" means *in truth*; in fact; or with confidence; assuredly. And "*indeed*" means: without a doubt, certainly.

However, "*Laqad*" is made up of *two* functional words: "*La*" and "*qad*." "*La*"=the article of *affirmation* of action; and "*qad*" the article of *termination* of action, corresponding to *already* in English. It (i.e. "*qad*") also could mean: *may*, *might*, *at times*, or *some times* (meanings not applicable in this case). In addition to that *omission* of "*laqad*," they *unintentionally substantially truncate* the *Ayah*, as we shall show below. Consequently, they *inadvertently alter* its meaning. In part, *unjustifiably* they *dismiss* the *antecedent and primary portion* of the *Ayah*; and in another they *transpose* and *maintain* the *secondary portion* of the *Ayah*. In other words, by *omitting* or *transposing*, *inadvertently under-translate* the *Ayah*. Thus "*laqad*" means: *verily, already affirmatively*...

The Arabic word "*karramna*" is made up of *two* words: "*karram*" and the pronoun "*na*," referring to Allah. The word "*Karram*," is in the *intensive tense* (case), for *repetitive* or *multifarious* actions, and is *rooted* in its etymological roots of "*karoma*" or "*karema*." "*Karoma*" means *became* "*kareem*"= the *agent* or the *subject* of a verbal sentence (meaning *plentiful giver*). "*Kareem*" also means *that who* is generous and bounteous, copiously and openhandedly *giving* anything and everything, *including* the bestowing of *nobleness* or the conferring of *honorableness*. When the article "The" is affixed immediately *before* the word "*Kareem*"="The *Kareem*"=one of the *all-beautiful attributive names* of Allah, Who is All-Giving abundantly and beyond bounds. Thus, generosity *includes* honor (honorableness) *as a corollary*. But nobleness or honorableness does *not necessarily* include generosity as part of it. The word "*honored*" is discussed in the next paragraph.

In Arabic, *Sharraf*=honored=placed or considered to be noble or honorable, but *not necessarily coupled* with *giving* or *gift giving*, *per se*, especially *generous giving*. Thus, if *Sharraf*=honored was intended by Allah, He would have certainly *used it*.

Therefore, since there is *no* English word *corresponding* to the Arabic word “*karrama*” in this *Ayah*, and some how having *omitted* the words “*and*” plus “*Laqad*,” those transistors hastily and for lack of *better* or *proper* English word, they used the word “honored,” which is definitely *not* only *insufficient* but *deficient* to convey the *linguistic* meanings, implications, connotations and denotations of the word “*karram*,” especially in its *intensive* form. In fact, that *substantially truncates* the texts, and *transposes* its parts and change *textual* meaning. In the above *Ayah*, Allah says: *laqad karramna* (We have *already affirmatively bestowed* Our generosity...), i.e. given *abundance* to sate all needs and granted *emplacement* in a noble ranking for prestige. Thus, the *concepts* of “*and*,” “*already*,” “*affirmed*,” “*generosity*,” all are *lost*, if we were to settle for the above quoted translations in this footnote for this *generous Ayah*. Therefore, the translation as indicated in the main text above is far better, as it translates the Noble *Ayah*, *completely* and hopefully (in the sight of Allah) *perfectly*, *en-sha-Allah*, Amen

lawla

لولا

This article “*lawla*” has *four distinct* meanings: (1) if followed by a *noun*, for a subject of a nominal sentence, it means a *negation* of action due to others; = *had it not been for*; (2) if followed by a *verb* of the *present tense* or its *probability*, then it means (a) (طلب تحضيض) demand for prodding and urging for the action of the verb itself, = *will you not, why do not you*; or (b) (طلب عرض) meaning polite and submissive request for the action in reference= *you should*; (3) If followed by a *past tense*, then it is for reprimand and remorse= *why did not you, why have not you*; (4) for inquisitiveness, as in: “لولا أخرتني إلى أجل” المعلم بطرس البستاني محيط المحيط والبصائر والتاج هلا = “قريب” See

Lebas Leqa'a لقاء

لباس

The word “لباس” *linguistically* has *myriads* of meanings, any of them (if not all) could apply here, especially *figuratively* speaking. Meanings such as: (1) spouse, (2) inner-clothing (i.e. the *under-wear* that *comes in direct contact with a bare-skin*, (3) dressing of the pudenda, (4) usufruct, (5) gratification, (6) wear, (7) protective dress, *vis-à-vis* heat/cold, (8) cover with: (a) clothe, (b) mail, (c) darkness, i.e. to obstruct vision. See البصائر and اللسان. Also *figuratively*, it means (A) the *wife and husband* as hugging one another like the inner clothing; (B) They are means of prevention, for each other, from adultery; (C) The spouses are *comfort* and *tranquility* for each other; (D) They are cover for each other against all kinds of external lust; (E) They are private and exclusive for one another; (F) They are an adornment for each other; (G) They are to each other like a container, separating themselves as a unit from others in private way; (H) They are allowed to see each other private parts without any problem whatsoever; (I) Last but not least, there should be closeness between them in terms of age, educational background, linguistic, cultural and even social status. The word **Leqa'a** = meeting with= (1) to come upon, i.e. find;(2) to join in company with; (3) to be subjected to fortune or vicissitude. See Merriam Webster Dictionary.

Ma = when^o	ما
The particle “ما,” which <i>most</i> , if not <i>all</i> , translators either <i>ignore</i> (intentionally or not) or <i>misinterpret</i> as “of.” This particle according to the linguists and the majority of Qur’an commentators say that it is <i>extra</i> but meant to <i>intensify</i> the action it modifies. This author is among those who do <i>not</i> believe that there is a <i>single letter in The Qur’an that is extra per se</i> . But surely this “ما” and some times “من” are for intensification. Some time it is referred to as “ما المصدرية” = infinitive/ indefinite article ما to infinitely intensify what it modifies. Or some time as a*This “ما” = إسم إستفهام لغير المميّز i.e. an <i>inquisitive-noun</i> for non-distinctive entity. That is for non-human/ non-Jinn. See footnote for (S21:28) for elaboration.	
madhooran	مدحورا
The word “madhooran”= “مدحورا” is a <i>masculine, singular, objective noun</i> , no English equivalent for it.	
mafrodhan	مفروضا
The word “mafrodhan”= “مفروضا” is <i>masculine, objective noun</i> for which there is no English equivalent.	
maghdhoobe	المغضوب
The word “المغضوب” is an <i>objective noun and postfixed</i> = “مفعول و مضاف اليه” So there no English equivalent for it, hence it’s <i>transliterated</i> as indicated above.	
makra	المكر
The word “مكروا” from “المكر” which means <i>distracting (turning away) others from their original focus to another end</i> , for good-end or bad-end, by means of <i>excellent skill and profound discernment</i> . If such distraction is for <i>good end</i> then it is Allah’s “مكر,” as Allah is <i>always</i> worthy of doing <i>none but good</i> . But if for a “bad end or ulterior motive” then it is a <i>bad</i> “مكر,” which <i>could</i> be worthy of the human. See الراغب for the definition of “المكر.”	
manna	منّ
Allah leveraged His <i>ne’amah</i> (all around sufficiency, surplus, good health and delight).	
masjoor	المسجور
The word “المسجور” has <i>several</i> meanings, including the <i>paradoxical</i> one. As “المسجور” means: the <i>filled/ the emptied / the kindled</i> .	
mathmooman	مذموما
The word “mathmooman”= “مذموما” is a <i>masculine, singular, objective noun</i> , no English equivalent for it.	
Matta’a	متاع
The Arabic word “متاع”= “mata’a” comes from the root word “متّع,” = “matta’a” with many meanings, among them: (1) <i>resources of transitory worldly delight</i> (2) “Matta’a Allabo” that is Allah <i>prolonged</i> the life of some one for a very long time; “the rain matta’a” the plants, i.e. made them to grow taller. (3)	

“*matta’abo Allah*” that is Allah allowed him to take advantage of the pleasures of any thing usable and favorable. (4) “*Matta’a*” his divorced wife, means gave her *met’ab*, i.e. the *Sharey’ab* prescribed provisions for the divorced wife after divorce. (5) The Qur’an the following *Ayah* describes the “*mata’a*” of this world as: “Beautified for people love (of) the lust from the women, and the offspring, and of the talents (*units of weight each equal to 1,200 ounces*) heaped of the gold and the silver, and the horses branded, and the cattle and the “*barth*” (*tiled, sowed and fruit producing land*); that is a “*mata’a*” of the life of the world; and with Allah (is) all-beautiful return.” (Qur’an 3:14). See *Lexicon* attached to this *Translation* for an elaboration on this “*Matta’a*” means: (1) “*Matta’a Allah*” means Allah prolonged the life of some one for a very long time; “the rain *Matta’a*” the plants, i.e. made them to grow tall. (2) “*Matta’abo Allah*” means Allah allowed him to take advantage of the pleasures of any thing usable (such as furnishings) and desirable. “*Matta’a*” his divorced wife, means gave her *met’ab*, i.e. the *Sharey’ab* prescribed provisions after divorce. Therefore, “*mata’a*” means: taking temporary advantage of the worldly pleasures.

1. The word “متاع”=“*mata’an*” is rooted in the word “مَتَعَ”= “*matta’a*” with many meanings, among them: *resources of transitory worldly delight*.
2. The word “متاع” = “*mata’an*” has many meanings, among them: *furnishings, chattel, things for utility*.

mawqothah

موقوذة

mawqothah (*she-beaten-violently-to-death*).

Meskeen/masakeen

مسكين / مساكين

The word “*meskeen*” its plural is “*masakeen*,” = the *possessor of some but not sufficient* means to *satisfy his needs and goes seeking to satisfy that*. According to the *Ayah* of (Q16:60): “As (*to*) the ship, so it^w was for (*possessors of some but insufficient self-sufficiency, so they seeks*) people working in the sea.” So the “*meskeen*” does possess some thing but not enough for self-sufficiency, so he goes seeking to make it up. See the “الفقير”= the *destitute poor*.

Meygat, mawageet.

ميفات مواقيت

The word “*meygat*”= “ميفات” has several meanings: (1) *designated time(s) and place(s)*, (2) *a time span*, (3) *fixed phases of time* (such as for the moon), (4) *being on-time*, (5) *a place where pilgrims consecrate for their pilgrimage*, (6) *place of pilgrimage*.

moqennen

موقنين

One of complete certainty.

mozahzebe

مَزْحَزِه

The word “*mozahzebe*” is *deflected subject* of the past tense root word “*zahzaha*”= “زحزح,” which means *moved the object back and forth or from side to side*, usually gently, intending to *budge or displace* it. Thus, “*zahzaha*”= “زحزح,” means *displaced or moved away* from an original place.

<i>mubashshereen</i>	مبشرين
The word “ <i>mubashshereen</i> ” is <i>masculine, plural, subjective noun</i> , meaning <i>proclaimers of good tiding</i> , with <i>no English equivalent</i> .	
<i>mugarraboona</i>	مقربون
The word “المقربون” is <i>masculine, plural, objective noun</i> , <i>no English equivalent</i> for it, so translated as “ <i>the ones-made-near</i> .”	
<i>mugtasedah</i>	مقتصدة
The word “ <i>mugtasedah</i> ” meaning <i>moderate</i> , i.e. <i>not engaged in exceeding the bounds</i> by saying <i>improper</i> say regarding Jesus, or Mohammad upon both the peace. Or they who said the proper say regarding Jesus and Mohammad upon both the peace. Or may be the <i>hypocrites</i> but <i>not jesters or scoffers</i> . See القرطبي.	
<i>muhdharan</i>	محضرا
The word “ <i>muhdharan</i> ”= “محضرا” is <i>passive objective noun</i> rooted in the past tense verb of “حضر,” meaning: <i>was present at a time and place already known previously</i> to the one present. Such as the student in a classroom. In this case “ <i>muhdharan</i> ”= “محضرا” means: <i>that which was made present</i> .	
<i>Muhkamat</i>	محكمات
The <i>Muhkamat</i> are those that <i>address the Halal (the allowed) and the Haram (the disallowed)</i> by the <i>Sharey’ah Law</i> , Islam; and also cover the <i>Singularity</i> of Allah and <i>how to worship Him</i> , according to the <i>Sharey’ah Law</i> . The <i>Muhkamat</i> are the <i>Basis</i> (“Mother”) of the <i>Book</i> , <i>firmly constructed</i> and <i>are everlasting</i> , and <i>forever not subject to any change or newer interpretation</i> .	
<i>muhseeneen</i>	محسين
There is <i>no English word</i> for “المحسين,” i.e. <i>renderers-of-all-around-beautiful-works</i> .	
<i>Muhtadoon/muhtadeen/muhtadey</i>	مهتدون مهتدين مهتد
The word “مهتدون” is plural of “مهتدي,” for which there is <i>no exact English equivalent per se</i> . There is English equivalent for “الهادي” = “ <i>the aright-guider</i> ,” which is <i>different</i> from “المهتدي,” which is “ <i>he who found and accepted the aright-guidance</i> .” So, the “ <i>muhtadee</i> ” and its plural is “ <i>muhtadoon</i> ” or “ <i>muhtadeen</i> ,” <i>grammatical inflections</i> .	
<i>munkar</i>	منكر
The word “منكر” has several meanings: (1) any act which sound minds find it <i>objectionable</i> or <i>indecisive as to its objectionability</i> , and so the <i>Sharey’ah</i> decides upon it. (2) That which is <i>not known</i> . (3) That person who is <i>canny (shrewd)</i> . (4) That <i>Hadeeth</i> which is narrated by a <i>single narrator</i> whose authority is <i>not sufficient</i> to bear him as necessary and sufficient. (5) That act which prohibited by the <i>Sharey’ah</i> . Thus, “منكر” is “ <i>an act which is objectionable by instinct, reason or Sharey’ah prohibition</i> .” In summary: <i>rationaly objectionable or Sharey’ah prohibited act</i> .	

<i>munkhanegah</i>	مُنْخَنِقَة
<i>munkhanegah</i> (she-strangled-to-death.	
<i>mutaraddeyah</i>	مُتَرَدِّية
<i>mutaraddeyah</i> (she-died-by-falling-from-height.	
Mutashabehat	مُتَشَابِهَات
The <i>Mutabsbehat</i> allegorical, and impart different meanings over time; although similar in so many aspects, but each imparts a meaning or multiple meanings over time.	
Mutually/beguiling	يُخَادِعُونَ
means they think they are beguiling but in fact they are <i>being beguiled simultaneously</i>	
Naba'a	نَبَأٌ
For the Arabic word “naba’a”=“نَبَأٌ,” plural <i>anba’a</i> there is no English equivalent. As it is (1) a singular noun; and (2) it means: “significant-and-availing-news,” not just any news. Its avail is <i>its useful knowledge</i> . And (3) to denote such a singularity as well as the <i>significance</i> and <i>avail</i> , and for lack of a better word, I chose to transliterate and explain by saying: “piece-of-significant-and-availing-news,” as the word “news” <i>per se</i> is a plural noun and is very inadequate to convey the نَبَأٌ. Clearly the word “tiding”=“خَبْرٌ” is unfit, as it primarily denotes simple “information,” and “نَبَأٌ” denotes and connotes more momentous information. See الرَّاغِب.	
Nasara	
This word “nasara,” plural masculine, is equivalent to the word “Nazarenes” (i.e. believers in the message of Jesus of Nazareth). (Matthew 2:23) of the New Testament (NT) speaks of Nazarene, and also other “Gospels” speak of Nazarenes, which are different from Nazirite. Present day Christians may or may not be “nasara,” as most of them do believe in “The Trinity.” The Qur’an clearly says about “The Trinitarians:” “certainly disbelieved those who say that Allah is the Third of Three...” (S 5:73). The “nasara,”=Nazarenes, who are not equal to the Nazirites, referred to in the OT, e.g. (Judg.13:7) and are the followers of “Yahweh.”	
Nasl	
The Arabic word “nasl” means: (1) the son or daughter; (2) the offsprings; (3) birth or place of birth. However, the Arabic proverbial phrase: “the harth and the nasl” is a metonymy (figure of speech) for women and children. Thus in the above Ayah, and Allah knows best, the retreaters hasten to destroy the women and the children.	
<i>nattebah</i>	نَطْبَحَة
<i>nattebah</i> (she-killed-by-the-goring-of-the-horn.	
Nay, rather	بَلْ
Rather	
Ne'amah/boon	نِعْمَة
The word “نِعْمَة,” has no exact English equivalent <i>per se</i> , but the next best approximation for it is “boon,” as “نِعْمَة” means: (1) a feminine gender noun	

denoting the *few* and the *multitudes*, (2) *salvation*; (3) *good condition all around*; and (4) *the aright-guidance to Islam*.

The best example of (1) and (3) above is: “And if you (*were to*) count Allah’s *ne’amah* (*boon*) not [*you*] statistically-reckon it.” Clearly statistically-reckon means *account for every thing from all aspects*. And best example of (2) and (4) above is: the salvation of Israel’s sons vis-à-vis Pharaoh and his folks and what Allah did with respect to both and Allah’s emphasis that religion by Allah’s Rule is Islam, as well elucidated by two significant

Ayat: “*Verily, the religion enda (by rule of) Allah (is) the Islam.*” (3:19). Also, the Qur’an says: “*So, never you die except while you (are) Muslims.*” (S 2: 132).” See **الراغب و اللسان و، البصائر و القرطبي**.

nusabbeho

نسبح

The word “*nusabbeho*,” means: *we single Allah as excelling in all good qualities, that He transcends above all shortcomings, and that He is unique all around*.

nussarrefo

نصرف

Variegate

Of

The word “of” here *implies remarkable significance, connoting*, and Allah knows best, that *all* the crops (i.e. all the varieties of fruits and vegetables) brought about and known in this world are but only a *fraction* of a *much larger whole* in this world and the Hereafter, in the treasure of Allah. Thus, it is *important* to note here the phrase “of so and so.” If a person is a “*wrong-doer*” or “*of wrong-doers*” the two have *significant differences*. The “*wrong-doer*” could have done the wrong doing once or so; but “*of wrong-doers*” signifies *frequent and continual wrongdoing by the wrong doer*.

Ojaj

أجاج

The word “أجاج” means *salty*, and *bitter-hot*. For definition of “أجاج” see **الراغب**.

okola

أكل

The word “*okola*” = “أكل” is singular, masculine, subjective noun having several meanings: (1) the fruits, (2) the taste of any food or fruit, (3) the edibles, (4) the lot or portion of food or fruit. In this great *Ayah*, and Allah knows best, the first three apply.

Oshreboo

أشربوا

The Arabic expression “*oshreboo*,” constructed in the passive, and translated into “*were made to drink*” means increased their love of. Hence, in this instance, and Allah knows best, in their hearts they increased their loves of the calf.

Pardon

عفا

1. *Pardon* more *strongly* implies release from the liability for or penalty entailed by an offense.
2. To release (a person) from punishment; exempt from penalty.
3. In Arabic the word عفا has several meanings: (1) erased effaced the imprints

or the traces of; (2) the most “*halal*” (allowed by Islamic *Sharee’ah*) and the best of wealth; (3) the best of any thing and the most excellent part of it; (4) the remaining portion of; (5) the courteous act of virtue by Islamic standard; (6) the munificence.

Forgiveness

الغفران

1. To excuse for a fault or an offense; pardon. 2. To renounce anger or resentment against. 3. To absolve from payment of (a debt, for example). 4. To *forgive* is to grant pardon without harboring resentment. (5) In Arabic the word غفر means: (1) covered; (2) concealed; (3) pardoned.

Excuse: لسمح To *excuse* is to pass over a mistake or fault without demanding punishment or redress. In Arabic the word سمح means:

Condone

صفح

(1) was generous; (2) was rather easy with; (3) released from the liability for or penalty entailed by an offense.

(1) is to *overlook* an offense, usually a serious one; the word often suggests *tacit forgiveness*.

(2) In Arabic the word صفح means: (1) turned away from an offense; (2) and released from the liability for or penalty entailed by an offense.

Pardon

Strongly implies release from liability for or penalty entailed by an offense. In Arabic the word: “عفا” means erased its imprints of an offense or defaced it so as not to be recognized; and thus, did not punish for it.

Prayer

الصلاة

Prayer in Islam has *two specific and distinct* meanings: (a) *Linguistic* and (b) *jurisdictional Shar’ee*, based on the *Sharee’ah Law*). Linguistically it means simple invocation or supplication. But the jurisdictional meaning has a *prescribed and specific* form. See the *Lexicon* attached to this *Translation*.

Poor

مسكين

The word “فقير” versus the “مسكين,” the “فقير” is the “*indigent*” = *lacking self-sufficiency*; whereas the “مسكين” has *some but not sufficient* for *self-sufficiency*, as the “مساكين” they *possessed a ship* and they were *working* in the sea, as *Ayah* 18 of (Q 18: 79), which states: “As however, the ship, so it^w was for poor, they work in the sea.” So the “مساكين” *possess some thing but not sufficient for their self-sufficiency* and *they are actively working to improve their lot*.

On the other hand, the “الفقراء” = the “*indigents*” who *lack self-sufficiency* and *not doing much* about it, *Ayah* 273 of (Q2: 273) which says: “For the indigents who they (*bad*) been straitened in Allah’s way, they can not strike in the Earth.”

In another *Ayah* (S28:24) when *Mosa (Moses)* was very hungry, as he did not eat for days and prayed saying: “my Lord, verily I am for what You descended to me of *khayren* (*provision, desirable*) indigent.”

qadha**قضى**

The word “قضى” has *more than a dozen* meanings, if the subject participle connected to it is Allah, then it means either “*decrees/ decreed-/ decreeing,*” or “*reveals/ revealed/ revealing.*” If the *subject participle* is a *human*, then it means: “*judges/ ends/ concludes-/ completes/ finishes/ attains*” (or the verbal inflections of these verbs). However, followed by a *prepositional particle* then its meaning derives from that. For example: (a) “قضى عليه” = killed him; (b) “قضى فيه” = rendered a judgment concerning it; (c) “قضى اليه” = revealed to him; (d) “قضى منه” = attained his purpose out of him; (e) “قضى عنه” rendered a service on his behalf. In this great *Ayah*, the meaning is: killed him.

Qahir**قاهر**

Possessor of power, Subduer, Conqueror.

Qeblah

means the direction to which a person moves towards or faces; however, in Islam it is the direction to which all Muslims face during their five daily Prayers or any time the perform such a Prayer, which towards the Ka’abah in Makkah

qestt**القسط**

The Arabic word “القسط” is *not* just “*justice*” = “العدل.” Thus, “القسط” is *absolute justice*, post *immediate* removal of injustice. The word “*aqstt*” = “أقسط” is based on the root word “*qasata*” = “قَسَطَ” meaning: (1) was *absolutely just*, i.e. *by the balance, not a hair of difference*. (2) Justice *per se*, could be rendered by *mutual consent* between the disputing parties, if one party gives *up or in* for the sake of *agreement*. But in terms of (1) the “*balance*” is the judge; every party receives its absolute dues, leaving no room for any compromise.

Qurrata Ayn**قُرّة عين**

The *Qur’anic* statement “قُرّة عين” is considered to be a *rather lofty and elegant* and it is *Arabic tongue expression*, meaning the eyes’ tears have “*cooled,*” and *ceased to flow* and *became quiet and still*, rejoicing for what it saw. In other word: the one with such eyes became rather happy.

Ra’afah Rahmah**رأفة رحمة**

The word “رؤوف” of “الرأفة” which is more *intensive* than “الرحمة” as “الرحمة” = “mercy,” which is kindness imparting delight to its recipient. While “الرأفة” is *in addition* to “الرحمة” it involves *protecting against any possible undesirable happening to the recipient*. Hence, “الرأفة” is a *protective-mercy*. See اللتاج.

ra’eana**راعنا**

See *Ayah* 104 of *Al-Bagara* footnote to which the Muslims were instructed *not* use. One meaning: is: (1) consider us, by way of being kind and considerate. (2) The *second* meaning is: (you) hasty, foolish, rash and thoughtless, as the Jews used to address Mohammad (SAWS).

ra'ena

راعنا

The word “*ra'ena*” has *two distinct* meanings, depending on how the *emphasis* is placed at the end of the word. One meaning: is: (1) consider us, by way of being kind and considerate. (2) The *second* meaning is: (you) hasty, foolish, rash and thoughtless. The Jews used to address Mohammad (SAWS) by *twisting* their tongue *almost imperceptive way* to mean the *second* meaning. Thus, the believers were commanded by this *Ayah* to avoid this word, as it is associated with the second meaning; and instead to substitute it with the word “*undburna*,” see footnote 104 next.

Ra'ina

The word “*ra'ina*” has *two distinct* meanings, depending on how the *emphasis* is placed at the end of the word. One meaning: is: consider us, by way of being kind and considerate. The *second* meaning is: (you) hasty, foolish, rash and thoughtless. The Jews used to address Mohammad (SAWS) by twisting their tongue slightly to mean the *second* meaning. Thus, the believers were commanded by this *Ayah* to avoid this word and instead to substitute it with the word “*undburna*,” see footnote 55 next.

Radda

يردون

The word “*يردون*” is rooted in “*رد*” meaning *forthwith return*; example the greeting must be “*forthwith retuned*,” The Qur'an says: “*And when (had) been greeted you^ف by a greeting,^ف then you^ف greet by better than it^ف or you^ف forthwith return it^ف.*” (S 4:86).

rafatho

الرفث

The word “*رفث*” means: (1) *sexual intercourse, talk about it*, (2) *vulgarity leading to it*, (3) *filth*.

ragheba

رغب

The Arabic word “*يرغب*” assumes *different* meaning, depending on how it is *prefixed* by various prepositional articles. For example: “*يرغب*” *not* prefixed by any article=*desire, like*. However, “*يرغب عن*”=*desire off, averts*, or “*يرغب في*”=*likes*, or “*يرغب إلى*”=*asked and beseeched*, or “*يرغب ب*”=*prefers*.

Ar-Rahman/ Ar-Rabeem

الرحمن

This is a *unique* and an *exclusive proper* name of Allah. It is also *one* of the most beautiful other *attributive* names of Allah. Various Qur'an-commentators have a *lot* to say about this *proper* name, the *sum and essence* of it *all* is as follows: as a *proper* name of Allah. The *Ayah* (S 17:110) says: “*Say [you^ف]: you^ف invoke Allah or you^ف invoke Ar -Rahman, whom* indeed you^ف invoke so for Him (are) the names the husna (most-all-around-beautiful).*” *Ar-Rahman* indicates *favor and help, clemency and generosity, goodwill and mercy to all* Allah's creatures (including even the *atheists*) *in this world*. As a *proper* name *Ar-Rahman* is *not* translatable *per se*. However it is used when *exhortation by admonition or reprimand* are called for.

Moreover, *associated with and simultaneous* to such exhortation is a reminder that *Ar-Rahman* implies hope, help, favor, and goodwill mercy towards the one or ones being exhorted by such admonition. For a *contrast* see the next footnote regarding *Ar-Raheem*.

On the other hand “*Ar-Raheem*”=“الرحيم” is *one* of Allah’s the *busna* (*most-all-around-beautiful*) *attributive* names. Without the definitive article, “*Ar-*” = *The*, the word “*Raheem*” means “*multitudinous mercy doer.*” So, as such *anyone* who is a *multitudinous mercy doer* can share such a characterization. So “*Raheem*” is an *attributive* trait which can be said of *any one* who so deserve it.

Ar-Rahmah-/ Ar-Raheem

الرحمة / الرحيم

The word “أرحام” rooted in “رحم,” from “الرحمة” which is “*forgiveness, sympathy, and mercy*” and rooted in *all* that is the “رَحِمَ” = “*womb.*” Thus, *one’s* relatives from the *mother’s side* are “أرحام,” as they related through the same womb. See البصائر. However, stated in “اللسان” the “*relatives*” from the *father’s side* “أقارب,” are also “أرحام,” I believe because *all* are rooted in “الرحمة,” hence all are “أرحام.”

rajeem

رجيم

rajeem (*he who is ever multitudinously stoned/ cursed*)

raqeem’s

رقيم

The word “*arraqeem*”=“الرقيم” has several meanings, among them: (1) the *village* of the “*people of the cave,*” their *mountain*, their *dog*, or their *valley*, (2) a *lead tablet* wherein inscribed their names, faith, and why they secluded themselves, (3) *coded inscription.*

rasekhoona

الراسخون

The word “*rasekhoona*” is a *subjective, masculine, plural noun* for which there is *no* English equivalent, meaning: they that are *firmly established ones.*

Rasheed

رشيد

Maturely discerner and adherer to the right.

Ratification

ratified covenant ميثاق

Raybon/Shakkon

ريب شك

The Arabic word “ريب”=Suspicion and “شك.”=Doubt both *share* some *common ground* but are *not synonymous*. Most, if not *all* translators, save this translator, use “شك” when they should be using “ريب” instead. If “شك” were to be the correct one, the Noble Qur’an would have used it. Perhaps, being not Arabs or *not* having *sufficient linguistic distinction* between the two meanings, that are rather *different*, is the problem. Doubt is a state of *indecision* between two or more situations *with no fear or malign intent* associated with such a doubt. Suspicion on the other hand is *doubt with preponderance* of “*some thing wrong*” inducing *fear, malign intent and so caution* and may be even *aversion* in the *mind* or *attitude* of the

suspecting person; all that is on the *flimsiest of evidence* or in fact *without any proof whatsoever*. So, “ريب” and “شك” share some aspects but each is distinct. In fact there is a *suspicious doubt* or *doubtful suspicions*.

rebbeyoun

رَبِّيُون

The word “rebbeyoun”= “رَبِّيُون” according to at-Tabari and others, “rebbeyoun”= “رَبِّيُون” means *many multitudes*; and Ibn Abbas, at-Tabari narrates, *multitudes*, or *men of knowledge*. Whereas others, again at-Tabari narrates: “rebbeyoun”= “رَبِّيُون” means *followers* versus “رَبَّانِيُون” meaning the *chiefs*.

Rejza

Is a word with many meanings, such as: *varieties of calamities*, *any abomination*, and *impurity*. Also it means and “*idol*” or the “*sin*” or the *ultimate consequence of a sin* which is its *punishment*.

Retreatnats

عَاكِفُون

[The word “retreatants”= “عَاكِفُون” in the sense of period of seclusion, retirement, or solitude of withdrawal for prayer, meditation, and study.

Righteous deed

عَمَلٌ صَالِحٌ

Any good deed by *Sharey’ah* standard.

Ru’ab

رُعب

Sudden and strong fear that fills the heart

Ruh/ ar-Rooh

It is stated in “اللسان” for the word “ar-Rooh” and “ar-Rawh” two *distinct* meanings: (1) *mercy* and (2) *Isa*, son of Mary (*Jesus*). However, “ar-Rooh” (*the Rooh*) there are at least *ten* distinct meanings: (1) *mercy*, (2) *soul*, (3) *the Qur’an*, (4) *the revelation* (Qur’an or any other message), (5) *the Command*, (6) *the individual entity*, (7) *the rejoicing* (8) *creatures who are special angels*, who are “*guardians*” *over the angels who are the guardians over the humans*, and (9) *the fresh breeze*, and (10) *rest*. *Jesus, by command of Allah: “be” and he became.*

Ruhe-el-Qudis

The *angel of revelation*, Gabriel, peace be upon him.

rushdan

رَشْدًا

The word “رَشْدٌ” means: (1) *maturity*, i.e. reaching the age of say 16-18 and above, (2) *recognition of good and bad, right and wrong*, (3) *constant adherence to what is right*, (4) *cognizance of the consequences of any given situation and avoidance of the undesirable results*. Thus, “رَشْدٌ” in summary: *discernment of maturity which always concatenate strict adherence to what is right.*

Sa’aa

سَعَى

The word “سَعَى” has *several* meanings, depending on the context: (1) “بمعنى عدا دون” “الشَّد” i.e. *strode* = walking with long steps, especially in a hasty or vigorous way; (2) “بمعنى مشى أو مضى” i.e. *treaded* = walk on, over, or along; (3) “عمل

”باجتهاد“ = endeavored, i.e. *he made conscientious or concerted effort toward an end*; (4) ”بمعنى قصد“ intentionally treaded. Thus from ”ا“ we infer agility and vigor of gait. When ”سعى“ in the sense of ”striding“ it is made transitive by ”إلى“ and when it is in the sense of ”work“ then it is made transitive by ”الام“. See اللسان, and الصائر.

<i>sabar</i>	صبر
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There is *no* English word for the verb ”صبر“ and its conjugates. So, the closest is to say: *”held-on-patiently“*.

<i>sabaro</i>	صبروا
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(a) ”كانوا صبر أو كانوا صابرين.“ In fact the *entire* Qur’an does *not* have such expression as: ”كانوا صبر أو كانوا صابرين.“ (b) To use the verb ”*sabaro*“= ”صبروا“ means they *practiced* the patience *at that time*, i.e. the time they were described to be doing it. *Additionally* to use expression (a) *possibly* gives the impression of the fact *that the practice of patience is an ongoing characteristic of them*, which *may* or *may not* be the case. Therefore ”*were patient*“ is surely an *incorrect* expression for (b) the Arabic *past tense verb*: ”*sabaro*“= ”صبروا“. Hence, the need for ”*sabaro*“ with the parenthetical explanation, as so stated above in this Ayah, is necessary.

<i>Sabeen</i>	الصابئة
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This word ”*sabeen*“ refers to, and Allah knows best, to those people who used to live in Musal (Iraq) and bore witness that there is no deity but Allah; and their Book is *Az-Zaboor*, The Psalms of the *Sabians*. They were not Jews, nor *Nazzerens*, nor Christians.

<i>sadaqa</i>	صدق
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In English there is *no* verb for the word ”*true*“ in the sense of *telling the truth*. Yes, we can say ”*trued*“ but this means some *thing entirely different* than telling the truth, as it means *to make it balanced, level, or square*. This fact becomes more significant with the respect to ”*sadeq*“= ”صادق“ =he who tells the truth, not once but constantly, i.e. he is *ever-practicer* of the truth.

<i>saeed</i>	سعيد
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Fortunate one.

<i>saibah</i>	سائبة
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The ”*saibah*“= ”سائبة“ rooted in ”ساب“, meaning: ”*let go, not attended*.“ Thus, it is a *she-camel*, mother of the ”*baheyrah*.“ It was the pagan Arabs’ custom that when a *she-camel* give *ten births*, *all of which were female offsprings*, such a *she-camel* is *let loose*, neither its milk used nor that it be used to carry anything. When it dies, then the males and females can eat its meat.

<i>Sakeynah</i>	سكينة
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Calmness from fear that is actually happening, i.e. in progress.

Sameeon	سميع
The word <i>a</i> has more than a single meaning, such as: (a) <i>The Acute-Hearer</i> , (b) <i>The Enabler of others to hear</i> , (c) <i>Favorable responder to prayer</i> . See البصائر للفيروزبادي.	
Saqwwahunna:	
The word “ <i>sawwahunna</i> ” is made up of two parts, the word “ <i>sawwa</i> ” and the pronoun “ <i>hunna</i> .” The word “ <i>sawwa</i> ” means: made <i>qualitatively perfect, quantitatively complete, and proportionally balanced</i> .	
saraf	صرف
The word “ <i>saraf</i> ”=“صرف” has <i>many</i> meanings: (1) expended; (2) exchanged the currency; (3) let go; (4) got rid of; (5) averted the undesirable occurrence; (6) discharged the appointee; (7) put in flight, i.e. retreat, routed.	
Sarra	
Joy, delight, pleasure, gladness, enjoyment.	
sawwahunna	سَوَاهُنَّ
The word “ <i>sawwahunna</i> ” is made up of <i>two parts</i> , the word “ <i>sawwa</i> ” and the pronoun “ <i>hunna</i> .” The word “ <i>sawwa</i> ” has many meanings: (1) made <i>qualitatively perfect, quantitatively complete, and proportionally balanced</i> . (2) Fixed. (3) Destroyed and leveled to the ground. (4) Straightened. (5) Balanced. The suffixed pronoun “ <i>hunna</i> ”= them, a <i>feminine plural</i>	
Sayye’ah Khateyah	سيئة ، خطيئة
Is an act that is ugly, or evil, or abominable, or foul, or unseemly, or unsightly. An <i>error</i> or a <i>misdeed</i> for some thing <i>not</i> allowed to begin with, such lying or cheating. On the other hand “ <i>khateyah</i> ” is a <i>mistake</i> , for doing some thing <i>not</i> to done among permissible things, hurting some one as one is waking.	
Seddeqah/Seddeeq	صديق / صديقة
The word “ <i>seddiqah</i> ”= “صديقة” is the feminine of “ <i>seddiq</i> ”= “صديق,” meaning that person who <i>readily believes</i> or who is <i>indeed steadfast affirmers and practicer of the truth</i> . The “ <i>seddiq</i> ”= “صديق,” is a title for <i>Abu Baker</i> , The First Caliphate, the first man to believe in Mohammad (SAWS) and enter Islam; it is also the title for prophet <i>Job</i> and prophet <i>Joseph</i> .	
seddiqah	صَدِّيقَة
The word “ <i>seddiqah</i> ”= “صديقة” is the feminine of “ <i>seddiq</i> ”= “صديق,” meaning that person who <i>readily believes</i> or who is <i>indeed steadfast affirmers and practicer of the truth</i> . The “ <i>seddiq</i> ”= “صديق,” is a title for <i>Abu Baker</i> , The First Caliphate, the first man to believe in Mohammad (SAWS) and enter Islam; it is also the title for prophet <i>Job</i> and prophet <i>Joseph</i> .	
Seen	س
The <i>extra</i> letter “س” (i.e. this “س” is <i>not a basic part</i> of a verb itself) when <i>affixed</i> to a verb. So when <i>affixed</i> to a verb it describes <i>one of five possibilities</i> as	

follows: (1) to mean *imminent* action (2) *seek*, as for example “يستغفر، يستفسر،” = “*seek* forgiveness, *seek* explanation, *seek* help” respectively; (3) *deem*, as for example “يستغفر، يستضعف، يستكبر” = “*deem* weakling, *deem* little, *deem* big” respectively; (4) *affirmably*, as for example “يستعبد، يستكبر، يستهزئ،” = *affirmably* self-exalting, *affirmably* jests, *affirm* enslaving respectively. (5) The س versus ث = for *delayed* action. See القواميس و كتب اللغة.

shagao

شَقُوا

They who became misfortunate.

shaqeyyon

شَقِي

One who is misfortunate.

Sibghata Allah

The Arabic phrase “*Sibghata* Allah,” is made up of two words: (1) “*Sibghata*” literally meaning (a) dye, (b) creed or religion, (c) natural creation of Allah; (2) Allah.

soedo

سُعدُوا

Ones who were made fortunate.

Sons

بني

The word “بني,” is the plural for “ابن,” which means “*son*,” *not child per se*, as *child* could mean *male* or *female*. However, it is *rather common* for ‘The Qur’an to address the *male* gender but means a *definite inclusion* of the *female* gender for the intention of the message. For example: O, you *he-believers*. Some time, *specifically* addressing *each* individually, as: O, *he-believers* and *she-believers*. Hence, to be contextually correct we should say: “O, *sons* of Israel,” not “*children* of Israel.” But clearly, although the statements address the *male* gender of Israel’s offspring, in the *persons* of his *sons*, the *female* gender is included *vis-à-vis* the message conveyed.

Soo

سوء

Wickedness/foulness

sooa

سوء

The *evil-deed*, which is ugly, or abominable, or foul, or unseemly, or unsightly.

subhan

سُبْحَانَ

We perceive Allah as excelling in all good qualities and Transcends He above all shortcomings

subhanaka

سُبْحَانَكَ

The word “*subhanaka*” = “سُبْحَانَكَ” has *no* English equivalent. Wherever this word, or its associates (such as “سُبْحَانَ” or “سُبْحَانَهُ”) occur all are *associated with* the *divine uniqueness* of Allah, *doing stupendous work that Allah and Allah alone can do*, thus *deserving the utmost solemn consecration of His divine stupendous uniqueness*. Thus, we probably can render “*subhanaka*” = “سُبْحَانَكَ” concept by saying: (*What a*

marvel. For which we solemnly stand in awe and utmost consecration of the divine and stupendous uniqueness of Allah).

Sunna/sunan

سُنَّة / سُنَن

The word “*sunan*”= “سُنَن” plural for “سُنَّة,” means *dispensation (commands believed to be divinely appointed), or an example, law or ordinance.*

Sunnah

سنة

Sunnah means way/method/system or the saying(s) or action(s) of the Prophet Mohammad (saws) or such actions/sayings by others which were *sanctioned* by the Prophet (saws)

Surah

سورة

The word “*Suraton*” is grammatically inflected “*Surah*”= “سورة,” which is a *singular, feminine and proper noun*, the plural of which is “*Sumar*”= “سور.” The word (“*Surah*”) has at least two distinct implications: (1) a *division* of The Qur’an (resembling but a lot more superior than a chapter of a book). Like The Qur’an, it contains *rules and infinite wisdoms* for various aspect of the human life; (2) A noble and high ranking status of a bigger surround, consisting of at least three *Ayat*. In summary, *Surah* is: *division of the Qur’an.*

ta’oolo

تعولوا

The word “*ta’oolo*”= “تعولوا” based on the root word “*ala*”= “عال” which means: (1) *transgressed* or (2) *shouldered the support and the provision for family*, in this case *too large a family, beyond the personal means*. In other words, and Allah knows best, if one were to wed more than one, than the fear of “*transgression*” on his part (for not being able to be just with each wife) or his fear to have *too large a family* for him to be able to support justly

Tabaraka

تبارك

The word “*tabaraka*”= “تبارك,” “تفاعل,” *على وزن*, which is different than “بارك”= “he blessed.” Thus, “*tabaraka*”= “تبارك,” *على وزن تفاعل*, means “ثبوت” as says الراغب. So, “تبارك” = *the good is firmly established in the entity in reference*, in this case “*in your Lord’s name*,” as if to say: *the good loves the association to the Lord’s name and the Lords’ name vouchsafes to confer His favor over the good by accepting such association.* In summary, the word means: *while He uniquely blesses, He is constantly hallowed.*

Take

إِتَّخَذَ

The word “إِتَّخَذَ” from “إِتَّخَذَ” which is “إِفْتَعَال” for “إِتَّخَذَ,” as stated in لسان العرب; therefore, “إِتَّخَذَ” is always taking *and making some thing* of what was taken. Thus, it is *not* just the mere *taking*.

takhsha

تخشى

See *khashyah*, entry.

Tha, thaleka**ذلك**

The word “ذلك” has *three* distinct meanings: first *demonstrative pronoun*; second *possessive particle*; third *conjunctive pronoun*. Of our concern here is the first i.e. as *demonstrative pronoun*. As such it's made up of *three* distinct components: (1) the particle “ذَا” = the *demonstrative pronoun* for *near, singular, masculine, animate or inanimate*; (2) the “ل، لام البعد” = for the “*afar idea*,” and (3) the “ك، ضمير” for the *addressee's pronoun*. There is no English equivalent *per se* for “ذلك” I believe it is best rendered “he-that-afar-it.” So, “*be-that*” for “ذَا,” “*afar*,” for “ل،” “*it*” for “ك،” which is: “*the fact*” or “*the reality*.” In this particular case, we want to point out the reason for the “*be-that-afar-it*,” referring to the *book*, because, *and Allah knows best*, (A) The Qur'an was *still descending* (i.e. its *entirety* was *not yet completed*) from the *loftiest and highest* source, Allah, SWT; and (B) that its *status* in Earth is *loftiest and most high*. Hence *no untruth could touch it from any source, angle or side* as In the Arabic Grammar there are *three distinct demonstrative pronouns*: (1) for the *immediate or very near (masculine/feminine, singular, double or plural)*, (1a) in the *subjective* or (1b) the *objective* senses; (2) for the *middle (masculine/feminine, singular, double or plural)* (2a) in the *subjective* or (2b) the *objective* senses, and (3) for the “*far-that*” (*masculine/feminine, singular, double or plural*) (3a) in the *subjective* or (3b) the *objective* senses. Clearly the demonstrative pronouns in English are *not as descriptive* as their Arabic demonstrative pronouns.

Taqabbal**تقبل**

The Arabic word used in The Qur'an is “*taqabbal*,” not “*eqbal*”=accept. Thus, “*taqabbal*” means accept with *clemency or merciful patience*, as whatever that was being offered by the doer, who is beseeching Allah to accept it, may not be *fully worthy* of Allah's acceptance; or the work itself is somewhat *deficient, not perfect and complete*. So, Allah is besought to accept it *as is*, with the already known *shortcomings* it may have therein. So Allah accepts it *by His clemency*. Thus, تقبل = *clemently accepts*.

Taqwa**تقوى**

Thus, the word “*taqwa*” evolved and became *more significant religious* term, meaning: (1) *adherence to Allah's Criteria of prescription and proscription in order to obtain His pleasure*. (2) It is *guarding and protecting* against any *undesirable* outcome. There is no English equivalent for “*taqwa*.” However, *piety* is perhaps the closest. But *piety* is a noun, i.e. *cannot* be conjugated. But “*taqwa*” is rooted in the Arabic verb “*waqa*,” which grammatically can be conjugated in various forms to fit the need; thus, “*taqwa*” is more *designative and advantageous* to use.

Tataqoon**تتقون**

The word “*tataqoon*,” *you, in the future tense, plural, masculine*, of “*taqwa*,” based on the Arabic word “*waqa*,” *linguistically* meaning: *took all the precautions to secure and protect (any thing) from any harm*. Hence, “*tattaqoon*” means: *you are to endeavor to guard against Allah's displeasure by adhering to His Criteria of prescription and proscription and to obtain His pleasure* instead.

Tatmaenno	تَطْمَنُ
The word “تَطْمَنُ” for “طَمَائِنَةٌ” is the <i>feminine, present tense, rooted</i> in the word “طَمَأْنُ”= the past tense, meaning: <i>assured the heart with respect to the personal belief</i> . “طَمَائِنَةٌ” is not synonymous with the words: “سَكِينَةٌ” or “أَمْنُ,” check both respectively in this <i>Lexicon</i> .	
<i>tayammamo</i>	التيمم
<i>you strike a clean soil with the palms of the two hands and wiped the face and hands</i>	
Tayammum	التيمم
Due to lack of water making <i>ablution</i> for the Prayer, by striking a clean soil with the palms of the two hands and wiping the face and hands.	
Tayyebat	طَيِّبَات
<i>Varieties of good goods</i> The word “ <i>tayyebat</i> ,” is <i>plural, feminine, subjective noun</i> , meaning all things that are “ <i>benefiting and are legitimates</i> .” Clearly there is <i>no</i> English equivalent for it. Remarkably all the “ <i>tayyebat</i> ” to be eaten are “ <i>feminine</i> ” in gender in Arabic. For example: (الأنعام), (النعم), (الأرزاق), (المأكولات), and even the (المشروبات), which could be included in the (مأكولات), as most of the constituents of the (مأكولات) are (مشروبات). So no wonder they are “ <i>tayyebat</i> ” and not “ <i>tayyebey</i> .”	
thalekum	ذَلِكُمْ
There is <i>no</i> English word to mean “ذَالِكُمْ” noun indicative to mean <i>furthest and high ranking</i> . This “ <i>thalekum</i> ”= “ذَلِكُمْ” is made up of <i>three</i> distinct components: (1) the particle “ذَا” = the <i>demonstrative pronoun</i> for the <i>singular, masculine, for the animate or the inanimate</i> ; (2) the “ل، لام البعد” = for the “ <i>afar idea</i> ,” and (3) the “كَمْ، ضمير المخاطب” for the <i>addressees’ pronoun</i> , for <i>two or more</i> , or for <i>magnanimity</i> . There is <i>no</i> English equivalent for “ذَلِكُمْ.” The best rendition for a in English, I believe, is: <i>thalekum</i> (<i>he-afar-collective-you</i>). See كتب النحو و الصرف .	
The believers	المؤمنين / المؤمنون
“The believers” see the entry of “they/them who believed” for full elucidations.	
thekron	[الأعراف] ذَكَرَ
The word “الذَكَرُ” has so many meanings, scholars, such as <i>al-fayrozabadi</i> , mentions about <i>twenty</i> different meanings: (1) mentioning by the <i>tongue</i> , (2) silently but heartily <i>remembering</i> Allah, (3) His <i>exhortations</i> , (4) <i>Torah</i> , (5) <i>The Qur’an</i> , (6) <i>The Preserved Tablet</i> , (7) <i>message of the Prophet</i> , (8) an <i>exhortation or exposition</i> (by the Prophet or others), (9) <i>tiding</i> , (10) <i>The Messenger</i> , (11) <i>honor</i> , (12) <i>repentance</i> , (13) the <i>five Islamic Prayers</i> , (15) <i>al-Asr Prayer</i> , (16) <i>apology for imperfection</i> , (17) <i>intercession</i> , (18) the <i>Singularity of Allah</i> , (19) <i>remembering</i> His favors, (20) <i>obedience</i> .	

They/them-who believed

الذين آمنوا

The phrases “they/them who believed” and “the believers” are mentioned in The Qur’an multiple number of times, the first (“they/them who believed”) 259 times as compared to the “he-believers” (of all *grammatical* inflections منصوب مرفوع أو مجرور) of 179 times. Of this 179 times, the “he-believers” also (of all *grammatical* inflections, منصوب أو مجرور مرفوع of 35 and منصوب of 144, as well as the “she-believer” of 6 مرفوع and 22 منصوب (أو مجرور). In other word the total comparison is 259 and 179. But the concept I believe is that the “they/them who believed” are “recent” believers, the belief in them has *not yet* taken strong hold on them, i.e. not yet become *firmly established* as to be a “hallmark” of them like in the case of “the he/she believers.” Thus, the implication may be, and Allah knows best, is that *contrary to common sense*, the “they-them who believed,” are so “recent believer” they are *not* subject to revert back to “disbelief” and even if any does revert back to disbelief, then “they are not “they/them who believed.” So, although they are in *more need* to fortify their “fresh” belief to firmly establish it in their heart/minds, the transition period to revert to disbelief is *too short to non-existent*, or even under the worst of circumstances, if any should revert to disbelief, then they are *not* the addressees of the “they/them who believed.” So, in summary: The “they/them who believed” are “recent” believers, thus, the “belief” is not yet firmly established in their hearts and mind as in the case of ‘the believers.’ So, contrary to common sense, the “they/them who believed” are *not* likely to “change” their mind and revert back to “disbelief” but even if they should be subject to such a change and it does occur then they are not the addressees of “they/them who believed.”

Telka

تلك

The word “telka” = “تلك” is a *demonstrative noun*, made up of three components (1) “تي,” as a *demonstrative noun*, for the *feminine, singular*, (2) “ل، لام البعد” for the *afar distance*, and (3) the “ك، كاف المخاطبة” = “it,” for *addressee*. And *most importantly* its usage is *intended for the inanimate objects* or “جمع التكسير” = “broken plural.” The word “telka”=“تلك” means: *she-afar-that-it*, or *plural feminine those*, or a *singular of a plurality*, such as Ummah= community, *it*”. So, for this “تلك” there is *no English equivalent per se*. Thus, we have to *transliterate and parenthetically explain*, as stated above. See كتب النحو و الصرف. So telka (*she-afar-that-it, those*).

To versus “with” versus “by”

There are *significant* differences between “to their devil,” “with their devils,” and “by their devils.” In Arabic they say: “I was alone to the king,” the speaker is *lesser in rank* with respect to the king. “I was with the king,” the speaker is of *equal status* to the king. “I was alone by the king,” the speaker is *superior* to the king; the speaker is an *Emperor* with respect to one of his kings. In essence: “to” indicates *subordination* to the devils; “with” indicates *equality* with the devil; “by” indicates *superiority* over the devils.

<i>toaddo</i>	تؤدّوا
The word “ <i>toaddo</i> ”= It is to be noted that the word “أداء” means <i>personal</i> payment, i.e. the payer must pay the payment to the payee <i>in person</i> or in certain circumstances the <i>payee’s legal representative</i> . This is in <i>contrast</i> to “ <i>waffa</i> ”= “وفى” <i>paid the full obligations in any way</i> .	
<i>Touch me</i>	يمسّني
The word “يمسّني” from “مسّ” which <i>literally</i> means “ <i>touched</i> ,” However, “يمسّني” is the present tense for “المساس,” <i>metonymically</i> (i.e. <i>figuratively</i> speaking) meaning the <i>lawful</i> “ <i>sexual intercourse</i> ” between wedded spouses.	
<i>Ummah, Ummey/ummyoun</i>	أمة أمي/أميون
The Arabic word <i>Ummah</i> has many meanings: (1) Mother; (2) The total of a given population ruled by a set of rules or a ruler (a nation); (3) followers of any messenger of Allah; (4) All creatures of Allah; (5) each animal species is an <i>Ummah</i> ; (6) way of doing things; (7) religion; (8) time span; (9) the height/bodily frame of a person; (10) a person that has gathered within himself multiple great, and favorable traits normally available in a <i>whole nation</i> . In The Qur’an, <i>Ebraheem (Abraham)</i> is described as “ <i>Ummah</i> ,” (11) a generation; (12) people; (13) community; (14) main section of the road. He who is unlettered. And ummeyoun is a plural for those who are unlettered. In the Jewish sense the Gentile.	
<i>Umrah</i>	
The Arabic word “ <i>Tatamara</i> ” means made “ <i>Umrah</i> ,” which is referred to as the “ <i>lesser pilgrimage</i> ” i.e. visiting of The Sacred House in Makkah <i>outside</i> the normal <i>Hajj</i> (Pilgrimage) ceremonies.	
<i>Undhurna</i>	انظرنا
The word <i>undhurna</i> (<i>pay attention to us, give us respite</i>), “ <i>undhurna</i> ” is made up of two words: “ <i>nadhara</i> ” and “ <i>na</i> .” The word “ <i>nadhara</i> ” has many meanings, among them: <i>looked at</i> and <i>was considerate towards</i> some one with in the intention of being <i>kind</i> or <i>reprieving</i> or both; (2) considered and appreciated the enormity of some thing. The “ <i>na</i> ” is the pronoun of the speakers in the subjective collective sense of “ <i>us</i> .” Thus, “ <i>undhuran</i> ,” here, and Allah knows best, means: (1) (the addressors are petitioning the addressee as if saying) “ <i>listen and pay attention to us</i> ,” (2) (the addressors are pleading the addressee as if saying) “ <i>give us respite (i.e. the speakers)</i> .”	
<i>Village</i>	قرية
For the word “قرية” <i>commonly</i> speaking and Arabic dictionaries refer to the word “قرية”= “ <i>village</i> .” However, “in the Qur’an it means a developed <i>urban</i> community, a metropolis. At times the word “قرية”= “ <i>village</i> ” is used <i>figuratively</i> to denote <i>its people</i> .	

<i>Wa'seon</i>	واسع
The word “ <i>wa'seon</i> ” is <i>singular, masculine, subjective noun</i> with multiple meanings: (1) <i>Surrounder</i> of other things and <i>subsuming</i> them, (2) vastly spacious, (3) that which can comprehensively contain other thing. When the definite article “ <i>the</i> ” is prefixed to it, with a capital “T” and the word “ <i>was'eon</i> ” also with a capital “W,” to make “ <i>The Was'eo</i> ” then it becomes <i>one</i> of Allah’s most beautiful <i>attributive</i> names, meaning “Furnisher of provision and mercy to everything.”	
<i>waffa</i>	وفى
“وفى، من الوفاء و هو التمام” Means paid the full obligations in any way.	
<i>wahana</i>	وهن
وَهْنٌ، أَوْ وَهَنٌ. فَوَهَنَ أَي ضَعُفَ، أَوْ صَارَ بِهِ وَهْنًا “تَهْنُوا” و الوهن هو الضعف و عدم القدرة على بذل الجهد. و الوهن أيضاً، كما حدّده صلى الله عليه و سلّم، هو حب الدنيا و كراهية الموت في سبيل الله. و وَهْنٌ أَيْ صَارَ وَهْنًا أَوْ وَاهِنًا أَي ضَعِيفٌ لَا يَقْوَى عَلَى بَذْلِ الْجُهْدِ. لَذَلِكَ وَهَنَ وَ وَهْنٌ كُلُّ وَاحِدَةٍ تُوَصَّلُ الْمَعْنَى ذَاتَهُ. أَنْظِرِ الْهَادِي. Therefore, the word “تَهْنُوا” <i>linguistically</i> has several meanings, <i>relevant</i> to us here are: “(1) weaken not you. (2) You love not the world and have a dislike for death in the cause of Allah’s cause.” In English there is no way to express the word “تَهْنُوا” in one word per se. Hence, “تَهْنُوا” is best rendered, in my opinion as indicated above.	
<i>Wakeel</i>	وكيل
There is no <i>proper</i> conventionally <i>acceptable</i> English word for “وكيل,” meaning: (1) Allah, when preceded by the article “The,” i.e. <i>The Custodian</i> ; (2) the custodian, the one that <i>has or takes or is given charge of some thing to care-take of</i> . The solicitor is a <i>legal representative, who really practices Law, and generally stays within its confines</i> , on behalf of some one; (3) the <i>deputy (political representative)</i> of some one who takes <i>full responsibility</i> on behalf of the one who deputizes; (4) the <i>keeper of the affairs of some one</i> else. Thus, perhaps “custodian,” is the best to really depict what the real sense of a “ <i>Wakeel</i> ” is or should be.	
<i>wasilah</i>	وصيلة
The “<i>wasilah</i>”= “وصيلة” means the <i>she-sheep who gave seven or ten consecutive births</i>. When the she-sheep gives it seventh birth they look at the offspring, if a male and a female then the male is not slain because of her sister. Also, the women do not drink its milk. And they let her loose. Is an Arabic word that has two <i>distinct</i> meanings: (1) long lasting torture and (2) a valley in the Hell Fire that melts anything and everything that falls into it due to its <i>intense</i> heat.	
<i>Wretched</i>	بئس
Past tense meaning wretched.	

Yadhunnoon

يظنون

Is an Arabic word made up of two parts, *yadhun*=verb and *noon*=pronoun for the plural they or them. The verb *yadhunn* is the present tense of *dhanna*. The noun is *dhann*. Thus, *dhann* has *many* meanings, including *contradictory* ones. Among such meanings are: (1) be of the opinion of, (2) suspected, (3) assumed, (4) presumed, (5) perceived, (6) reached conclusion on the basis of slender evidence, (7) imagined (8) *is absolutely certain*. Thus, in this *Ayah*, it is used in the 8th sense listed. Some *dhann* is *highly disgraced* in The Noble Qur'an: "O ye who believed shun some *dhann* (suspicion), verily some *dhann* is sin." (S 49:12).

yaghulla

The word "يغل" the present tense of the word "غل"="ghalla," which has *many meanings*: (1) stool from the war booty *before* it is distributed; (2) forced penetration (such as nail into wood); (3) a thing taken and hidden in a personal pocket; (4) shackled the hands or the feet; (5) became stingy; (6) yield of the crop; (7) has rancor in his/her heart; (8) the camel did not have enough to drink; (9) extreme thirst; (10) heart burn

Yaghullo, Ghalla

غل، يغل

The word "يغل" the present tense of the word "غل"="ghalla," which has *many meanings*: (1) stool from the war booty *before* it is distributed; (2) forced penetration (such as nail into wood); (3) a thing taken and hidden in a personal pocket; (4) shackled the hands or the feet; (5) became stingy; (6) yield of the crop; (7) has rancor in his/her heart; (8) the camel did not have enough to drink; (9) extreme thirst; (10) heart burn.

yajhaloon

يجهلون

The Arabic word "يجهلون" is the *present tense* for the *past tense* of "جهل." The English language does *not* have a *verb* for "ignorance" (an *adjective*). So, we resort to say: "in a state of ignorance," or "you act as if you are ignorant fools" instead.

Yakhtasso

يختص

The word (a) "yakhtasso"="يختص" is *different* from (b) "يخص," (a) is based on "اختص" and (b) is based on "خص." Both (a) and (b) mean *particularized*, *not chose* or *selected*, as many tend to say. As a general rule in the Arabic language: the more *letters* in the basic construction of a word the *more meaning that imparts to it*." The Noble Qur'an *has* the (a) construction and does *not* have the (b) construction; i.e. perhaps, and Allah knows best, indicating the munificence and bounty of Allah. On that basis, there is no English equivalent for the (a) "yakhtasso"="يختص" *per se*; and the best that could be achieved is the (b) construction. Hence, we have a need for *transliterating* (a), above.

yalmezona

يلمز

He who: *privately slander*, or *find fault with (with others) in subtle ways*, or *blink the eye to malign others*.

yarshodoon	يرشدون
The word “رشد” means: (1) <i>maturity</i> , i.e. reaching the age of say 16-18 and above, (2) <i>recognition of good and bad, right and wrong</i> , (3) <i>constant adherence to what is right</i> , (4) <i>cognizance of the consequences of any given situation and avoidance of the undesirable results</i> . Thus, “رشد” in summary: <i>discernment at maturity and strict adherence to what is right</i> .	
yasdefoon	يصدفون
They shunt their selves, as shunt is a <i>transitive verb</i> .	
Yataqoon	
They, <i>in the future tense, plural, masculine</i> , see above.	
yestajeebo	يستجيب
[The Arabic word “yastajeebo”=“يستجيب” means <i>positively respond</i> , i.e. <i>not only respond but actualized</i> what is requested or complied with what was requested.	
youdhaberoona	يظاهرون
The word “youdhaberoona”=“يظاهرون” has <i>several</i> meanings. However, in <i>this</i> context it is associated with “الظهار,” which was the <i>pre-Islamic Arab</i> way of divorcing their wives, by a person saying to his wife: “ <i>you are upon me like my mother’s back</i> .” That is because the “back” is considered as the place of “riding.” When a man is having <i>sexual relation with his wife</i> , it is as if he is “riding over her.” Thus, the “back” is a lofty <i>metonymy (indirect declaration of intent)</i> with respect to “ <i>having sexual intercourse</i> .” Hence, once a person expresses “الظهار” to his wife, then that means it is a <i>full divorce</i> . When <i>Islam was established</i> “الظهار” was <i>prohibited</i> . See اللسان .	
youmetokum	يُميتكم
The word “يُميتكم” is made up of <i>two</i> parts, the <i>present tense</i> (a) “يُميت” and (b) the pronoun “كم.” Part (a) is based on the <i>transitive verb</i> “amata” “أَمَاتَ,” i.e. <i>requiring a direct object</i> . The closest English for “أَمَاتَ” is “ <i>deaden</i> .” And “ <i>deaden</i> ” comes in (1) <i>transitive</i> sense, means: to render less intense, sensitive, or vigorous; or to make soundproof; or to make less colorful or brilliant, i.e. <i>not</i> what we needed for our purpose. And (2) “ <i>deaden</i> ” in the <i>intransitive</i> sense means: <i>to become dead</i> or to lose vigor, brilliance, or <i>liveliness</i> , so <i>one</i> sense (lose liveliness) what is exactly <i>needed</i> for our purpose, <i>but it is in the transitive sense</i> Therefore, the only way, it seems, is to <i>transliterate</i> “يُميتكم” is to say: <i>causes natural death</i> , or make you die, i.e. Allah does. Other expressions, such as: “ <i>kill you</i> ,” or “ <i>deal you death</i> ,” etc. <i>all these are not</i> good enough for this purpose of “يُميت.”	
Yougeemona	يُقيّمون
The word “أَقَامَ” in “يُقيّمون” has <i>several</i> meanings, but <i>relevant</i> to the Prayer are <i>two distinct</i> but <i>supportive</i> of each other. But first what is the meaning of : “أَقَامَ” linguistically means:	

آدام، بمعنى أبقي أو استمرّ على دوام والدوام هو الحضور في زمان و مكان معين، معروف لدى "الحاضر مسبقاً"

So, "يقيمون" means they: (1) *Maintain*, in the sense of *continuedness and keep up of all the prescribed obligations*, as in this *Ayah* (S2: 3). Also "أقام" has another "*sharey'ah*" prescribed meaning of: (2) *called or upped to perform the Prayer itself*, as in the *Ayah*: "And when you^g were in them, then you^g upped for them (*the second call for*) the Prayer," (S4: 102). Note: *Prayer and how to be done was established and reveled by Allah. Hence people do not establish Prayer they only maintain and perform it.*

Youqeenoon

يقنون

This word is made up of two parts: (1) "*Youqeen*" and (2) the pronoun "*noon*." "*Youqeen*" is singular, masculine present tense, for having absolute certainty. The pronoun "*noon*" is for they.

youthkeeno

يثخن و أثخن

The word "يثخن" the present tense of "أثخن" which means became thick, heavy, dense, or firm. And the word "أثخن" linguistically means *prevailed and subdued*. And "أثخن" also means *exaggerated in wounding the enemy*. And "أثخنه" means *weakened him*. And "أثخن في الأرض" means *got a hold of it, prevailed and became the master over its territory*. And in *Hadeeth Aaeysba*: "لم أنشبهها حتى أثخنت عليها أي بالغت" means *I exaggerated in my response to her until I confounded her*. Thus, literally means *got a hold of it, prevailed and became the master over its territory*. At-Tabary, a noted *Emam* in the *Tafseer* of The *Qur'an* say for "أثخن" means *prevail or gain mastery*. Thus, this *Ayah* does not say "يثخن في القتل" but says "يثخن في الأرض". That is *got a hold of it, prevailed and became the master over its territory*. Therefore, and Allah knows best "يثخن في الأرض" Must be taken for its linguistic implication and not necessarily to mean "يثخن في القتل". However, many of the books of *Tafseer* say that "يثخن" means *exaggerate in the killing of the polytheists*. Thus, "أثخن" could mean *take hold of, prevail and continue to have mastery over the territory*.

youzakkey

يزكي

The word "زكى" in "يزكيهم" means *had all the impurities removed from (exculpated) him as well as swelled*. See الراغب.

Zakah

زكاة

The definition of *az-Zakah* is: *definitively blessed augmentation prescribed as a specific percentage of particular personal wealth of a specific time frame*. The *az-Zakah* is to "*cleanse*" the wealth it is *paid on its behalf*. Thus, once such "*wealth*" is "*cleansed*" by giving out the *az-Zakah* then *az-Zakah* will blessedly augment="swell" such wealth. As the *az-Zakah* is "*Allah's possession*"= "مال الله." In this respect Allah says: "And you give them from Allah's wealth which He gave you." (S 24:33). Whereas the charity is from the *personal wealth*= "أموالكم." There are many *Ayat* in this respect, among them, Allah says: "Verily

you will be assuredly essayed in your riches and your selves.” (S 3: 186). Thus, the word, “*swell*” is in the sense of *to cause to increase in volume, size, number, degree, or intensity*. Obviously the *rather small* “*Zakah*” *portion* of any possession *belongs to Allah* and *not* the possessor of that possession *entrusted* with such a portion. So, the possessor *must expend* that small “*Zakah*” portion as soon as possible in the ways of the “*Zakah*” as *prescribed* in ‘The Qur’an, (S 2:177), as not do that will *inevitably impart disastrous consequences on the possessions* themselves. But such expenditure will *bless* the remaining much greater portion and more than make up for the expended 2.5%, once the remaining greater portion is invested, as it should and must. For example with respect to monetary wealth, only 2.5% of such wealth which remained with the possessor for one *whole year as surplus to all his needs*. Thus, when this 2.5% is properly expended as they should be, such expenditure will not only “purge” the entire possession, but will simultaneously *swell* (augment, raise) the *lot or status* of the possessor.

Zar-a’,”

زوع

- (a) *rooted* in the word “zar-a’,” Past tense;
- (b) “yez-ra-a’o” the future tense (for him);
- (c) “ta-zra-a’oon,” future tense (for you make) the “zar-a”
- (d) “ta-z-zare-a’onaho” future tense (for you make it) “zar-a’.”
- (e) “a-z-zare-a’oon,” nouns, (for makers of the) “zar-a’.” Therefore “zar’a” means: *green standing crop, just before harvesting, or the vegetation after sprouting.*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

An Epilogue

Since post Summer of 2002 until today, Monday 27th of July 2009, I have been and continue to be relentless regarding finding some one to *critique* or *participate* in what I call: “The Textual Translation of The Qur’an The Supreme.” As to the *critiquing*, the result is *absolute zero*. As to the *participating*, only a single friend, who was with me all along until I finished the *first* undertaking. And a second friend showed some *intense interest* and voiced some corrective and very important suggestions here and there. Clearly to bring the translation to its present state, I had to make *multiple revisions*, *many innovations* and *technical refinements*. I do not claim that this product is perfect by any stretch of imagination. But since so far I could not find any one to *critique* or *participate* (save the two friends already mentioned) I am publishing this latest revision, **Revision 5.0** with the anticipation that I shall improve on it *subsequently*, either through my own observation or comments by others, as might materialize post such publication, Allah willing.

Clearly the *Lexicon* attached to this *Translation* needs a *revisit* and a *revision*! I hope to undertake in the near future, Allah willing.

The Translator,

Abdulaziz Fahad AlMubarak

Al-Khobar, Saudi Arabia

31/01/2008

Revised on Sunday 14/09/2014

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"المراجع"

✽ العربية:

(المصحف الشريف برواية حفص)

المصحف للنشر المكتبي، الإصدار ١٠٠

(version ١٠٠)

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